DELTOIDES, in Anatomy, a triangular Muscle, thus called from the Greek Delta δέλτα, and δοῦλος, Servant. See MUSCLE.

It arises exactly opposite to the Trapezio, from one third Part of the Clavicular, from the Acrinion, and from the Tendons of the Fullers natural. It is inserted into the Middle of the Obliquus, which Bone it lifts up directly; and it has the Sufus Spinalis, and Corinthian of the Brachialinserted into the Herpes, and 10th Rib. Also into the Depression; it being convenient, that the Arm should be raised, and sustained, in order to its moving on any Sides Disease.

DELUGE, Carthaginian, Deluvium, in Natural History, a Flood, or inundation of Water, covering the Earth either in whole, or in parts. See INUNDATION.

We trace the Deluge of Noah in the First Book of History, both sacred and profane. That which happened in Greece, in the Time of Democritus, call'd the Deluvian Dechristianism, is famous. This Deluge only over the Earth to the Day of Christ 1529 B.C., being the third Year before the Israelites coming out of Egypt, according to the Computation of Petrus, A. T. P. L. C. 7, P. L. C. 9.

The Deluge of Octagen happened near 500 Years before that of Democritus, 1020 Years before the first Olympiad, and 1756 before Jesus Christ, according to the same Author, 1st. Temp. P. L. C. 4. 4. P. L. C. 11. This only ravaged Attica. These two are frequently mentioned in ancient Greek Authors, under the Denomination of Cataclysms, and other names.

Of the last Deluge were fatal Inundations in the Netherlands, which in 1217 overcame the Country, and covered it with Sea all that Part, now call'd the Gelder's Landler in the united States of Germany and Holland. It was in 1411, all that Part between Brabant and Holland.

But the most memorable Deluge is that which we particularly, and by way of Emphasis, call the Deluge, or Universal Deluge, or Noah's Deluge; being a general foundation sent by God, to punish the Corruption of the then World, by destroying every living Thing, (Noah, and his Family, and what was taken with him into the Ark, only excepted) from off the Face of the Earth.

This Flood makes one of the most considerable Events in all History; and one of the greatest Epochas in Chro-
nology. More than 5000 Years ago, in the Sixth and VII. It is fixed by the best Chronologers to the Year from the Creation 1656, answering to the Year.

Before Christ 1534, the last Part of the World is divided into Deluvian, and Antideluvian.

The Deluge has been, and remains a mighty Subjeet of Inquiry, and Diffuse among the Naturalists, Geologists, &c. The Points chiefly controversied, may be reduced to three: First, Its Extent, viz. whether General, or Particular. Secondly, Its natural Cause. And thirdly, its Effects.

1. The immense Quantity of Water requisite to furnish an Universal Deluge, has occasion'd several Authors to refuse it only Particular. An Universal Deluge, they think, had not the necessary consequence, coming from such a source, which it was brought, viz. to extirpate the wicked Inhabitants. The World was then new, and the People not very many: the Holy Scriptures only make 2 Generations note. This was before a Period of Time, when the Earth that could be yet inhabited: The Country about the Empires, which is suppos'd to have been the Scene of the first Arabianish Inhabitants, was sufficient to bear them all. Now, Providence, say they, which ever acts wisely, and frugally, would never have disproportion'd the Means to the End so far as to overwhelm the whole Globe, or to drown a little Corner of it. Nor is there, that in the Scripture Language, the whole Earth, express no more than all the Inhabitants. And on this principle, it is an Overthrowing of Nations, Empires, and Empires, with a vehement Rain, &c. might answer the Phenomena of the Deluge.

But the Deluge was universal. God declared to Noah, Gen. VII. 10. that all that was invulnervted to destroy every Thing that had Breath under Heaven, or had Life on the Earth, by a Flood of Waters. Such was the Mense: See the Execution. The Waters, Moyses assures us, cover'd the Face of the Earth, and the Mountains were not less than 15 Cubits above the highest of them: Everything perish'd therein, Birds, Beasts, Men, and all that was in the Earth, and in the Water, even to the last Cubit in the Ark, Gen. VII. 19. Can an Universal Deluge be more clearly express'd? If the Deluge had only been Particular, there had been no necessity to furnish 40 Days in the Body of an Animal, to go up all the Sors of Animals therein, in order to re-lock the World they had been confined, and readily brought from those Parts of the World not overthrown, into those that had been.

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In the next few pages, the author discusses the scientific understanding of the Earth's surface and the importance of the Deluge in relation to prehistoric events. The text provides an overview of the geological evidence, the historical implications, and the significance of these events in shaping human understanding of the Earth's history and its natural phenomena.

The author, Dr. Walfon, in his New Theory of the Earth, has...
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and the reef in order. And that the Matters thus
fading, constituted the several Straits of Stone, Earth, Coal, &c. Fourthly, That these Straits were originally all
Subject to the tides, and regular and
regulated, and the whole Earth perfectly Spherical; and that the whole Mass of Water lay upon them, and constituted a fluid Spheric,
composing the Globe. Fifthly, That after this Time, by the Force of an Agent seated within the Earth, those Straits were broken on all Sides the Globe, and their situa-
tion varied; being elevated in some Places, and re-
peted in others. Hence we conclude; that the Sun, Moon, &c. &c. with the Channel of the Sea-Islands, &c. In one Word, the whole Terraqueous Globe was by this Diffract, and Dilution of the Earth, into the several
Parts which we now behold it in. Sixthly, That the Diffusion of the Straits, and the Depression of some, and Elevation of other Parts, which happens towards
the present Time, is the Deluge, the Earth rising again quickly into the depressed, and lowest Parts of the Earth, into Lakes, and other Cavities, and the Channel of the Ocean; through which communication with the Abyss, which it fill'd till that Time. Equilibrism with the Ocean, Nat. Hist. of Earth, P. I. and II. See FOSSILES.

But of the System as advanced above, there forms none better calculated to solve the Phenomenon of those peri-
odic Eclipses, than that of Mr. de la Feysma. The Antel-
dullian World, according to this ingenious Author, had an Earth, more round, as well as Larger, with better Rivers, &c. and the Deluge was effected by breaking the subterraneous Caverns, and Pillars thereof, with dreadful
shocks, and causing the Water of the great Atlantic Part, if not wholly, absorbed and swallowed up, and cov-
ered by the Seas that we now have. Lastly, this Earth
of ours arose out of the Bottom of the Antedelluvian Sea, and is now rising still; just as mankind, with the fruits
of their hands, and others thup shrving up in their head. From this System, which is very agreeable to Scripture, the great Difficul-
ty of the projectors, and the very several Projects, are no longer a wonder, that Shells, and Shell-Fish, and the Bones of Fishes, and four-footed Creatures, with Fruits, &c. should be found in Beds, and Quarries, in Mountains, and Valleys, as well as in the very Bowels of the Earth, where they bred in the Antedelluvian Sea, thither they were elevated in the Hills and Mountains, in the Time of the Deluge, where they were abursed, and buried in Charity, and Holes, and Clefts, which would necessarily happen in the Extradition of the Earth. Loc. Abr. Philog. Transact. V. p. 448.

DEMAIN, or DEMAIN, or DEMAEN, or DE-
MENE. In the Poenian Sense of the Word, the Maner Place, with the Lands thereto belonging; which he, and his Ancestors have from Time to Time kept in the same, and held it under the same, and held it under the same. See Marquess. DEMAIN, or DEMENS, in a Law-Scene, otherwise
written Demens, signifies, according to Huetman, Pari-
sianism Deumit, the Lord's Patrony, call'd albo by the Calvines, Demen Dunam. This name signifies, the said Lords to be Demean, which a Man holdeth originally of himself, and thereof to be Devoue, which he holdeth of a superior Lord. In which sense, no common Person has any Demein, fully understood, for all depends either mediately, or im-
mediately on the Crown; For when a Man in Pleading, would signify his Land to be his own, he fals, that he is, or was false thereof in his Demean, as of Fee; whereby he means, that, although his Land be to him, and his Heir for ever, yet it is no true Demein, but depends upon a superior Lord, and he holdeth by Service, or Rent, in lieu of Service, or by both Service and Rent. The Word is sometimes also taken more largely for Lands, and Tenantmen, held for Life, &c. and sometimes more directly, that is, as a Peel only and the general Held in fee.

It is sometimes again used for a Distinction between
those Lands that the Lord of a Manour has in his own Hands, or in the Hands of his Leafe, demised upon a Rent, for Term of Years, or Life, and such other Lands pertaining to the said Manour, which belongs to the Free or Copy-holders. And the Reason why the Copy-hold is so called Demens, is, that oftentimes the Tenant to it, is, judged in Law to have no other Right, but at the Will of the Lord, to do it is repulsed, after a manner, in the Lord's Service. And yet in common Speech, that is ordinarily called Demean, that is, another Fee, see Copy.

DEMAIN, again, is used in a more specific Signification, in the Sense of Demens, The same Lands which were in the Possession of Edward the Conqueror, are called, Ancient Demein, and others are called, Franck-fees, and the Tenantmen, which hold any of these Lands, are called, Tenants in interest Demein, and the others, tenants in Franck-fees, and also, Tenants of the Common-Lands. The Reason is, because Tenants in Ancient Demein cannot be freed out of the Lord's Court.

DEMAND, in its Popular Sense, is a calling for, or requiring of, something. But more strictly, according to the Purport it may either Demand, or Ellipte, or Demandous, or Elliptous, in Real Actions, Demands, and in Personal Actions, Plaintiff. Add, that where the calling is called Demandous, the Party purfalleth it, because he is Demandous, and where Demand, it is the Releafe of the Releafee can have, and shall reddom much more to his Advantage. A Releafe of Demands is more large, than a Releafe of Demandous, more large, and beneficial than either. By a Releafe of all Demandous to the Director, the Right of entry into the Land, and all contained therein, is releaseth, And he that releaseth all Demandous, excludes all Actions, Entries, and Seales. But it is no bar in a Writ of Error to releaseth an Outlaw.

DEMANDS in P. 358. 1. He who is Actor, or Plaintiff in a real Action, Thus call'd, because he is Demandus, Lands, &c. See Demand. DEMARCARIA, or Marchiall, or Chief of a People, that is, of a Nation. See Nation.

The Athenians divided their Country into certain Re-
gions, or Distrits, which they call'd Arei, Demi, i.e. People, and establish'd a Magistracy at the Head of each, under the denomination of Arei, Demi, Aristocra, of Arei, and depo.

DEEMMIBRE, in Heraldry, is when an Animal is dismembered, i.e. the Limbs cut off by its Body. See Dis.

DEMI, of Demi, in Heraldry, signifies the half of any Thing; as, a Demi-Lion, &c. Columbia has what he calls a Demi-Lion, a Croût, and a half, being a Shaft croût'd in the upper Part like the Cylinder croût, and having but one Arm at the lower Part. See Croût. DEMI-Air, or Demi-Fly, in Horsemanship, is one of the seven air's, being an Air, in which its Fore-parts are more raised than in Terra a Terra, but the Motion of the Horses Leg is more quick in the latter. See Terra. DEMI-Bodily, is a Kind of Distillation, that has only one Face, and one Flank. See BATION.

DEMI-Canum, a Piece of Ordinance, usually about 6 Inches broad, and 5 Inches long, and carrying a Shot of 30 Pound Weight. See Canum, and Ordinance.

It carries a Shot of 450 Paces; its Charge of Powder is 14 Pound of Powder. There are also two Sizes of Demi-Canum above this, which are something larger, as the ordinary Demi-
Canum, which is 6 Inches broad, 12 Foot long, weighs 5600 Pound; its Charge of Powder is 17 Pound 5 Ounces, carries a Shot of 6 Inches and a half Diameter, and whole Weight is 13 Pound, and this Piece shoots blank 161 Paces. Demi-Canum, is the largest Size, is 9 Inches broad, 2 Foot long, of 6000 Pound Weight; its Charge is 18 Pound of Powder, and it carries 150 Paces.

DEMI-Citing, is a Piece of Ordinance, commonly 41 Inches broad, 12 Foot 4 Inches Long, and carries a Shot of 10 Pound Weight, its Charge is 7 Pound 4 Ounces of Powder; and it carries a Shot of 10 Foot, 11 Ounces, and shoots Point blank 177 Paces. Demi-Citing of the less Size, is 41 Inches broad, 12 Foot 4 Inches Long, 10 Pound Weight, its Charge is a Ball of 4 Inches Diameter, its Charge is 4 Pound 8 Ounces of Powder, and its level Range is 174 Paces. Demi-Citing of the elder Sort, is 4 Inches broad, 12 Foot long, carries a Shot of 10 Inch Diameter, its Charge is 6 Pound 4 Ounces, the Ball is 41 Inches Diameter, weighs 11 Pound 1 Ounces, and the Point blank shoots 178 Paces. See Ordinance, and Citing.

DEMI-Gage, or Demi-Guit, in Fortification, is half the Gorge, or Enbrace into the Battlow, not taken directly from Angle to Angle, where the Battlow jumps to the Country, but from the Angle of the Battlow, to the Battlow.
or the Angle the two Courts would make, were they thus protruded to meet in the Bastion. See GOROE.

DEMI-Lune, Half-Moon, in Fortification, an Out-
work, as EFG HK (Tal. Brit. Hist.), carried by Seringapatam Finks; it was built before the Angle of a Bastion, and sometimes also before the Courting, tho' now much disfigured. See OUTWORK.

DEM-Quer, or DEM-Quer, a Distance, two of which are equal to the Queuer. See QUERER, and NOTE.

