A Confluent, and the Eighteenth Letter of the Alphabet. Tis accounted one of the four Confluent Letters, viz., 4, 7, and CM, 'Tis also held a Semi-vowel, as forming a kind of imperfect Sound without the Affixes of any of the four Vowels. Some have avoided all USE of the S very Bradyly; particularly Fencer, who scarce has it once in all his Veres. And hence also in Planes, and some others of the Latin Poets, it seems to be cut off entire from the Accent &c. Others, on the contrary, affected the USE of it every where, inferring where it twas not wanted; as Caecidane for Canecidane, daxture for daxundance, caxe for caxo, &c. Of all others, it was the only one to the use of which it was frequently changed, by reason of its disagreeable Sound, into r. Thus the Valeria, Forti, Seci, were at first called Validia, Fidia, Secia, &c. and what we now call era, arica, cadre, interle, lettre, were anciently wrote ada, adria, cademe, frette, latte. Add to this, that the Latin Nouns now terminated in er, as arbore, labor, &c. ancienly ended in e, as arbore, labore, &c. 'Tis very changed: Sometimes into ei, as bia, fieri, sometymes into ni, as nagriss sanigavis, sometymes into ii, as ves pedii; sometymes into pi, as Nepus Nepis. On the contrary, in Verbs, 'tis very frequent for other Letters, for k, as in juyce jone; for s, as in porco pars; for j, as in ludo lusij; for g, as in parco parsi; &c. The Latin frequently changed the Greek κ into ι, as Ιωαννης; and also when the Greek ι became ι in the Pronunciation, and the former retaining it; thus the Followers of the one, particularly the Academy in their dictionary, wrote κατά, κοβίνθιον, καβέλος, &c. those of the other, ταπέστριν, κατακέρας, &c. The S was a Numerical Letter among the Ancients, signifying Seven: according to the Veres,

S vero septem numeratissimum.

In Books of Navigation, &c. S signifies South, S. E. South-East, S. W. South-West, S. S. East-South-East, &c. See WIND. S. A. is frequently used in Medicinal Prescription as an Abbreviation of Secondum Arctum, According to the Rules of Art. Sometimes it also stands for Society, Fellow, Member, and sometimes for Societies, as R. S. S. Regiae Scintillae Societ. Fellow of the Royal Society.

SABAEANS, a Sect of Idolaters, much ancieater than Mojes and the Jewish Law, call'd also Sabains, Sabaites, Zalvanis, Tzabzales, &c. See SABBATEANS. The Sabaeans were very numerous through the East. In later Times they were in a great Measure abated, and their Sect being three being by Perihelion. They gave a great Value on the Baptism of St. John, whence they have been also denominated Christians of St. John. Some, indeed, doubt whether the Sabaeans be the same with the Christians of St. John, but Esther Angelo de St. Joseph, a Corducasecmp Milionary, and Martyr, in his Notes on the Alcoran, affir him expressly. Be this as it will, nevertheless, in his Auncient, and the Arabians Authors since him, make frequent mention of them. Britanius, in his Comment on the Alcoran, makes them a kind of Mean between the Christians and the Musulmans, the followers of the Magnia, and the Papists. He adds, That they pretend to be of the Religion of Noah, and Kesem, That they pretend to be in Posseffition of the Books of Seth and Enoc, though they own none of the Canaan of the Old Testament. Soon after the Chaldeans with worshipping the Stars, and others the Angels, or Demoon. Maximam attributes both to them; as is observed under the Article Sabaites.

SABAITES, a Sect of Idolaters, who place the Sabaeans about Qaren or Qorres, and Ghasernas in Mastopotamia, which Opinion is confirmed by that that their Books are in the Chaldee 'כינד' or 'כינד', in a Character very different from the Chaldee. However, they are said to have come from Semy Magnus, or Semy Magna from new Magnus, Half; and will not have it the Name of a Sect of Religion, but of a People in Arabia Polly, or, as some say, the Grand Children of Chosam. But the Criticks, to a Man, confirme against this Opinion. SABASAIS, a Kind of Idolatry very ancient; the first that ever entered into the World, Sabaism confin'd in the practice of the Ablutions to the Stars, as the captives call כדר כדר the Sabaism, or סמה סמה, Priest, Hoit or Militia of the Heavens; whence Twas of the Moderns have formed the Word Subifianthia for the Worship of the Heavenly Bodies, and Sabatinia for the Worshippers. But as the Hebrew Word, thence there are formed, is wrote with a y Tseid, which some expects in modern Tongues by an i', some by a, others by r'; and a few of them the Silence and great Manners of writing the Word, among different Authors. Some writing it Sabians, others Zalibans, or Zalibans, of the Prophet Zalib's others Yahbians, and others Tzabzales. Many moderns frequent call this Idolatry in the Marc Nebuchad, twas very general, he observes, in the Time of Moses. The Religion herein taught, That God was the Spirit of the World, that is the Soul of the World, Abraham he adds, was brought up in the Doctrine of the Sabians, who admitted no other Gods but the Stars, and who in their Laws, they have many of which have been amalgamated into Astrology, the main exist now, That the fixed Stars and Planets, are inferior Gods, and the Sun and Moon the superior ones. Abraham, at length, he tells us, opposition the Errors, and felt the Excellence of a Creator distinct from the Sun. The King of the Carthagians clame him up in Prifon; but he still preserved, that Prince, from an Apprehension of his difficulties, the核酸 by teaching a new Religion, and confuted his Gods, and made him the Authorities of the East. This Relation, he tells us, is found in a Book intituled, המרא ידיה, The Religion of the Hebrews, where he adds further, That the Adoration of the Stars, joined a great Respect for Agriculture; fet a great Value on Cattle and Sheep; and taught, That it was unlawful to kill them. He even adds, That he would have them give him a great Quantity of Cows, and eat the Blood of Animals, (tho they judged it Un- clean) merely because they imagined it was the Food of Demoon. This is an Abbroidgment of what that Rabbi gives us, and the just and easy judging of what some People tell us, that Sabemia is a Mixture of Judaism, Chaldeeism, Mahometanism, and Paganism. The Truth is, the Worship of the Stars was established long before not only Christians but also before the Law of Moses. Indeed some of the latter Sabians have given into some Articles of almost all Religions. See SABAISM.