DEMISE, in Law, is applied to an Este, either in Fee-simple, Fee-tail, or for Term of Life, and so it is commonly taken in the expression a Man's Death is in the Demise, The Demise of the King. 

DEMOCRACY, a Form of Government, wherein the Sovereignty, or supreme Authority, is lodged in the people, and the specific function of the Person in an Order, is the decision for that Purposc. This is the most ancient Form of Government.

The most renowned Democracies were those of Rome and Athens. The ancient Republics, as Venice, and the United Provinces, are rather Aristocracies than Democracies. The Government of Besot, however, is a Democracy, as are some of the free Cities in Italy.

The Word is form'd of the Greek Atheta, People, and 

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critics in Logicks. In Effect, the Deemonstrations of Mathematics, are no other than a Series of Enquiries so that every Thing is concluded by Force of Syllogism, by a Proof, or a Proposition. Premises either from their own Accord, or are recollected by means of Quotations. To have the Demonstration perfect, the Premises of the Syllogism should be proved by new Syllogisms, till all the Terms of the Proposition, and the Premises be either Definitions, or Identic Propositions.

Indeed it might be demonstrated, that there cannot be a genuine Demonstration, i.e. a such an one as shall give full and uncontroverted evidence of the truth of any Proposition, according to the Rules of Syllogism. Clavis, 'tis known to everyone, referreth the Demonstration of the first Proposition, to the second, and the second to the third, and so on, ad infinitum, and hence from, All Artistic, in the Syllogistic Form.

Yet People, and even Mathematicians, usually imag- 

ned, and the Propositional Calculus as a whole, to have been a Matter remote from the Laws of Syllogism; so far are they from allowing, that there derive all their Force and Conviction from the. But we have Men of the first rank on this Side the Castile. Mr. Leibniz, for Instance, declareth, that Demonstration to be firm, and valid, which retains that Form prescribed by Logic, And Dr. Wallis confesses, that what is proposed to be proved in Mathematical, is deduced by means of one, or more Syllogisms. The great Hypotheses too observeth, that Paralogisms frequently happen in Mathematicks, through Want of observing the Syllogistic Form. See SYLLOGISM. Propagation is the benefit of these Arts: A Proposition, Re- solution, and Demonstration.

In the Proposition is indicated the Thing to be done. See PROPOSITION.

In the Resolution, the several Steps are orderly reheard, whereby the Thing proposed is performed. See RESOLUTION.

Lastly, in the Demonstration is shewn, that the Thing proposed by the Resolution being performed, that is required in the Proposition is effected. As other, therefore, as a Problem is to be demonstrated, it is converted into a Theorem, the Resolution being the Hypothesis, and the Proposition the General Proposition. In the same Manner, problems to be demonstrated is this, that the Thing proposed in the Resolution being performed, the Thing, required is done. See PROBLEM.

The Problem is the first, or a Problem to make two Kinds of Demonstration: The one, practical, or proper good, wherein an Effect is proved by the next Cause: As when it is proved, that the Moon is eclipsed, by reason the Earth is then betwixt the Sun and Moon. The second, or, quite, wherein the Cause is proved from a remote Effect: As when it is proved, that Fire is hot, because it burns; Or, that Plants don't breathe, because they are not animals, by Reason of their way of life. See DEMONSTRATION, PROPOSITION, and RESOLUTION.

Affirmative Demonstration, is that, which proceeding by affirmative and evident Proposition, dependent on each other, ends in the Thing to be demonstrated.

De- fensive Demonstration is that, wherein we shew a Thing to be such from some Absurdity that would follow if it were otherwise. This we also call a Demon- 

Station ab impossibili, that is, by the impossibility of the proposition, the statement is denied.

A Mechanical Demonstration, is that, which proceeds to Reasoning drawn from the Elements of Euclid.

A Geometrical Demonstration, is that, framed of Propositions drawn from the Rules of Mechanics. See DEMONSTRATION, and A Priori, that is, whereby an Effect is proved from a Cause, either next, or remote one; or a Conclusion proved by something previous, or remote, or by the contrary. 

A Demonstration A posteriori, is that, whereby either a Cause is proved from an Effect, or a Conclu- 

sion is proved by something posterior, whether it be an Effect or a Cause. See DEMONSTRATIVE, and PROPOSITION.

Demonstrative, in Rhetoric, one of the Genres, or kinds of Elocution; being that used in the Composing of Panegyricks, Invectives, &c. See PANEGYRIC, APOSTROPHE, AND PERSONATION, DEMONSTRATIVE, and Judicature. See RHETORIC.

Demonstrative, in Grammar, is applied to Propositions that serve to show, point out, or indicate a Thing. As, a Person there, there thou, there, &c. See PRO-

nomen.

Demurrage, in Traffic, is an Allowance to the Master of a Ship, by the Merchants, for staying part, or the whole of it, on account of his not arriving for his freight.

Demurrer, in Law, from the French Demurrer, to stay, or dwell, is a Kind of Paule, or Stop, put to the Proceeding of any Action, upon some difficult Point, which must be determined by the Court, 'tis any further Proceedings can be had therein.
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In every Action, the Convener is either as to Fact, or to Law: The first, decided by the jury; the second, by the Judge.

In the former, the natural and ordinary meaning of the words are adopted, and, if the Judge cannot pronounce upon it, a Demurrer, or Stop is made, and a Time is given, either for the Court to consider, and agree of it among themselves, or else for the parties to appoint a Lawyeer, or Counsel to go to the Chambre, there, after hearing Council on both Sides, to determine what is Law. This Demurrer is express'd in our Records, by See More: More: Hors the Judge.

In common Law, the Defendant sometimes demurrer to the Plaintiff's Count, or Declaration; And sometimes the Plaintiff demurrer to the Defendant's Plea, by averring, that it is a Misdemeanor.

In Chancery, the Defendant demurrer to the Plaintiff's Bill, averring it to be defective in such and such a Point; and demurrer to the Judgment, in any Point, whether it shall be impossible to make any farther, or other Answer thereunto.

DENARIATUS Terre, in our ancient Law-Books, as much Land, or Husbandry, as is worth four Pences half Penny Sterling. See Coin, Money, Penny, &c.

The Roman having for a long Time used Brass Money, which was of a certain Weight, that is called the Litra, or Libra, and because it was a Pound Weight, began in the Year Rome 585 to coin Silver; and coined it first the Denarius, which was marked with the Letter X, because it was worth Ten Asses, and divided into two Parts, marked with the Letters S and L, and continued to be divided into two Sestertia, marked with these three Letters, ISS.

The first, or Caesareus Denarius, was worth more than the æsculapius, or Mercury. The first weight'd a just Drachm, or 3d Part of an Ounce, and was worth about 7 Pence half Penny of our Money. The second was only the 7th Part of an Ounce, and worth 6 Pence, or 6 Pence half Penny.

Mr. Vilemott observes, that the Denarius was held sufficient to keep a Perion handly by for a Day and Upper, to be paid for Carriage, a Peron, or a Paris. He adds another

TERITIS, of which is so little known, that it is equal to 12 Roman S, or 11 English Pence. But this is to overset it. Mr. Taints shows, that the Denarius current in our Saviour's Time, was worth about the Price of a Pound of Silver. This Term Christ was sold for thirty Denarii, which were afterwards spent in purchasing a Field.

The Impression on the first Denarius was on one Side a Figure of Juno; and on the other, the Vesta, that brought him to Italy. Afterwards, the Reverse was a Caesar or Pater, and sometimes a Victory, driving a Chariot with two or 4 Horses; whence the Denarius were call'd Bigata, or Quadrata, or Ratiiti.

Denarius is also used in our Law-Books for an English Penny. See Penny.

Denarius, the name of the Valutum nominator Sterlingus runum, fine Tootfa, ponderabil 32 Gramm Frumenti in unio, 1/32 Denarii fiscum Uncian, 1/32 Unciae fiscum Libertatis. Stat. Ed. de Menturia. See Moneta, Money, &c.

Denarius Dei, Earnest Money, call'd also Argentum Dei, and by the French Deniers de Dieu, and in some Parts, Cash, or Penny. A Denarius Dei Mercatorum ab illo Consulatu poello defendero, vel regulam poelum Denarii Dei inter Personas contraducere non tur, &c. See Charte, &c.

DENATES, in Antiquity, Domestic Gods, call'd also Penates. See Penates.

Denarii Medicinarescomites, Lib. I. speaking of the Diu Medicinum, that the Historians have written, that the Figure, Statue, or Effigy of the Denaires, or Penates, was nothing but a crooked Iron, or Copper Rod, and a Troyan Veletl of Forters Way. And, if so, this was all Denaires, from Troy. But, for himself, he afirms us, he had seen a Temple at Rome, near the Forum, where those Gods were represented sitting, under the Form of two Young Men, having under them a Dart in his Hand: He also afirms, that the Inscription was Denares, for the Ancient, before the Invention of the Letter P, used a D instead thereof. But Denarius might be mistaken: For the Denarius of the P is frequently so very small on Medals, that there is no sensible Difference between a P, and a D; which might be the Case in the Inscription that Author mentions. For that the ancient Inscription was, not a true Denarius, or proper Names still remaining of the most early Ages, e.g. Cephas, Cephas, Cephas, Pallas, Palpit. Nor were the Troyans without a Double Denare, or Denche, or Denched, or Endenchee, in Heredity, is applied to the Ordinary in a Shield, when they are caged with Teeth, or indentured. They make this Difference between what is desched, and what is enceched, that in the former, the Points, or Points of a Lance are set upright, and upright, like the Teeth of a Saw; whereas in the latter, the Teeth are laid flat, and the Intervals hollow, and a little rounded. See ENDBERGEN.

Dendrites, in Natural History, a Sort of Whirligig, or Whirligig, affoiling the Air, which are Ten Treees, Shewed some other rufa Feages, represented in Miniature in blackish or yellowish Figures. See Furnam Stone.

Some of the Dendrites in the Cliffs of Stone-Pointe, but against the Branches of Trees, &c. painted in Miniature on the Desertseat, are never centred together, nor flow a crock other each, as those of the Tide in the Sun. Scarcely a Node is ever rufa or a Figure in the Dendrites of all its Figures, without destroying the Stone, and reducing it to Ashes; which does not hold in the Dendrites. From hence it appears, that the Figures of the Dendrites are executed, and a Colour applied on the Stone nor Artificially, but by Nature. Two publish Marbles being applied on each other with Oil; which being allowed in certain Tracks, its Impression exhibits divers Figures like those on the Dendrites; the Ramification always beginning from the Side the Marbles are begun to be separated on. So that it appears, the Figures of the Dendrites are formed by some bituminous Liquor infiltrating between the Bodies, or Streaks of the Stones; and accordingly, we actually find, that when the Figures are exposed to the Action of a moisture, or Dendrites. This figure Liquor comes out of the Stone itself, filtering through its Pores, as, in all Probabilities, it is the Gods, and Dendrites of the upper Body, that brings it forth. In former ages, the Dutch and the French, through others go but to the Middle, and in others not so deep.

Dendrophobia, in Antiquity, a Heireth Coronary, consisting in the carrying with, or more or less, a Fire of a City, in certain Sacrifices, and in Honour of certain Deities. The Dendrophobia was performed in the Sacrifices of theforecasion, Braccabon, Braccabon. Lib. V. makes mention of that performed in theSacraments of the Sodrell, and in Honour of the Gods. It consisted in carrying a Pine inProcution through the City, which Pine was afterwards planted in, where once a Pagan God or Goddess, was seated, or married him. The Branches of this Tree they crow'd, in Memory of Cybele's doing the same; and they could not trust with food, by reason of the Gods, call'd Ally's Boughs, with the Pine.

The Perions who perform'd the Office of Carrying the Tree, were call'd Dendroperi. In the Roman History we find mention made of a Company, or College of Dendroperis, who attended the Army: And the Criticks have been in great Pains to assign their Office, and the Gods, that they knew'd, and form'd the Wood for the Trees: Others, that it was provided for the necessary for the Military Works, Machines of War, &c. Sublum in his Notes on the Life of Cornelia by Spartian, owns that the Gods were the Opinion of all the Romans at the Time; but affirms with his usual Modesty, that they were all mistaken, and that the Dendroperis of the Army were the same with those of the Sacrifices.

The Dendroperi, Dendroperi, I mean 1 Dendropho, they, and 4, I mean Deneb, in Astronomy, a 4d Star, call'd also Cynos Ludus, or the Lion's Tail; its Longitude, Latitude, &c. See under Deneb.

DENELAGE, or DANELAGHE, the Law made by the Denes in England. See Merchantage.

Denier, the French Penny, a small Copper Coin, it where made a Sol, or French Shilling. See Sec, Shilling, Penny, &c.

The French Denier is about 4th Part of the English Penny. It is subdivided into two Maîtles, and the Maîtel into two Pennies.

Anciently, Denier was a general Name for all Sorts of Monies in France, as Numens was for those in Rome. Thus, a Piece of Gold Money, was call'd Denier d'or, or Silver Money, Denier d'argent. After the Time Manner as the Romans did, Numens Jardins, Numens Jardins, of the Ancient Money. There were two Kinds of Deniers, the one Tournai, the other Paris, whereof the latter was worth a Four Deniers, and the former a Denier. See under Deniers, and Barney, or Forte Monny, and sometimes Deniers d'or, and Denier a d'or.

Denizan, In Law, from the French Denizon, i.e. Denizen, a Person who has not the English Birth, but lives in England by the King's Charter, and Donation, and thereby enabled, in many Respectis, to do as the King's Native Subjects do, namely, to purchase, and poise a Lands, or Goods in England, or Directory trust of Naturalization or Parliament. For a Stranger naturalized, may inheir Lands by Decent; which a Denizon cannot. Besides that, in the Charter, whereas a Denier is made a Denizen, there is
there is usually some Clave, or other, which abridges him of that full Benefit, which natural Subjects enjoy.

When a Man is thus Enfranchised, he is said to be, All Free, or a King by himself, and far more so than if all the World were to be rul'd by the King's Own.

DENOMINATION, that whereby one Thing takes a Name, from the Name of another, on Account of some Real, or Virtual, Agreement of the Things. In the Name, whereby something is call'd, in Consequence of some Form, or Property thereof. See NAME.

Hence, as the Form is of two Kinds, viz. Internal, and External. The Denomination is twofold: Internal Denomination, is that founded on the inner Form, or arising from the Intrinsic Form: thus Peter is denominated Learned Lawyer, on his Account of his Learning, which is his internal Form.

External Denomination, is that founded, or arising from the external Form. Thus, a Wall is said to be seen, and known from the Vision, and Cognition employ'd upon it; and the Same is termed a Monument, or a Human Monument, which is not in the Person honoured, but in him that honours.

DENOMINATOR, in Arithmetic, a Term only used in figuring Diods, or broken Numbers. See Fraction.

The Denominator of a Fraction is the lower Number; or that below the Line; the terms into which many Parts the Integer is separated by being divided by the Fraction. Thus in the Fraction the lower Number, namely, 5 is the Denominator, and shews, that the Integer is here divided into 4 Parts. The Denominator always represents an Integer.

The Number above the Line is called the Numerator, or Numerator; for it is the quantity denoted.

The Denominator of a Ratio, is the Quotient arising from the Division of the greater Term by the less. Thus a is to b, because 3 to 2 is the Denominator of the Proportion 3:2; because 3):6.

The Denominator of a Scale, shews whereby a Scale is divided; or the Response of the Scale. See Enterate.

DENSITY, that Property, or Habitude of Bodies, whereby they contain such a Quantity of Matter, under such a Bulk. Accordingly, a Body that contains more Matter than another, under the same Bulk, is said to be denser than the other. Densities stands in Opposition to Rarity. See Weight, and Composition.

Hence, since the Mafs is proportional to the Gravity, a denser Body is specifically heavier than a rarer; and a specifically heavier is denser than a specifically lighter.

Silver, Gold, and Copper, are kinds of Metals.

The Densities, and Bulks of Bodies, are the two great Points, wherein all Mechanicks, or Laws of Motion turn: 'twixt an Axion, that Bodies of the same Densities contain equal Masses, under equal Bulks. If the Bulks of two Bodies be equal, their Densities are as their Masses: Consequentlly, the Densities of equal Bodies, are as their Gravities. If two Bodies have the same Densities, their Masses are as their Bulks: from where it follows, that the Masses of two Densities, are in the Ratio of their Bulks. The Masses of two Bodies are in a Ratio compounded of their Densities, and their Bulks: and consequently, the Gravities are in the same Ratio, and if their Mafs, or Gravities, be equal, their Densities are reciprocally as their Bulks. The Densities of any two Bodies are in a Ratio compounded of the direct Gravities of their Mafs, and the reciprocals one of their Bulks.

The Peripatetics define Densify as a secondary Qualitity, whereby a Body is full of it self: its Parts cohering without any Interruption. The Form of Densify consists in the immediate Cohesion of Parts. Hence, supposedly in his Predicaments he defines a Densify, whose Particles, that are placed so near each other, that no other Body can come between them. For, if the Bodies of one be as large as the other, they usually attribute to cold. Scaligers, and some others, attribute it to Moisture. Many of the Moderns the Shake the Densities of the Parts of Bodies, to contribute much to their Densities, as by setting them in opposition, it is much smaller. The 'tis added, that the Densities of Bodies do not only depend on the Smallness of the Parts, but also on the Densities of the Parts, as Sir, if Newton, Frei, and, who are from having any Body absolutely densify, in the sense of those who imagine the substance of gold, and heaviest of all natural Bodies, Sir, if Newton, conceive, do contain a great deal more Porce, or Vacuity, that is as Air.

When the Prefixed of two Liquids are equal, the Quantities of Matter in Columns which have equal Bascs, do not differ, wherefor the Bascs, that is, the Heights of the Columns, are inversely proportional to the Densities of the Liquids, whereby it may be deduced the Method of comparing them most exactly. And this Manner: pour Mercury into a curie Tube A, so as to fill the Lower Part of the Tube from B to C (as Hydroglobulicks Fig. I.) pour Water in one Leg from B to E; in the other Leg, press in Oil of Turpentine, till both the Surfaces of the Mercurius and the Water be C. D. and yield the Height of the Oil be CD. These Heights will be as 57 to 100, which is the inverse Ratio, that the Density of Water has to the Density of Oil of Turpentine; and therefore those Densities are as the Bascs of the Columns from B to C, and from B to E, and the Heights of the Mercury in each, to the Bottom of the Tube.

The Densities of Liquids are all compared together, by immersing a Solid into them; for if a solid be more lighter than the Liquids to be compared together, be immersed in one, and will sink; and if another be immersed in the Immersed Parts will be inversely as the Densities of the Liquids. If, or, because the same Solid is made Use of, the Portions of the Different Liquids, in which every Cake would fill the Space that the Solid occupied in the Immersed Parts, are of the same Weight; therefore the Bulks of those Portions, that is the Orders of the Immersed Parts themselves are inversely as the Densities.

See under SOLIDS immersed in Liquids.

The Properties, that has much implo'd the later Philosophers, since the Discovery of the Torricellian Experiment, and the Air-pump, See Rake, Vacuum, and Condensation.

It is a common Observation, that the same Veselli, or even in Veselli communicating with each other, at the same Distance from the Centre, the Air has every where the same Density.

The Density of the Air always increases in Proportion to the Compression, or the compressing Powers. See Pressure.

And hence, the lower Air is always denser than the upper. Yet the Density of the lower Air is not proportional to the Weight of the Atmosphere, by reason that heat and Cold, which make noticable Alterations as to Rarity, and Densify. If the Air be rendered denser, the Weight of the Atmosphere increases. If heat increase'd; and if rare, increased; by reason Bodies lose more heat than in lighter Materia. See Specific Gravity.

And hence, if the Density of the Air be sensibly alter'd, Bodies float in a denser Air, or lighter Air, if their Specific Gravities be considerably different, have they taken away in a denser Air, and the specifically heavier will preponderate; which is the Foundation of the Balloon, in which by the Alterations in the Density of the Air. See Manoeuvre.

DENTAL, Dentists, is applied to Letters, in the Pronunciation, whereof the Teeth have a principal share. See Grammanarians.

DENTAL, Dentists, is a kind of Shell, which the Apothecaries pulverize, and use in their Medicaments, as an excellent Astringent. The genuine Dentals, described by Mr. Tournefort, is of a tubular, or Conical Form, about 1 inches long; 9 of a filming, gowem white; a hollow; light, and divided lengthwise by Parallel Lines, running from Top to Bottom. It is about the Thickness of a Feather, and bears some Resemblance to a Dog's Tooth. 'Tis very indifferent for the Tooth, and may be a Substitute for a Shell of divers Colours found among the Sand, when the Sea is withdrawn; but not channel'd, or fluted like the Denticers.

D. Liferi, in the Philoxt, Trasstoll, makes mention of two Species of Dentals; the first commonly enough found about the Island of Querequy, &c. being a longer, flatter, round Foot, very little bending, and tapering, and hollow at both Ends; whence it is also called, the Dog-life-seathe. The other properly called Eustacia, longer, and thinner than the former; and besides, thick and ridged; whence the Solids, Veneria, Eustalia. See Eustaltum.

DENTED, Indented. See Indented.

DENTED Verto, among Botanists, is applied to such Leaves of Plants as are notched, or jagged about the Edge, or nearer, or more remote; see Fronds, or Processed, or Deep Dents, i. e. cut into Dents, or Teeth. See Dented.

DENTED Wheel, Rose Dentatus. See Wheel.

DENTES, in Anatomy. See Teeth.

DENTILLIS, in Architecture, an Ornament in Cornices, bearded or Cymatium, Teeth, particularly affected in the Ionic, and Corinthian Orders.

They are cut on a little square Member, properly called Dentata, or Noticises, or Ornamentation itself, Dentals, from Dens; shews the Appearance of a Set of Teeth.

Anciently, Dentals were never used but in the Ionic Corinthus, and in the Remains of the Temple of Marcellus; which is an Appointment with some Praise, for Fisius had not the Direction of that Building. Fisius prescribed the Breadth of each Dentali, or Tooth, to be half its Length, and the Breadth of each two, and having each two end, his orders to be "the Breadth of the Denticus."

The name Author, C. 2. of his 14th Book, observes, that the Greeks never used Dentali undermodath Medallions; by reason Medallions represent Forces; and Dentals represent Ends of Rafter, which can never be placed undermodath Forces. See Medallion.
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The Romanos were not so supercilious as to this Decree; excepting of the Chorou, where there are no Decrees, Meditations, neither in the Particles, nor in the Influx of the Building. The Indians call them Demutism, and Demutpho.

DEFORMIS Precefact, the same as Pyronoides. See Prenoides.

DENTIFRICE, in Medicine, Tooth-Powder; a Remedy to rub the Teeth withal, in order to cleanse, or soften their Stains. There are Dentiadules of divers Kinds, and Forms: Some in Form of a Powder, composed of Corals, Punicum-Salt, Soile, Quarz, Stain, Potash, Honey, Bone, Tartar vitrificatus, &c. Others in Form of an Elecy, or Opiate, consisting of the fame Powders, mixed up with Honey.

The others, prepared and Roots boil'd with Alum, and dried in the Ourch. Others in Form of a Lipon, drawn by Distillation from dryed Herbs, and artrigent Medicines. The Dental-Foodle, or Dentifrices, to keep the Teeth white and sound; And the Sprento, or Teeth. See Teeth.

DENTIFRICES, the Act of brushing, or cutting the Teeth. The Time of Dentalisation is usully from about 7 Months old, to 7. The Infants come first; then the Maxillaries; and lastly the Canines, or Eye-Teeth. See Teeth.

DENTITION, Hippocasts observat, is usully proceeded with an itching of the Gums, Convolvils, Favers, and Loofneeps; often occasioning Canker, or Carious Teeth, upon which Occasion they become must, and expelled.

The Germen, or Seed of the Tooth, says Doleus, is a slender, mucous Matter, like the White of an Egg, contain'd in the Cells, or Stems of the Jaw-bone, which grows harder, and stronger the first Day, until it pierces through the Gum. In this Rupture the poor Child is afflicted with terrible Symptoms, Inflammations of the Jaws, Gripe, Weakness, Head-ache, Terrestrial Gripe, Saltation, Epypley, Abcothes, and frequent Death.

There are two Terms, or Periods of Dentalisation: The one, when the Tooth makes its first Endeavour to get out of the Membrane, and the other, when the Tooth is sharp, and, as it were, an Arrow, that pierces through the Gum, and there are no Teeth to be seen. In this Rupture the poor Child is afflicted with terrible Symptoms, Inflammations of the Jaws, Gripe, Weakness, Head-ache, Terrestrial Gripe, Saltation, Epypley, Abcothes, and frequent Death.

The other, when the Tooth is considerably enlarged in Bulk, and has the desired Sharpness, which will occasion a great number of Deaths, to break its Way through the frame. The Remedies against the Symptoms of Dentalisation are abortive, and gentle Purgatives.

DEMONSTRATION, a solemn Publication, or Promulgation of any Thing. All Vellows are lawful Prize after Demonstration, or Proclamation of War. See Prize.

The third Edition of the late Demonstrated Posters, is, that the Sentences may be more fully executed, that the Persons may be known, the Entrance into the Church refus'd them, and that other People may be warn'd, not to have any Correspondence with them. See Ecomma of Propagandum.

DEBONSTRANTS are such Medicines as open Observations. See Observation, and Detergent.

It must be true, it's said, however, that nothing but something furnishing themselves by Debonstration, but by Detergent: For a Medicine may be demonstrations, that is not in the strict Sense detergent, as, in Effect, are most made of metallic Substances, such as Steel, and Mercury, which obtain this Appellation from their Action by their natural Weight, whereby they increase the Momentum of their circulating Fluid, and make it strike against the secretory Outer with greater Force; because the Demonstrant, or Perfaeriment of all Projectiles, of which Kind is a circulating Fluid, is as their Solidities, supposing their Velocities equal. The more the Demonstrant, the faster the Fluids move, and the farther the Fluids, with the greater Force they diffuse the Vellows, and more easily break through, where the Structure favours their Escape; and upon that Account are Medicines, which add to their Qualities in the Fluids, call'd Demonstrants.

DEODAND, in our Customs, a Thing given, or forbid, as it were, to God, for the Pacification of his Wrath in a Man or Woman, any natural Person, a House, or even a Violent End, without the Fault of any reasonable Creature: As if a Horse strike his Keeper, and kill him; If a Man, in driving a Cart, falls so as the Cart-Wheel runs over him, and put him to death; If one be falling a Tree, and gives Warning to the Standers by, to look to themselves; yet a Man is kill'd by the Fall thereof: In the first Place the Horfe; in the second, the Cart-Wheel, and Cart, and Horfes; and in the third, the Man; or, d. t. d., that is, to the King, to be distributed to the Poor by his Almoner, for Expiation of this dreadful Event; tho' effect'd by unreasonably, nay trifles, and dead Creatures.

OMNISQUE maximo et mortem sine Deo danderat, ut quoque, vel nisi, in Deo danderat, et foris procedebat. DEODAND, and forficed.

This Law seems to be an Imposition of that in Exodus, Chap. XLI. If an ox gore a Man, or a Woman, with his Hoof, or in his Blows, so that the Man be killep, or his Hoof not be eat; So shall his Owner be for his loss. This lays the, Deodand is to be sold, and the Price distributed to the Poor, for the Soul of the King, the Ancestor, or the Faithful Person dead, and the Goods of the Deodand, DEOPLIOLO DATA, a Remedy proper to soften, resolve, and remove Obstructions. See Observation.

DEOPLIOLO DATA a Remedy proper to soften, resolve, and remove Obstructions. See Observation.

DEPART, a Method of refining, or purifying Gold by means of Aqua fortis. See Gold.

The other, under the Name of the Days of refining Gold; The first by Antinomy; The second by Lignocarum; and the third, which is the most useful, by Aqua fortis. The two former, fee under the Name of the Days of refining Gold;

DEPART, a Method of refining, or purifying Gold by means of Aqua fortis. See Gold.

For the Operation of the Depart, they take at the Rate of 1 Pound of impure Gold, and 2 of Silver; these they fuse together in a Crucible, and when fused, cast them into cold Water, where they become divided into grains of the Bigness of Peas. These Grains taken out, and dried by the Fire, are put in a depraving Vessel, which is a Stone Motor, and to the Metal is added 4 Pounds of Aqua fortis. Then take 2 Pounds of Charcoal, put it on the Crucible, and set about an Hours Space, the refining is done. For upon opening the Vessel, they find nothing therein but the Aqua fortis, and the Refined Metal, and the Silver; And the Silver being all dissolved, and imbibed by the Water.

To raise the Gold to its due Fitness, they usually give it the Aqua fortis again, and again; using for the first Time, half a Pound of Aqua fortis for the second, and so on, to the Water, to 8 Ounces of Metal. If the third Water be found good, and clear, the Operation is ended: And the Cake of the Gold being well in the heated Water, is melted down again in a Crucible, first by an Iron Bar, and then towards a Vaccine Fire, to be cast into Ingots, or Wedges.

It must be added, that the Silver, with the Impurities of the Gold, are so thoroughly incorporated with the Water, that to the Eye there does not appear any Thing before the pure Liquid; yet is not this Silver lost. To recover it again out of the Water, they divide their Stock of Aqua fortis into several Stones, and put them into the Vessels of the Spring Water, observing to put 7 or 8 times as much of this, as that. This done, in each Vessel they put a Quinntity of Copper; and leaving the whole for 24 Hours, at the End thereof they find the Spirits of the Aqua fortis have quitted the Silver, and are incorporated with the Copper, leaving the former in Form of a Cake, or Alhes at Bottom. This Cake being dried, it is melted into an Ingot, with a little Salt-petre.

To husband the Aqua Fortis, and make them serve again for a second Operation, that is, when the Vessels are dry; or Glafs Alteimi; and when the Dilution is about a third over, change the Receiver. The Water of the first Receiver, serves for the first Operation of Depart, and the rest for the second.

If the Aqua fortis, having quitted the Silver, and being united with the Copper, be then filtrated, it is call'd, Aqua secunda; and the Parting of the Iron-Plume some Hours after the Depart, will have another Depart. For the Mensurium will let go the Copper, and prey on the Iron, leaving the Copper in Powder on the Iron-Plate. And filtrating this Disputation, you may get the Iron still remaining in it a Piece of Latin Colemanis; for the Iron in that Cake will depart to the Bottom, and the Latip be dissolv'd. And if you again filtrate the Water, and put it on the Lump of E Nitre, you will have another Depart; the Latip passes to the Bottom. And Jullly, filtrating this Water, as before, and evaporating Part of it, you will have Crysolites of Salt-petre.

DEPARTURE, or DEPARTER, in Law, a Term properly applied to a Person, who first pleading one Thing in Bar of an Action, that being replied to, he waives it, and profits only of his first Plea. Or it may be applied to a Plaintiff, who in his Replication shews a new Matter from his Declaration. So if a Man plead a general Action, and then in the Action plea a special one, it shall be adjudged a Departure in Pleading. The Defendant nonipn seen demurred, because it was seen a Departure from the Declaration. Code 11. Part. 2, 147. It is a Departure to shew a Commitment, or Declaration as a Genius, or Defendant appears to the Action brought against him, and has a Day over in the same Term; he not appearing, but making a Default, Rights in the Matter before he shall be condemn'd.

The Departure is always on the Part of the Tenant, or Defendant; and its Entry in, and proceed on a Lease atonced, or form a Lease atonced, or form a Lease. See Pleadings.
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DEPARTURE, in Navigation, is the Easing, or Welling of a Ship, with respect to the Meridian is departed, or left behind. See MILD.

Or 'tis the Difference of Longitude, either East or West, between the precise Meridian the Ship is under, and that where the last Reckoning, or Observation was made. See LONGITUDE.

This Departure any where, but under the Equator, must be accounted according to the Number of Miles in a Degree proper to the Parallel the Ship is under. See Mercator's SISTEM.

DEPILATE, or DEPIEATE, in Chemistry, a Phosphite applied to Spirits that are well clear'd of Water, or Phlegm. See SPIRIT, and PULVERISATION.

In that respect, they effloccify them, i.e. distill them over and over, till they be left quite pure. See Distillation, and REFINICATION.

DEPIEATION is, in Chemistry, the Act of purifying, and clearing a Fluid of its Phlegm, or Water.

This is performed by distilling the Spirit, or other Fluid over and over; by which means, the First of the Parts of Water floats off the upper, and the Spirit remains the Phlegm, or Water. When the Spirit is thus effloccy'd of all its Phlegm, or, at least, as much as it can be, it is call'd, a depilated Spirit. See PULVERISATION.

DEPILATORY, or DEPIEATIVE, in Medicine, a Pluster, or Medicine, applied on any hairy Place, in order to bring off the Hair. See HAIR.

DEPIEATED are principally composed of Urine, with a little Blood, occasioned by coughing and even a dangerous Malign. For Hairs growing on the Fore-head of a young Girl, I prescribed the following Diglycer, or Depilaive Liniment, Digger:—

The word is form'd of the Particle De, and Piles, Hair.

Hair, DEPILATED, in the Latin Grammar, a Term applied to Verbs, which have as a Substantive, but Pacific Terminus, or Connection, and want one of their Participles Passive: As, Mino, I theorise, which has for Participles, Minis, Minas, Ministro, and Minis, but has no Minat. See Verbs.

They are call'd Depilatory, as having depilated, or laid aside their Passive Signification.

DEPOPULATION, a Wasting, Filling, Depopulation, Depilation, or Dispeopulating any Place. Cols. Injus, Part I. fol. 246.

Hence, Depopulated, Agrogen. Stat. 4. Henr. IV.

DEPORTATION, a Harshen, or Exiling, a Man from life among the Romans, whereby he is banish'd, or other Place was alter'd a Criminal for the Place of his Abode, with a Prohibition not to stir out of the same on Pain of Death. See BANISHMENT.

This makes this Difference between Depopulation, and Deportation, that the former confin'd the Party to one certain Place for ever; whereas Religion has not advis'd a man to leave the Liberty. By Deportation that Perfect robs the Rights of a Roman Citizen. See DEPORTATION.

DEPOSITION, in Law, a Testimony given in Court by a Witness, sworn on Ordeal. In Chancery, Deposition is a True fact set down in Writing, by Way of Answer to the Interrogatories exhibited in Chancery, where each Witness is call'd Deposition. When such Witness is examin'd in open Court, its called sworn, or attorn'd view.

Deposition is also used for the Sequestering, or depriving a Person of his Dignity, and Office. Deposition only differs from Abdication, in that the latter is forc'd voluntarily, and the Act of the Dignitary, or Office himself; and the former of Compulsion, being the Act of a Factor Power, whose Authority extends thence.

Note: That by the Deposition, and form, the Abdication of King James II. See Abdication.

The Pope pretends to a Power of deposing Kings. Gregory VII. we are suffer'd by Anglorum Parvi, and Otto de la Porta was the first, who ever attempted the Deposition of Kings.

Deposition does not differ from Deposition: We say in different a depos'd, or deprived Bishop, Official, &c. See Suspension.

Deposition differs from Suspension, in that it absolutely and for ever strips, or divests a Priest, &c, of all Dignity, Office, &c; whereas suspension only confines, or restrains the same therewith. See Suspension.

Deposition only differs from Degradation, that the latter is more formal, and attended with a few more Circumstances, but in Effect and Substance they are the same; those additional Circumstances being only Matter of Show, first set on foot out of Zeal, and Indignation, and kept up by Calumny, but not warranted by the Law, or Custom. See DEGRADATION.

DEPOSITORY, in Law, a Perfon entrusted as Keeper, or Guardian of any Thing. See DEPO.

ORDINARY DEPOSITIONS are not to be sworn to with them, in Cæse it be lost, or stolen. They are only to answer for a Fraud, or Breach of Faith, not for Negligence. But a Necessary Deposition, as an Impeachment, is accountable to be given in, or Robbery, if there have been any Negligence in the Cæse. See DEPOSITION.

Deposition, a Thing put in the Hands of another to be kept græatis. See DEPOSITION.

The占地s divide a Deposition into Simple, and Judicial.

Judicial, is that confined between several Persons, and given in the Hands of some third Person, by direction. A Necessary Deposition, Simple is either Voluntary, or Necessary. Necessary is that done in Cæse of Holiness, Shipwreck, Fire, &c. Im-holders are responsible for the Baggage brought to them in Cæse of a Necessary Deposition. See DEPOSITION.

DEPRECACTION, in Rhetoric, a Figure whereby the Orator invokes the Aid, or Assistance of some one; or prays for some great Evil, or Punishment to befall him who Depreciates, As when himself, or his Adversary.

DEPRECAVTE, in Theology, a Term only used in the Pural, Depreciative Form, which is applied with regard to the Manner of performing some Ceremonies in the Form of Prayer.

Among the Greeks, the Form of Abolition is depress, being conceived in their Terms, May God abject you. And as God, so seems the Omnipotence of the Conquered Churches, it is in the declarative Form, I abject you. See DEPRECAVTE.

DEPRESSION of Equation. See DEPRESSION.

DEPRESSION of the Pole: So many Depressions, you can do in one Year, that you must remain with difficulty to depress the Pole, because it becomes, reciprocally, so much lower, as near to the Horizon. See Elevation of the Pole.

DEPRESSOR, in Anatomy, a Name common to every Muscle, Office or Emitter of Energy, or bringing down the Parts they are fasten'd to. See MUSCLE.

DEPENDENT Libei Superioris, in Anatomy, a Muscle called the Concurrent Muscle. See CONJUNCTOR AM NERVOS.

DEPENDENT Libei inferiorioris proprius, a Muscle placed between the Depressores Liberi communis, on the Part called the Chin, it appears by one Muscle, which consists of either of the Retractor Muscles, and terminating in the lower Lip. Its Office is shewn by its Name; To let fall the lower Lip. See DEPRESSOR.

DEPRESSER Liberi communis, by some called Depressor: and on Intermedius, is common to both Lips. It arises with a broad Origin from the lower Margin of the under Jaw, by the Side of the Chin, and is terminated with a narrow Tail near their Coalition; tending to draw them obliquely down. See DEPRESSION.

DEPRESSER Liberi inferioris proprius, a Muscle, formed from the Depressores Liberi communis, on the Part called the Chin. It appears by one Muscle, which consists of either of the Retractor Muscles, and terminating in the lower Lip. Its Office is shewn by its Name; To let fall the lower Lip. See DEPRESSION.

DEPRESSION, in the Canon Law, the Act of beseeching, bewailing, or praying for the spiritual Intercession, or Mediation of Bishop, Vicar, Precend, or the like, is devolved, or deprived of his Preferment for some Matter, or Fault in, or Law. See DEPRESSION.

Depression is of two Kinds, a Benefice, &c, of Office.

DEPRESSION of a Benefice, &c, is when for some great Crime, a Minisher is wholly, and for ever deprived of his Place and Office, in the Latin, and even some of the Reform'd Churches, in that the latter is only a temporary Depression. See SUSPENSION.

Depression of Office, is when a Minister is for ever deprived of his Place and Office, while he is in the State of Reality, with what we otherwise call Depression, and in uses for some hisneau Crime, deceiving Death, and performed by the Bishop, in a solemn Manner. See DEPRESSION.

DEPTH, in Geometry, &c, See ALTITUDE, HEIGHT, &c.

DEPTH of a Squadron, or Battalion, is the Number of Men in a Line, which in a Squadron, and in a Battalion generally, See SQUADRON, FIELI.

The Enemies Hostile were drawn up deep. See MEET.

DEPUTATION of the Phantom, the Latin for Clarification, Purification, viz, the purging a Body of all the Lees, Faces, and other crusts, crusts, and excrementitious Parts adhiring therein, See Clarification, Purification, &c.

DEPURATION refers to separate Liquors: Syrup, Juleps, &c, are depurated by putting them through the Mastic Hydragogue, or Straining-Bag. See FILTER, &c.
The ancient Epicureans, or Socinians, with the modern Newtonian Philosophers, hold, that all Bodies gravitate towards and downwards; and that the more strongly, as they contain more, or contain more perfectly solid Bodies, such as they suppose Atoms, or primitive Corpuscles to be, the more of all. See Gravity.

The Corollary after the Chief of Descents of Bodies to a Body in Motion is, that a Body in a Right Line, that is, in the Plane of the Earth, for the law, will never be on the earth, and can never be permitted to have a Right Line, that is, in the Plane of the Earth. And thus the Air being moved with the utmost Vehement Velocity, recedes more than solid Bodies, and by that means drives them towards the Centre.

The Geometrica account for the Descents of Heavy Bodies, by supposing certain magnetic Rays proceeding out of the Earth, and confounding of contiguous Particles, which by their contrary Emittance retain a Right Line of Bodies in parallel Cords. These Rays being diffus'd every way from the Earth, as a Center, strike, or impinge on what solid Bodies they meet withal in their Progress, and penetrate the same, some directly, and others oblique, and retroactively, after the manner of Rays of Light. These Rays, say they, are a Kind of Arms, and the Defilements, and Curvatures of their Extremities, as it were Fingers, or Hooks, which pull, or draw Bodies from above towards the Earth. Add to this, that these Rays being the more rare, as they are more remote from the Centre, their Effect is the more feeble; and the nearer the Bodies are to the Earth, the more is the force, in Proportion as they are higher.

Laws of the Descents of Bodies.

1. Heavy Bodies in an unrefined Medium fall with an uniformly accelerated Motion. See the Laws of unrefined Medium under the Articles Acceleration, and Motion.

Hence, 1. The Spaces described are in duplicate Ratio of the Times, and Velocities; and inveread according to the uneven Powers of 3, 5, 7, &c. for the Cases of Motion, and Velocities, are in a subduplicate Ratio of the Spaces; or

2. The Velocities of descending Bodies, are proportionate to the Times from the Beginning of their Falls.

The Spaces described by a falling Body are as the Squares of the Times from the Beginning of the Fall.

A Body specifically heavier descends in a fluid Medium, specifically lighter, (e.g. the Air,) with a Force equal to the Excess of the Weight of the Body above an equal Bulk of the Medium. For a Body only descends in a Medium with the Force remaining, after a Part has been spent in overcoming the Resistance of the Medium. And this Resistance is equal to the Weight of an equal Bulk of the Medium. Consequently the Body only falls with the Excess of its Weight above that of an equal Bulk of the Medium.

Hereafter than that: A Body, in a specifically lighter Medium, is equal to the Excess of the Absolute Weight of the Body above an equal Bulk of the Medium. Thus 1/347 Pound of Copper in Water is 1/4 of the Weight. A Power, therefore, of 42 Pounds is able to sustain them.

In supposing Heavy Bodies to descend in an unrefined Medium, we conceive them free of all external Impediments, from what Cause soever. So that we even set a false that oblique Impulse given to Bodies while in falling, by the Retention of the Earth, tho' this produce no sensible Irregularity in a little Distance.

Great Physicists have discovered the Laws of the Descents of heavy Bodies by Reasoning, afterwards confirmed by Experiment; the Result of which, repeated an hundred times over, was, that the Descents was as the Square of the Time.

Grimaldi and Riccioli made Experiments to the same Effect, tho' in a different Manner, by letting fall a Number of Balls, weighing 8 Ounces a Piece, from the Top of several Stories, and timing the Times of falling by a Pendulum. These Experiments are exhibited in a following Table.
DES

Since then the Experiments of Ricardo, made in what could be called more considerable Differences, agree so well to the Theory, 'tis scarce worth taking Notice of, what is urged against the contrary. As it is so in the "Poor Man, Math," who writes, that he had found by Experiment, that heavy Bodies, in half a Second of Time, dived 42 Feet; in two s.5 feet; in three s.5 feet; in four s.5 feet; and in five s.5 feet. For, in proportion to the Height given, to determine the Spaces it feulf in the several Parts of Time.

Suppose the given Altitude to be the Space set at in a Particular Time, Then, it: x = \frac{x^2}{t^2}

Therefore the Space past'd over in the first Part of Time is s/4, Consequentially that past'd over in the second Time s/16; That in the third s/64; &c. E.g. In the Experiments of Ricardo above deliver'd, s the Ball fell 240 Feet in 4 Seconds. Therefore the Space the first was s/4 = 60 Feet, s/16 = 15 Feet; The Space in the fourth equals s/64 = 2.4 Feet. And that in the 15th. = 0.000125.

IV. The Time wherein a Body falls a given Space, being determin'd, the Space it will fall any other given Space in the same Medium.

Since the Spaces are as the Squares of the Times: To the Space which the Body falls in the given Time, the Space in the same Medium, wherein it would fall, would be a fourth Proportional, which will be the Square of the Time sought. The Square-Root, therefore, being extracted therefrom, the Space required is obtained.

For Example, one of Ricardo's Balls in 4 Minutes Time falling 240 Foot, it is required in what Time it would fall 15 Feet? The Answer will be found 2\sqrt{2} = 1.53 = 4.56 = 240 Feet.

V. The Spaces a Body falls in a given Time, being given, to determine the Space it will fall in any other given Time.

To the Square of the Time wherein the Body falls the given Space, the Square of the Time wherein it would fall the Space required, and the given Space, seek a fourth Proportional; this will be the Space required.

For Instance, Ricardo's Ball falling 60 Foot in 2 Seconds, 'tis asked what Space it will fall in 4 Seconds? The Answer is 16.60 = 240 Feet.

For the Laws of the Defect of Bodies on inclined Planes, See Cyeclog, &c.

For the Laws of Defect in Cycloids, See Cyeclog, and Peneidulum.

A quick and easy Descent, is that which a Body falling by the Action of Gravity describ'd in the before-mentioned Time; which is prov'd by Geometricians to be the Cycloid. See Cyeclog, and also CELEBRATED Cycloids Lined.

In this Study, it appears, that all that is publish'd, signify the Circle, the Hypo, and Hollow, and Places made, by undergoing the Ground: such as the Counter-carpers, or Cover-way.

A Defect into the Moat, or Dich, is a deep digging into the Earth of the Count-way, in Form of a Trench, of which the upper Part is cover'd with Madrizes, or Clays against Fires, to secure the Paffage into the Moat.

DECIMENT, in Geometry, expressing some Line, or Surface, which by its Motion produces a Plane Figure, or a Solid.

DESCRIPTION, a superficial, imperfect, or unaccountable Definition of a Thing, is a Sort of Knowledge, inserted from some Accidents, and Circumstances peculiar to it, which determine it enough to give an Idea that may distinguish it from other Things; but without explaining its Nature, or Effect.

Grammarians content themselves with Descriptions: but Philosophers require exact Definitions of Things. See Definition.

DESCRIPTION, in Philosophy, Logic, &c, is an Enumeration of divers Attributes of a Thing, most of which are only accidental: As when a Person is described by his Deeds, his Virtues, his Writings, his Honours, &c. See Definition.

A Description, as to its outward Appearance, resembles a Picture, and is even convertible with the Thing described. It does not explain it. For instead of bringing in all the Things essential to the Thing described, it only brings in a Number of Accidents belonging thereto. E.g. Feuer is the Hot, young Man who lives on the Green, dark blue Cloaks, frequents the College, Courts N. &c. Where it is evident, we do not give any Explanation of Feuer, as not bringing Things that are in Peters, but only Circumstances, or Things about him, such as We, Young, Living, Weary, Diseased, Courting, &c. A Description, therefore, is no Quis est? or What is he? but to Quis est? What is he?

DESCRIPTIONS, in Effet, are principally used to Singulars, or Individuals: For Things of the same Species the Description does not differ; but as to the Hol, and Lul, this Difference contains nothing very notable, or distinguishable.

But Individuals of the same Kind, differ much in Accidents; and therefore the Description, in Effet, gives one, or several Properties arising from the Form, or Essence. See Definition, Essence, Form, &c.

DESCRIPTION, in Geometry. To describe a Circle, Ellipsis, Parabola, &c. is to construct, or form those Figures, with Rules, Complais, &c. See Construction, and Figure.

DESERT, or DESART, a Wildernefe; or wild, uncultivated, uninhabited Place; as The Deserts of Libya, or the Great Ocean, &c.

Geographers use the Word in the general for all Countries little, or not at all inhabited. See Wilderness.

In Scripture, we find several Places in the Holy Land, or in other Countries, called Deserts. The Desert of Mount, or Wilderness, as it is often, is that Part of Arabia on the South of the Holy Land, wherein the Hebrews wandered forty Years, concluding that they were to establish their Evacuating Egyptos to their Entry into the promised Land. The Desert of Paran, or the Desert of Beth-shean was that Part of the Desert first mention'd, which bordered on the Holy Land, running towards the Mediterranean. The Desert of Sina, is in Idumea itself, a barren, monserous Country. The Deserts of Barren, Rehoboth, Cadmus, Damares, Dido, Exodus, Gibeon, Gideon, Herod, Judah, Moab, Pheror, Sin, Sinit, Sire, Siph, &c. are so frequent and irregular, that many Places of this Kind, like our Downes, &c. where there are few, or no Habitations, or Inhabitants; whence the Hebrews called them their Desert, The Abarim, which properly signifies human Worlds, or Speech, by reason there was none heard there.

DERETSER, in War, a Soldier on the Mufier-rolle, who quits his Company without Leave, or licks himself under another Officer.

All Soldiers found half a League from a Garrison, or Army, signified an emergency, so Quarters, without a Pass, are deem'd, and treated as Derveters.

The Punishment of Defection, is Death.

The ancient Church communiied Derveters, as having taken up the Oath. See Oath.

DESABILIRE, a French Term, naturalized of late. It properly signifies a Toilett, Night-Gown, and other Nerves of the Body, of dressing, or undressing. Mr. . . . is not to be spoken with; he is yet in his Deshabille, undressed, or in his Night-Gown.

The Word is a Compound of the Private des, and inhabiter, to put on.

DESACHHEE, in Heraldry, is a Beast that has its Limbs separated from the Body, so as they still remain on the Body, with a small Separation from their natural Places.

DESIGN, or Draught, with regard to the Arts and Sciences, signifies the Thought, Plan, Geometrical Representation, Calculation, and Construction of a Painting, Poem Book, or Building.

This Painter has shewn the first Design of his Piece, in which the Figures are well disposed. The Design of that Poem or Book is actually laid.

Clandestine never fees his whole Design together: When he composes a Part, he thinks of nothing else, and works up every Number, as it were, secrete from all the rest.

In Building, one may use the Term Designation, when by Design is only meant the Plan of a Building, or a flat Figure drawn on Paper. See Iconography.

Description, as to when some Figure, or Side of the Building is raised from the Ground. See Orography.

And Scenery, when both Front and Sides are seen in Perspective. See Iconography.

Description, as to the Manufactory, which Figures wherein the Workman enriches his Stuff, or Silk; and which he copies after some Painter.

In undertaking such Kinds of figured Stuffly, 'tis necessary, that before the first Streak of the Shuttle, the whole Design be represented upon the Threads of the Warp; we don't mean
mean in Colour, but with an infinite Number of little Pack threads, which being disposed so as to raise the Threads of the Warp, let the Painter see from Time to Time what Kind of Silk is to be put in this Way. For the better View of the Work, is call’d reading the Design, or reading the Figure; which is performed after the following Manner.

The Paper is studies considerably broader than the Size of a Length proportionate to what is intended to be represented thereon. This they divide lengthwise by as many black Lines as there are intended to be threads of Silk, and so thin that the Threads of the Lein or Drawing-wire, which with the former make little equal Squares. On the Paper thus squared, the Painter designs his Figures, and heightened them with Colours as he sees fit. With this Plan, he finds it easier a Workman reads it, while another lays it on the Simblom.

Now, to read the Design, is to tell the Perfon, who manages the Loom, the Number of Squares, or Threads composed in that Figure; the he proceeds, in imitation of the same Time, whether it is Ground, or Figure.

To put what is read on the Simblom, is to falling the Threads to the several Pack Threads, which are to raise the Figures named by the Designee, and thus they continue to do, till the whole Design is read.

Every Piece being composed of several Repetitions of the same Design; when the whole Design is drawn, the Designee, or Workman, is ready, the Threads of the Lein has nothing to do, but raise the little Strings with Slip-knops to the Top of the Simblom, which he had let down to the Bottom. And this he is to repeat as often as is necessary, till the whole Design is to be made up.

The Ribbon Weavers have likewise a Design, but much more simple than the former described. It is drawn on Paper before the Workman, and represents the Figures of the Warp, and Woof. But in lieu of Lines, wherein the Figures of the former consist, they only confnt of Points, or Dots, placed in certain of the little Squares, formed by the Interception of the Lines. These Points mark the Threads of the Warp that are to be raised; and the Spaces left blank, signify the Threads that are to keep their Situation.

The reft is managed as in the former.

In particular, the Art of Painting, for the first Idea of a large Work drawn roughly, and in little, with intention to be executed, and Smith’d in large. See Painting. In this simple Sense, the Design is the simple Contour, or Outline of Figures, which are to be placed in their Intention on the Styk or the Lines that terminate, and circumscribe them. See Contour, and Designing.

Such Design is sometimes drawn in Crayons, or ink, without any Shadows at all; Sometimes it is done by coloured Lines, usually drawn a cross each other with the Pen, Crayon, or Graver. Sometimes, again, the Shadows are done with the Crayon rub’d, or by Plates of Black, so as not asper the Grain, or Strokes of the Crayon appear, as not being rubbed; Sometimes the Design is of Colour, that is, the Shadows are done by a Colour, containing, in part, Black and White. And sometimes the Design is colour’d, that is, Colours are laid on, much like those intended for the Grand Work.

The Qualities, or Parts required in a Design, are Contour, Sense, Light and Shade, Character, Diversity, Expression, and Perspectivity. Contour depends principally on the Jullness of the Proportions, and a Knowledge of Anatomy. Sense is an Idea of the Drawing, which supplies either from the Complexion and natural Disposition, or from Education, the Matters, Studies, &c. Elegance gives the Figures a Kind of Delicacy, which strikes People of the Finer Taste, as a certain Quality over every Body. The Character is that which is peculiar to each Thing; In which there must be a Diversity, in as much as every Thing has its particular Character, to distinguish it. The Expression is a Kind of Emulation of an Object according to its Character, and the several Circumstances it is subject to. The Perspectivity is the Representation of a Thing, according to the Situation they are in, with regard to the Observer.

The Design, or Draught, is a Part of the grand Impor, and Extent in Painting. ’Tis acquired chiefly by Habit and Study, and by long series of Arrival here in any of the other Branches of the Art, as Colouring, Clair Obscur, Expression, &c.

The principal Rules that regard the Design, are: That Never to venture to paint a Thing, but by the light of Day, and by Daylight; for lack of Daylight, to mark out all the Parts of their Design, before they begin to study: To make their Contours in great Peculiarities, without taking Notice of the little Muscles, and other Blemishes; To make themselves Masters of the Rules of Perspective: To draw every Square, every perpendicular, parallel, and Distances, and particularly so to comprehend, and oppose the Parts that meet upon, and traverse the Perspective, so to form a Kind of Square, in the Mind; which is the same as to make a Work of Design, or a Draft, from a Chart: To have a regard not only to the Model, but also to that which already design’d; there being no such Things as designing with strict Jullness, but by comparing, and proportioning everything to the parts of it, sharp and well-proportioned.

The reft relates to Perspectivity: As, that those Objects are seen at one View, when Rays meet in a Point: That the Eye and Object be always conceived as being in a right Line; that the Nature of the Object may be conceived transparent: And that the Eye, Object, and Picture, be at a just Distance; which is usually double the Bigness of the Subject, or Picture. See Perspective, and Defpectivity. For it is the Art of describing the Appearance of natural Objects, by Lines, on a Plane. See Design.

To design according to the Rules of Mathematics, mark the Subject of perspective see Perspective, and Scenography.

To design by the Camera Obscura. See Camera Obscura, A Mechanical Method of Designing Objects. Perspective Projecting Frame, ABDC, (Tab. Perspective Fig. a.) and walls, and frames, is over with Water, wherein a little Gum has been diffused. When 'tis well dried again, turn it towards the Object, or Picture, and what is seen through the Camera may be seen through a Dioptris, or Sight GH, fix’d thereon. Then proceed to work; and applying the Eye to the Sight, with a Pen and Ink draw every Thing on the Glass, as you see it. In this Way Objects would be perfectly transparent, a fair, meft Paper thereon; and prefiguring it pretty right down, the whole will be transfer’d from the Glass to the Paper. The Method is very good, easy, and exact; and deferves to be improved.

DESIGNATION, the Act of marking, or giving a Thing known. The Designation of Such an Efiact is made by the TENANTS, BURDENS, and BOUNDARIES. Each Tenant has his Designation of the Conclus and other Magistrates, some Time before their Election.

DESIGNER, a Painter, or Architect; who designs every Perfon his Place, and Rank in publick Societies: Or, a Master of the Ceremonies, who regulated the Seats, March, Order, &c.

There were Designers at funeral Solemnities, at the Games, Theatres, and Shows, who not only affignd every body his Place, but also led him to it; as appears from the Prologue to the Pasquin of Plautus. They were perhaps the Originals of the modern Designers.

DESPOT, a Title, or Quality given to the Princes of Wieland, Savoy, and some of the neighbouring Coun trie.

The Word in its first Origin signifies the fame with the Latin Heres, and the English Heifer. But in Time it underwent the same Fate on Medals, as, among the Latins, Caesar did with regard to Augustus; AQUITAE, adorning to Augustus, and DESIOTIS, or Despot; to Caesar: Thus, Nicopolis, having order’d his Son Senecucob to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar. This, the Superiority heering his Son Salian- to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar. This, the Superiority heering his Son Salian- to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar. This, the Superiority heering his Son Salian- to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar. This, the Superiority heering his Son Salian- to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar. This, the Superiority heering his Son Salian- to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar. This, the Superiority heering his Son Salian- to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar. This, the Superiority heering his Son Salian- to be crown’d, the Son, out of Respect, would only take the Name DESIOTIS; leaving to his Father that of AQUITAE. For it is to be noted, that it was just about the Time that the Emperors began to ensue to the Latin Inscriptions. This Delicacy, however, did not last long; For the following Emperors preferred the Quality of DESIOTIS to that of AQUITAE, particularly Constatin, Michael Ducas, Nicopolis, Frederick I., Nicopolis, Despot, or Caesar.
DETENTION, a Person being held for an Heritage, or the like, from some other Claimant.

The Word is chiefly used in an ill Sense, for an unjust or illegal Confinement of a Person who has intruded into a Benefice, to make Restitution of an Inheritance on whom, or during the Time of his unjust Detention. See BENEFACT.

DETERIORATION, an Act whereby a thing is rendered worse.

When the Deterioration of a Commodity, feit by an OC, co. in the bough, is made by the fault of the person who printed a Treatise of Deterioration, in the Year 1695, under the Title of, A Treatise of Deterioration.

DEFICIENCY, in Physick, is applied to Remedies that cleanse, muddify, and carry off vivid, and glorious Humours adhering to Bodies.

Detergent, a Plant, and a Hars-Horns, deters, and confoundles Wounds. Rhenania is appeciated, in the planet of the Gravel and Stone; it also deters, and expels Poylon.

Detergents are not only cleansing, and adhesive, but also, by a peculiar Motion, in the determination to Motion, joy'd with a suitable Configuration of Parts, are apt to explode, and in conseq

ry along with them such Particles as they lay hold on in their Passage. All Medicines of this Intention are suppos'd to cleanse, and heal, that is, incrust, or fill up with new flesh all Ulcerations, and Foulnesses, occasioned thereby, whether internal, or external.

To do this, in internal Ulcers especially, the Medicine must be suppos'd to maintain its primary Properties, until it arrives at the Place of Action, and there do what it entitles it to the Appellation of a Detergent, and a Vulnerary, first by its active Composition, which is composed of a Large variety of Surface, and Flexibility of its component Parts: For by it this very readily falls into Contact with, and adheres to every Wound, and must penetrate into the interior, and every drop of what is thrown upon the Place to which they are applied, until a more convenient Matter is brought thither by the circulating Juices, which it affilts in adhering to, and incorporating the ended Cavities only. This may be taken Notice of, that internally, whatsoever of this Kind is mixed with the Animal Fluids, by the known Laws of Circulation, they will be fully separationed, and left behind. For all those Parts, which are specifically heavier, will move nearer the Axis of the Canal, because their Moments are the greatest, and will carry them at near as can be in the lightest Parts, which will move highest in the Sides, where they themselves meet with Outlets to get quite off, or are strack into such Cavities, we are here speaking of, in which they adhere, and make a Part of the Substance.

This is understood of the milder Degree of Detention, and it is easy to conceive from hence, how an Ineface of those Qualities of Activity and Adhesion conjointly, may make a Medicine apt to the greatest Effect in this re

Spec. And it is upon this Foot, that all those Medicines operate, which are given to cleanse Obstructions, or Foulnesses in any of the Vessels, or Passages, and which may be increased in Effect by taking them to fetch off even the Membranes, and Carpal Vessels.

DETERMINATE, or DETERMINED Problem, in Geometry, is that which has been determined, contain, definite Number of Solutions; in Contra-distinction to an Indeterminate Problem, which admits of infinite Solutions.

Such, e.g. is the Problem, to describe a Right Triangle on a given Line, such a one as may be double that at the Vertex: which has only one Solution as that which follows this two, viz. To find an Right Triangle, whose Area and Perimeter are given: See also, in the trigonometrical Problems.

A Determine Problem may either be Simple, or Linear, Plane, Solid, or Surfaced. See Plane, Solid, &c.

DETERMINATE, in Physics, is the Action whereby a Cause is limited, or restrained to act, or not act, this, that, or those in such a Sort.

Hence, we say, by a Determination, an Agent indifferent to several Things, is in some Measure actuained.
This, says the School-men, proceeds either from an Efficient Cause, in which Case the Determination is said to be Effective, as when an Artist determines an Instrument to a certain Action, thereby indicating that it is that which is effectually different in the Matter: And thus our Sensus are said to be Determinative, to have Ideas upon the Presence of exter-

A Determination to be pleased with certain Forms, or Ideas, a late excellent Author calls, an Internal Sense, and a Determination to be pleased with virtuous Actions, Characters, Manners, &c. a Moral Sense: Or, the Determination is from the Matter, or Subject, that receives the Action; And thus, the Feeling of Sense upon Clay determiner it to harden, upon Wax to tot-

The Each, in certain Facts, when we say, I determiner the Value of Power: Or, loathly, as from the End, as the End determines the Effect.

Determination is either Moral, or Physical: A Moral Determination is a feeling of a Change from a Cause, which oper-

Certain:  the Theocratic and Dominants maintain necessity to all, and singular Action of every Creature. The Subjects, on the contrary, deny that God thus determines even several Causes; and hold, that God has no Influence on the natural Causes, but only with the several Causes on the Action. And thus they exclude a physical Determination both from natural Causes, as supposing them already determined by God; and not choosing to regard as a Determination from God: to the several Actions; and from free Causes, as supposing such a Determination contrary to our Natural Liberty. See Causes, Theocratic, &c.

Detergent in Medicine, the same with Detergent. See Detergent. A Chylifer is a digestive Medicine, which cleanses the lower Vener. Detergent Unguents are usually called: Mordant, and are used in the Flavy. The Leaves, and Summits of the Strawberry are berry-

DETRINE, in Law. See Detrito, and Debt and Siler. DETINUE, a Wit that lies against a Man, who having Goods or Chattels deliver'd to keep, refuses to re-deliver them when called for, and receiving, in great Measure, to the Actor: Detinue of the Civilians. He takes his Action of Detinue, to recover the Thing de-

Determination of Matter. In Chemistry, the Nfe, which Minerals make when they begin to heat in Crucibles, by the volatile Parts rising out with Impu-

Deterrence and Detraction. Deterrence is much more efficacious, than Detraction, only in Action more forcible, and the Nofe greater. Thus, An-

DETRINE, in Law. See Detrito, and Debt and Siler. DEVIL, a Name given to those Powers, who, by their Working, are ascribed to a Mischievous Agent, being supposed to be the Author of the Sins which are committed by men: But it is certain, that there is no such Being as the Devil, or any other Agent, who can do any thing. See Saturn.

DEVIANTS. 2. The Cohabitation of Devils in the Old Testament, but only Satan. See Satan.

Nor do we meet with the Word Devil in any Hebrew Authors, in the Signification attached to it among Christians, as Dr. Mather says, this Word does not appear in any of the English Authors. The New Testament in the Vulgate, and old Versions, go further than the Devil, and call it A Devil, and perfected Mankind. Thus, the Chaldeans be-

The relations we have of the Religion of the Ancient, and most of those idolatrous Nations, who worship the De-

The Word is form'd from the Latin Diabolus, which comes from the Greek Διαβολας, Αιδος, or Καλων. The Rhipposean point the Devil white, to be even with the Advantage of him, and against no person from the black.

DEVISE, in Heradly, a Name common to all Figures, Cyphers, Characters, Repens, Motto, Sentences, Proverbs &c. which, by Allusion to the Names of Persons, or Familiarities, or Names of Places, &c. are to be understood: See Character, Badge, Motto, Proverbes, &c. DEVISE, in this Sense, is of a much Older Standing, than Husus, in which it was, that which gave the first Title to Armories: Thus: The Arms of Devon, Devon, Devon, etc. The Devil's Empire: Thus S.P.Q.R was the Devil's of the Roman People, and still continues to be what they call the Echar-

The first Devises were simple Letters distributed on the Borders of the Liveries, Housings, and Banners, and at length on the Shields. Thus the K. was the Devil of the Fourth Kings of the Name of Charles, from Charles V. to Charles IX.

There were also Devise by Rebus, Equivocals, or Al-

DEVISE sometimes contain entire Proverbs: As that of Caesar Borgia, and Caesar aus Nihil. See Proverb.

The Devil is form'd from the Latin diabolus, and was applied to the Thing which was imagined, or the Devil, as hereafter mentioned, by reason they were divided, separate, and distinguished from Persons, and other names of different kinds of De-

DEVIUS, is now taken in a figurative Sense, to signify an Emblem, or a Representatio of some natural Body, with a Motto, or Sentence applied in a figurative Sense to the Advantage of some Person's Title, &c. Indubilis.

In this Sense, the Figure, or Image, is called the Body, and the Motto the Soul of the Devise. A Devise is a Sort of Metaphor, representing one Object by another, and so for the next. Although a Devise be only true, when it contains a Metaphor, or Simi-

In the same Sense, a Figure, or Image, is called the Body, and the Motto the Soul of the Devise. A Figure is a Sort of Metaphor, representing one Object by another, and so for the next. Although a Figure be only true, when it contains a Metaphor, or Simi-

DEVIL, Diabolus, an evil Angel: and one of those ele-

The Description of the Devil in the Old Testament, but only Satan. See Satan.

Nor do we meet with the Word Devil in any Hebrew Authors, in the Signification attached to it among Christians, as Dr. Mather says, this Word does not appear in any of the English Authors. The New Testament in the Vulgate, and old Versions, go further than the Devil, and call it A Devil, and perfected Mankind. Thus, the Chaldeans be-

The relations we have of the Religion of the Ancient, and most of those idolatrous Nations, who worship the De-

The Word is form'd from the Latin Diabolus, which comes from the Greek Διαβολας, Αιδος, or Καλων. The Rhipposean point the Devil white, to be even with the Advantage of him, and against no person from the black.

DEVISE, in Heradly, a Name common to all Figures, Cyphers, Characters, Repens, Motto, Sentences, Proverbs &c. which, by Allusion to the Names of Persons, or Familiarities, or Names of Places, &c. are to be understood: See Character, Badge, Motto, Proverbes, &c. DEVISE, in this Sense, is of a much Older Standing, than Husus, in which it was, that which gave the first Title to Armories: Thus: The Arms of Devon, Devon, Devon, etc. The Devil's Empire: Thus S.P.Q.R was the Devil's of the Roman People, and still continues to be what they call the Echar-

The first Devises were simple Letters distributed on the Borders of the Liveries, Housings, and Banners, and at length on the Shields. Thus the K. was the Devil of the Fourth Kings of the Name of Charles, from Charles V. to Charles IX.

There were also Devise by Rebus, Equivocals, or Al-

DEVISE sometimes contain entire Proverbs: As that of Caesar Borgia, and Caesar aus Nihil. See Proverb.

The Devil is form'd from the Latin diabolus, and was applied to the Thing which was imagined, or the Devil, as hereafter mentioned, by reason they were divided, separate, and distinguished from Persons, and other names of different kinds of De-

DEVIUS, is now taken in a figurative Sense, to signify an Emblem, or a Representatio of some natural Body, with a Motto, or Sentence applied in a figurative Sense to the Advantage of some Person's Title, &c. Indubilis.

In this Sense, the Figure, or Image, is called the Body, and the Motto the Soul of the Devise. A Devise is a Sort of Metaphor, representing one Object by another, and so for the next. Although a Devise be only true, when it contains a Metaphor, or Simi-

In the same Sense, a Figure, or Image, is called the Body, and the Motto the Soul of the Devise. A Figure is a Sort of Metaphor, representing one Object by another, and so for the next. Although a Figure be only true, when it contains a Metaphor, or Simi-
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The rock rife a great Pitch, th' it only endures a little which it do not concern me to live long, provided I attain to Glory and Emience: which is a just Comparision. See COMPARISON.

On the contrary, I am led to define it rightly, it is a painted Thing: or rather, an Enigma inverted: For, whereas Enigma's represent Nature, or Art, by the Events of History, and the Adventures of a Fabulous Man, / Irvine of Reason. / Declined, this representation by natural, or artificial Reflection, may express the Character of Lads XIV, a Sun was painted, which yet, luminous as it is, has more Virtue than Lucre. And if the true and proper Sentence, to that identification, the CFallitanMor is added, Mas virtus

the Law. The perit Merrit of Mary, Queen of Scots, was represented by a Pomegranate, with these Words, / Mary Myrthe. / And it is a logical Person, who became all Things to all Men, by a Looking-Glass, with these Words of St. Pauli, Omnia Omnino: / Deo, that is, in the Name of God, and the Holy Ghost, and Tri- umphs, Archs, Artificial Fire-Works, and other Solomonick Things. They are a Sort of Images, very pertinent, and artifically representing the Enterprises, and Intrigues of War, Court, and Fortune.

The French have divinized themselves in this Way, especially since the Time of Cardinal Mantua, who had a wonderful Fancy for them.

The Italian's have reduced the Making of Deities into an Art, and laid down the Laws, and Rules thereof. Some of the principal are, 1. That there be nothing monstrous, or ridiculous in the Figure, if nothing ridiculous in the Name, of Things, or to the common Opinion of Mankind.

That Figures be not joy'd which have no Affinity, or Relation to each other; the Metaphor being to be founded on that true Correspondence, excepting some Hypothetical Unions exist'd in Fabbes, which Cultum, and the Authority of the Poets have made path for Natural.

That the human Body be never taken into Deity, for this would be opposing the human to the Divine, by Painting.

That there be a Sort of Unity in the Figures that make the Body: We don't mean, that there must only be a familiar Thing in it, but that it must be several, they are in Relation, and Subordination to each other. So that there be one principal Figure, wherein all the rest depend. They fill the few Figures there are in the Body of the Deity, and the figure of the more confused Particulars in the Deity.

The Motto, which is to animate the Figures, must agree to absolutely thereto, as that it could not fail to be well known, nor fail to be seen by the Eye, and which the base Infection may make known. The Motto not to have a compleat Scene of it self for being to make a Compound with the Figure, it must only be a Part, and consequently must not dignify the whole. If the Words alone have a compleat Signification, you have a full, and distinct Notion independently of the Figure; whereas the Signification should rest from both. 6. The Moral of the Figure should be fitful and impossible; and the Scene, which leaves somewhat to guess, is one of the principal Graces of the Deity. Lastly, it is accounted a Happening, that such Figures are not described by the Poets, which he never dream'd of, and yet so pertinent, that it should seem they had been intended for the Fame.

DEVISE, or DIVISE, in common Law, the A dangerous, his last will in Writing: He who makes the Deity being called the Deity, and he, to whom it is made, the Devisee. The Words of a Wills, the Law interprets in a larger, and more favorable Sense, than those of a Deed: For if land be devis'd to a Man to have for ever, or to have to him, and his Assigns, in those Cases the Devis'ee shall have a Fee simple, in fee simple, in the same Manner by Fee Simple, he has but an Easement for Life. So, if one devis'ee Land to an infant in his Mother's Belly; it is a good and valid De- ty: tho' it is a devise by Fee Simple, Grant, or Gift, for in this last the Infant is there; and the Infant is to have the thing, and not the previouy, otherwise it is void.

See WILLS, and DEED.

DEUX, a Division of the Roman Libra, or Pound; containing 11 Ounces, or eleven Pounds of any Thing. See AS, and POUND.

DEVOLVED, something acquired by Right of Devolution. See DEVOLUTION.

The Law is also said to be devolved to the Sraem. Such a Succession devolved to N.... by the Death of N....

The World is also used for a Right acquired by a Superior of entering a Benefit, when the Interior, and Ordinary Co- lonel, has no Excellency, or has not the Ability to bestow it of him. If a Patron neglect to bestow to a Beneficiate in six Months, the Presentation devolves upon the Bishop, and thence to the Priests.

DEVOLOUTION, a Right acquired by Succession, from one Degree to another.

Devolution in general, is an Impediment provided by the Celts of several Nations, whereby the Husband who

survives his Wife, or the Wife surviving her Husband, is proh- ibited to alienate the real, and unmoved Estates of the deceased, and obliged to preserve them for the Children issued from that Marriage. So that they succeed thereto in an absolute Right. See also Mans and Mans, &c.

DEVOVATION, a fanciful, ardent Worship of God.

Monf.ieri de defines Devotion a Suffering, and Yield- ing of Heart, with an inward Confession, which the Soul of the Dying Man, or Sufferer, makes to the Unit of Piety.

Under the Name of Devotions, are usually understood cer- tain Religious Pracises, which a Person makes it a Law with himself to discharge regularly; and with Reafon; this Exche- quere was made to venerate on solid Piety; otherwise 'tis Vanity, or Superstition.

Among the Romans, Devotion was a Sort of Sacrifice; and Ceremonies that a Man performs to the Service of some Person. The Ancients had a Notion, that the Life of one might be redeemed by the Death of another; and hence were these Devotions so frequent for the Lives of the Fauna, and the Excuses of Piety.

The Devotion of Decius, who, after deposing himself to his Country, threw himself into the Hands of his Enemies, who was kill'd, is said to have gained the Romans the Victory.

But Devotion to any particular Person was not known till Augustus. The Day after the Titio Augusti had been given Olfivnl; / Pascivos, a Tribune of the People, began to say, he would devote, and consecrate himself to him, as was practised among the barbarous Nations, to obey him at the Expiation of Life, if he were commanded. His Example was followed, and the Enthusiasm became so universal, it came at length to be establish'd into a Cultum, never to go to fuddle the Emperor, without declaring they were devoted to him. And hence the expression, according to this vile and infamous Flattery, yet rewarded the Author.

DEVOURING, in Heraldry. When Eagles are born in a Escutcheon in a feeding Poultier, the Herald denominates them by devouring, by reason ravishes all their Food whole. See FIGURES.

DEUTERONOMICAL, in the School- Theology, a certain Body of Holy Scripture, which were added to the Canon after the law; either by reason they were not writed till after the Compilation of the Canon, or by reason of some Dispute as to their Canonizazion. See CANON.

The Jews, 'tis certain, acknowledge several Books in their Canon, which were put there later than the rest. They were first, those of the Prophets, a great Assemblage of Books, which they call by the Name of Deuteronomy, the Great Synagogue, made the Collection of the Sacred Books, which we now have in the Old Hebrew Testament. And they agree, that they put Books therein which had not been in the Scripture before. / Jewish Polythelism; Cus: are theft of Daniel, Essekil, Haggai, S., and theft of Ezechias, and Nebemia.

And the Church has since added others to the Canon, and others of the same nature, that were not procur'd till after the Compilazion of the Canons, and which by reason some of them were not compos'd till after such is the Book of Ezechelias; with several of the Apocryphal Books of the Jews, and certain Books of the New Testament, S., and theft of Ezechias, and Nebemia. Others were added still later, by reason their Canonizazion had not been examin'd: And thus the Sacraments, and Judgment they might be for a-ride at Pleasur, and may be still in the hands of the Jews; but in the hands of the Church, there is no more room now to doubt of them, than there was for the Jews to doute of theft of the Book of Ezechias, and the Ante-Ancilmatical Books are no Canonical, as the Proto-canonical. The only Difference between them consisteth in this, that the Canonizazion of the one was not generally known, examin'd, and sett forth as that of the other.

The Deuteronomical Books in our Canon, are the Book of Ezechias, either the whole, or at least the seven last Chapters thereof. The Epistle to the Hebrews, that of James; and the two last Chapters of St. Matthew, and the first and third of St. John, and the Revelation. The Deuter- nomistical Parts of Books, are, in Daniel, the Hymn of the three Children; the Prayers of Shadrach, the Histories of Sofannath, of Bel, and the Dragon; the last Chapter of St. Mark; the bloody Sweat, and the Appearance of the Angel, related in St. Luke Chapter XXII; and the History of the Holy Body, in St. John.

The Word is Greek, being compounded of eidos, Se- cond, and kanon, Canonical.

DEUTERONOMY, one of the Sacred Books of the Old Testament, being the last of the twelve writers of the Pentateuch.

It does not appear, that Moses made any Division of what he wrote into Books; nor that he had any different Names or Parts of his Work; nor do the Jews, even at this Day, distinguish them in the Co- pies they use in the Synagogues; but write them all running as one single Work, without any other Distinctive On- side.
side that of little and great Parishes.

To true, in the other Copies, used by private Persons, they are divided into five Parts, as amongst us; But they give them no other Name, but the first Word wherewith each Division beginns, and are so used in quoting a Discovery or Chapter of the Cannon of Law.

Thus, the first Part of Moses's Work they call דָּבָק דָּבָק (Dabak Dabak), because they had written their word יָדָק (Yadak) in it. The second Part call סֵפֶר יָדָק (Sefir Yadak); the third, סֵפֶר דָּבָק (Sefir Dabak); the fourth, סֵפֶר לוֹא (Sefir Loa); and the fifth, סֵפֶר יָדָק (Sefir Yadak) backwars; all these being five Books, and the title thereof being very ancient among the Rabbins, as appears from the ancient Commentaries on those Books, call'd, מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche).

It was the Greeks, when they first translated the Law, that gave the five Parts, into which it was divided, the Names of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and thatdivision, which is the subject of the following Book, that of Leviticus, which is Hebrew. And they express what is contained in those Books, or at least the most remarkable Things contained therein; which is the Greek Manner of giving Titles.

The Book of Deuteronomy was so call'd, because this last Part of the Work of Moses comprehends the Repetition, or Recapitulation, which that Legislator made to the Sinful Israelites, before he died, of those Laws which he had delivered them at length. And hence Deuteronomy is still call'd by the Rabbins מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche); מַעֲרֹר תּוֹכָה (Maaror Toche). It is accounted for by the Books of Rabbins and Rabbins, on Account of the XXVIIIth Chapter, which is full of Blessings promised to such as keep the Law, and of Curfes threaten'd as such as desist.

Deuteronomy was written the fourth Year after the Delivery from Egypt, in the Country of the Moabites beyond Jordan: Moses being then in the 120th Year of his Age. It contains in Hebrew eleven Chapters, which are also ten in the Edition of the Rabbins at Venice, XX Chapters, and 995 Verses. In the Greek and Latin Versions it contains XXXIV Chapters. The last is not of Moses, for it is the Legends after his death, called the Book of Josue directly after Moses's Death; which is the most probable Opinion. Others will have it added by Josue.

The Word is Greek, compounded of Δείθνης, and Δέος, and is the same with the Hebrew דָּבָק דָּבָק (Dabak Dabak), and is a thin, light, insensible Mist, or Rain, falling while the Sun is below the Horizon.

Naturalists usually rank Deo among the Number of Meteors of the watry Kind. Some define it a Vapour liquified, and set it up in Drops. Others a Vapour having a like Relation to Froot, as Rain has to Snow, &c. Among the Differences of Mists, Huset is a Letter, to flew that Deo is a Mist or Cloud, but not a Froot.

To Deo appears only to differ from Rain as more, and least. Its Origin, and Matter, no doubt, is from the Vapour, and Exhalation of the Earth and Waters, as is observed in other Parts of the Atmosphere. The thin Vapour, wherever Vapours consist, being once detach'd from their Bodies, we all know, keep rising in the Atmosphere, till they arrive at such a Stage of the Air, as is the same Spaces of Gravity with themselves: Then their Rite is stop'd. Now, as is the Warmth, or Fire, that diluting the Parts of Water, forms the Vapour, precisely lighter than the Air, and capable of asending therein; So which the Heat declining, as by the Approach, Contiguity, or Contagion of any colder Body, the Vepalce condenses, become heavier, and descend. In the Day-time, therefore, that is to say, beholding the Atmosphere by a continual influx of his Rays, the Vapours contain in themselves, as meeting with nothing to increas'e their Gravity, till such Time as they are got far out of the Reach of the reflected Warmth of the Sun in the remote Region of the Atmosphere. Here condensing, they form Clouds, from a thin Mist, rain, as shown under Clouds, and Rain.

But when the Sun is below the Horizon, the Cape is some what more distant; from where their Powers rain'd by the Warmth of the Earth, and of the Rays of the Sun, lodg'd therein the preceding Day, begin to condense a place, as soon as you get you out of the Air, freighted with these Scoals of Fire are carried away by the Wind as they pass through. Their Ascent, therefore, becomes short; and by that Time they are got a few Fathions high, being expelled of their Fire, and reduced to the natural Dimensions, in the descent, they are found to pass again in little Sphericles, or Drops, as shown beneath.

From these Principles the other Phenomena of Deo are easily accounted for. Hence, e.g. it is, that Deo are more copious in the Spring, than in the other Seasons; there being then a greater Stock of Vapour in Readiness, through the small Exspiration thereof in the Winter's Cool, and Frost, than at other Times. Hence, what Phra of Egypt, that it is afraid in Deo throughout the Heats of the Year, as is evident from the Air, and the compasse of the Vapours in the Day-time, they never gather into Clouds, and hence they have no Rain; But we know, that in Climates where the Days are excessive hot, the Nights are remarkably cool, and the Sun going down, so quickly, are readily condensed into Deo. Or, perhaps, that notable Coldness is rather the Effect, than the Cause of the Quantity of Deo. For a deal of Vapour being raifed by the Sun, and that in a cool Day, the Evaporation is not so great in the Day-time, the Intake of such a Quantity of cold Moisture must greatly chill the Air. May-Dew whines Linens, and Flax: The Dew of Autumn, or Foreshall, or Spring is called Out of Deo. Out of Deo pass'd by the Sun, arise divers Insects, which change a passe out of one Species into another: what remains is converted into a fire, white Mist, with Angles like those of Salt-peter, as a Number of Evaporation, Calculations, and Fusions.

There is a Spirit drawn from May–Dew, which his wonder'd at. The Method of preparing, and preparing, is prescribed by Hennemann, Physitian at Kiel. To be gather'd in clean linen Cloths expos'd to the Sun in close Vials; then distill'd, and the Spirit thrown upon the Captain Mortar; this is to be repeated till the Earth unites with the Spirit, and become liquid, which happens about the 7th, or 8th Colobost, or Distillation. By such means you gain a very red, odorous Spirit, of a great Value. Spirit of Deo may be gather'd in Glass-Platos, especially in full Weather, and before Sun-rise. And Eumolus is of the same Sentiment. It might likewise be gather'd with a Glass Funnel, and blown up with Deo, creating the Dew into a Vial in a Chamber. See Philip. Transfig. 1556. May, Hoffmann, and others. 'Tis apparently from the Preparation of this Dew, that the Brothers of the Regi- ment of Death, named the Deo, or Dew of Death. In the Philothe, Transfig. we have an Account of a very extraordinary Kind of Dew. For a good Part of the Winter, says the Bishop of Glasgow, there fell in many Places of Scotland a Spirit called Deo, or Dew, thick Deo, which the Country People call Nutter, from its Confinency and Colour; being left, clammy, and of a dark yellow. It fell always in the Night, and chiefly in low, moorish Places, on the Top of the Grubs, Mosses, and the Thatch of Cabins. Twice seldom observ'd in the same Place twice. It commonly lay on the Earth a fortnight, or longer, Colour, but then died, and turned black. It fell in Lumps, and had a brown Smell like that of Graves. Mr. R.F. in the fame Transfig. gives an Account of the like at the same Time, in Liminie, and Vipera, that it lay on Earth and and the Hand, it melted; but laying by the Fire, it dried, and grew hard. DEXTON, in Antiquity. See AS.

DEXTER, in Herardy, is applied to the Right Side, as the opposite of Left. See Sitchon.

Dexter-Poet. See Point.

Dexter-Jest is the right Side of the Bat. See Bast.

Dexter-Chief, or the Angle on the Right Hand of the Chief, is called Dextral-bute.

The Word is pure Latin, signifying Right-hand; whence the Word Deostery for Adders; and Ability in the performing of any Thing.

Dextro, or DESTROCHER, in Heraldry, is applied to the Right Arm, which is painted in a Shield, sometimes named, sometimes called, or adorn'd with a Bracelet, and sometimes arm'd, or holding some other Figures, or other utensil Forms.

The Dextroros is sometimes placed at the Croft.

The Word is from the Latin Dextrorosum, which signifies a Bracelet wore on the right Wrist, menning, that the Word of St. Agnes, and the Life of the Emperor Maximian.

DIA, the Beginning of divers Terms in Medicine, Chirurgi.

DIA, or Letters begin the Name of a Remedy, Unguen, Plater, Cataplasm, &c. they signify Confection, and Mixtures, as in Dietaplas, Diachylap. &c. See Deaplas, Diahletal, &c.

Dias. See in the other Arts, and even in common Use, as Diameter, Diameter, &c. & on all those Occasions, Dias, which is an inexpressible Spirit, or Proporition, is borrowed, to signify a thing of no Value; or none; which begins the Term Words in the Greek.

Indeed we have Words wherein Dias is no Preposition borrowed from a foreign Language, the most prefided Words themselves may, as in Diahnelis, Dist. Dias, &c. in DIABETES, in Medicine, a bulky, and profuse Evacuation of the Drink by the Urinary Paillasses; accompanied with
The Disciplinae Grammaticae, is the great Disciplin, with the Addition of Curae Commentariorum, and Somnus, and Sagepenum, diffidit with Wine, and bold it on a Composition of Honey. This Platter is the most powerful of all for digging, ripening, and resolving.

DIA, in Pharmacy, a Medicine prepared from Poppies Heads.

There are two Kinds: Simple, and Compound. Simple, is one of Oysters, made of the Juice expressed from the Heads of Poppies, both white and black; and made up with the Saff, or Sugar. It is prescribed for often slippery, serous Humours, to appease Cough, and to promote the Digestion of great Utes among the Ancients; but is now laid aside, since it has been found, that the Syrup of white Poppies, which is what we now call Disciplin, produces the same Effects.

Compound Disciplin is made of the simple, with the Addition of the Troches of Ramich, Hypocrites, Myrrh, Saffron, and Balanitce. It is good to top, and softens Carcinus, and Excorbations of the Belly.

The Word is form'd from the Greek θέρας, or ed, and Poppies Heads.

DIA CONESSE, and DIA CONATE. See DEACON, and DIA CONIDI.

DIACONI, in Antiquity, was the Name of a Fellow at Abbot.

That City, we read, was divided into two Parties: The one Party was the Dianch, the other, a Church. Two were the People employed in the Government. The other confuted of such as were for a Democratical, or Popular Government, whose Nomine they were. The other had a Share. The first were called Diaconii, and the latter, Tributors. Both, in inhabiting the lower, and the former the upper-Quarter, or Part of the City.

The Laws being imported, that Diphracon should be Chief of the Diaconii. The Scholar of Aristothele's Comedy, the Wotis, affirms, that Protection distributed the Quarter of the Diaconii among his Sons, and put Levus at their Head.

DIA CONICON, Sacriely, A Place about the ancient Churches, where the sacred Vellaments, with the Veilis, and other Ornaments of the Altar were preserved.

The first Council of Laodicea, in the 218 Canon, forbids the Priests living in the Diaconios, in the Monasteries, or touching the holy Utensils. An ancient Latin Version of the Cemim, in the 5th Century, makes the Conspiracions, or diaconos Exequiis, retain the word Diaconios in Latin. 'Tis true, Zonaras and Belonborn understand that Expropriation in the 258 Canon of the Order of a Deacon, and not of a Building, to which Opinion Leo Aetiliani also adherses in his Treatise De Templo Gravescum: But all the other Interpretes are agreed as to its being a Sacriely. Before the Ornaments of the Priesthood, and the Altar, there were likewise here deposited the Relicts of the Church.

The Word is Greek, and form'd from διακονία, I serve, by reason here were kept every Thing belonging to Divine Service, and called Diacones, or Latin Sacerdotes: because it was here the Bishop restored and sanctified Strangers. Sometimes, too, it was called Mestratos, or Mestratos, Menora, by reason of the Tables therein, for digesting the sacred Ornaments on; or rather from Myratos, or Upbealor.

DIA CO STICHS, or PHARONICIDES, is the Composition of the Differential of Sound refracted in passing through different Mediums; that is, of a denter into a more Subtile, or out of a more Subtile into a denser Medium. See Sound, and Refraction. See also ACOUSTICS, and Pneumatics.

The Word is form'd from the Greek διακόσμω, I make, which intimates a Pajillage and διακονία, I serve, the Composition of the Pajages of the Sounds we hear.

DIA O NITIDES, in Pharmacy, is applied to Things, and Raptures, and Tornisons, wherein the Qualities are an Ingredient: Thus the Composition Diaconitos is a Composition of Quinces, wherein Quinces have a Share. The Word comes from διάκονος, and Ϙαχονίτας, Quinces.

DIAO LADIS, in Antiquity, a Royal Head-band, or Fillet, wore by King Esarhaddon of that Nation, and now worn by Kings.

DIAO PURIUS was suspected of afflicting the Royalty, because of his wearing a white Garcer, which was other than a "..."
Add 4. A very noble Theorem, in Elementary Geometry, first demonstrated by Mr. Legendre, in the Memoires de l'Academie des Sciences, 1781. It is that the Sum of the Squares of the two Diagonals of every Parallelogram, is equal to the Sum of the Squares of the four Sides.

This evident, at first Sight, that the famed 45th Proposition of the Elements, that the Hypotenuse of a Right Angle Triangle is equal to the Squares of the Hypotenuse of a Right Angle, is equal to the Squares of the two Sides. If a Parallelogram be oblique-angled, and of the Consequent, the two Diagonals equal, the Squares of the two Sides equal, the Consequent, the Proposition becomes more extensive Use.

The Demonstration in oblique-angled Parallelograms is thus: -- Suppose the oblique-angled Parallelogram $ABCD$, and the right Diagonal $BD$. Draw $BD$ to the intersection of $AD$ and $BC$, and produce both to $E$ and $F$. Draw $AE$, and $CF$, intersecting in $G$. Now, by Euclid, Prop. 2, Lib. III., the oblique-angled Triangle $DGE$, the Square of the Side $BD$ is equal to the Sum of the Squares of the Sides $BG$ and $DE$.

Hence, in every $ABCD$, or $XYZ$, knowing one Side, and the Triangle, the Prop. the other Diagonals will likewise be known: For if the $ABCD$ be a rectangle, the Square of the given Diagonal from Quadrangle the Square of the given Side, the Remainder is the Square of the other Diagonals.

The Propostion is likewise of great Use in the Theory of compound Motions: For in an oblique-angled Parallelogram, the greater Diagonal being the Subtane of an obtuse Angle, the difference of which is the Complement of the former; the greater will be the Diagonal, the left, the left, the obtuse Angle the greater. So that if the obtuse Angle be conceived to grow till it be inscribed with the obtuse Angle, the difference of the one amounts to the other Angle, or, the right Obtuse of the one and the other. Which second Diagonal thus found, is the Line that would be described by a Body impelled at the first Time by two Forces, which should have the same Ratio of one to the other as the one described by the Body in the other Part of the Parallelogram being known, together with the Angle they include, to find the difference of that Angle, i.e., one of the Diagonals of the Parallelogram, in order to determine the Trajectory of the Body impelled in the other. Which second Diagonal thus found, will describe a right Angle, the Diagonal, the Body would describe in the same Time, as it would have described either of the contiguous sides, if, on only impelled by the Force corresponding the other. This is one of the great Uses of the Proposition: — For the Ratio of two Forces, and the Angle they make, being given, it is frequently necessary to determine, in Numbers, the Line a Body impelled by the other.

All the Sides of a rectilinear Figure, as $AB$, $BC$, $CD$, $DE$, (Fig. 36) excepting one $EA$, and the Angles $O$, $Y$, being given.

In the Triangle $ABE$, the $AB$, $BE$, and $AE$ being given, the Angle $O$ is easily found by Trigonometry, and from this, the Diagonal $BS$. And after the manner of the Triangle $BDE$, the other $CE$, the other $CE$.

Since Inchiornics, or Plans, are best taken by having all the Sides, and Diagonals; The Use of this Problem in Plans, and other Machines, is very important, especially to such as are at all times willing to have it supposed that the Ex- pense of Calculation. See Inchiornics, $5^e$.

DIAGRAM, in the ancient Music, was what we call the draw, or the Tracing of the Moderns. See Scales, $2^d$.

The Extent of the Diagrams of all kinds, which also call'd $Syste$ $3^d$ $D$, was a Diaphragm, and $D$, $E$ $4^d$ $O$ $4^e$ $I$ $7^t$ $S$ $1^y$. In that Space they had eighteen Chords, the three last all different Sounds. See Cymat.

To explain it, they represent to us eighteen Chords, or Strings of an Instrument, as the Lyre, supposed to be named according to the Proportions in any of the Gestures, vis. Dia-