SABATHANS, a Sect of Heretics thus call'd from Sabatha, their Leader, who lived under Lucianus, was first a Jew, then converted, and made a Priest by Marcianus, and added to his Ranks of Matthew, by a Record of the Account of the Celebration of Easter, which he would have on the Fourteenth Day of the Moon; whence hence Sabatha is call'd Quartoedontius; Which see. The Sabatha was a sect recorded of some of the old rabbinical Historians, as having a great Abbrinnion of the Left hand, in order to make it a Point of Religion, not to receive any thing with their Right hand; and now, as they now become a Piece of Manners among us, was then esteemed so singular, that the Sabathaism were thence denominated Aristaeri, or, s. Synthisi, left-handed.

SABBATARIANS, a Sect of Anabaptists, in the XVth Century, thus called, because they held the Tenth or Saturday Sabbath; from a Persuasion that it was never abolished in the New Testament by the Institution of any other. See ANABAPTISTS.

SABBATH, the Seventh Day of the Week, held as a Fast among the Jews, in Memory of God's resting on the Seventh Day of the Creation. See WAX. The Word is put by the Hebrew and signifies Sabbath or Rest, which calls it, אתון Sabbath, The World's Rest Day. This was appointed from the Beginning by God himself; Gen. ii. 2, 3, and for 6.000 Years after the Creation, the Work of the Creation; and when it had fallen into Neglect after the Flood, was re-established by him, upon his feeling the Jewish Policy after the Return out of Egypt. The Jews kept this Day from the 1st of Nisan, the Day of the Week, popularly called Sunday, or Lord's Day; as instituted by the Apolitcs to take Place of the Jewish Sabatha, and by us observed in Remembrance, not of the Return out of Egypt, but as a Memorial of the Healing completed by our Saviour's Resurrection on that Day. The Jews had also their Sabbath Tear, which was every Seventh Tear, Wherein they were obliged to let their Sheep and Goats to eat grass, and to go in Liberty. Those who dispute the Divine Appointment of a Christian Sabbath, yet allow the Moral Necessity thereof, as a wise Day of Rest for the recreating of our Bodies, as it is the Sabbath, keeping up a Sense of the [A] Benefits
BENEFITS have been received from God, and a spiritual Tem- per of Mind. By allowing Six Days to labour, the Poor benefit thereby, in that the natural and the refreshment of Time to dispatc her Affairs. Had more Time been allotted to Labour and Business, and none left to Rest; our Bodies would have been too much fatigued and waited, and the natural and the refreshment of Mind long too much neglected: But the Church hath so as to have forgotten Divine Things. Greedy People without such an Injunction, would fence has favoured their own Bodies, much less their Servants, Slaves, Cattle, &c. The refreshment of Mind before, that was upon it, before, that was upon it, had it not been provided for by the Institution of a Sabbath. See SUNDAY.

SABBATH, is also used for a nocturnal Assembly Witches are opposed to hold on Saturday, where the Devil appears in Form of a Goat, around whom they make several Dances, and magic Ceremonies, all, wherewith they were, the aforementioned Place, they were certainly forewarned, both of which are not, they are pre-eminent in the Instigation of a Sabbath on a Switch.

SABBATH-days intercluded, is fixed by the Crickets, to a Space of seven English Feet, and 3 Feet; or to 2000 Cubits, or 3648 Feet. See MEASURES.

SABBELLIA, a Sect of ancient Hereticks in the East, who, in order to withstand the Laws, as the States or Relations; rather reduced the whole Trinity to the One Person of the Father; making the Word and the Holy Spirit to be Virtues, Emanations, or Functions proceeding from the Father, and, first being defined as a Doctrine, in the Third Century, in a City of Lycaon, called Prodothaeus. He taught, that he, who is Heaven is the Father of all Things, descended into the Virgin, became a Child, and, as a Child, as a Divine Thing, accomplished the Mystery of our Salvation, he diffused himself on the Apostles, in Tongues of Fire; and was then renounced the Holy Ghost. Ephesians, however, relies on the Lock of the Sabellians, whom they called the Father, resembling the Sun, and was a mere Subliteralum, whereas the Sun was the illuminating Virtue or Quality, and the Holy Spirit the Virtue of Virtue. The Word, they taught was not to be doctrine, like a Divine Ray, to accomplish the Work of Redemption; and that, being re-founded to Heaven, as the Ray returns to its Source, the Warmth of the Father may be considered, like a Sun, or the Sun, the Apostles. The Council of Antioch, held by the Ephesians in 345, tells us, That, at Rome, they were called Parrholists, who, in the East, were called Sabellians. See PAYRIMIA.

SABLE, in heraldry, a black Colour, in the Arms of Gentlemen; in those of Nobility, in the Arms of Courts of Sovereign Princes, Saturn. It is expressive in Engraving by Strokes drawn perpendicularly across each other, as in the Arms of the House of Taxis. The Sable being a badge from the little Animal called Sable, because of its black Colour.

SABLE, a Kind of Cutting wood, or Cinnamon, having a hardatch, black in colour, and a little crooked towards the Point. See SWORN. The Turks are very expert in the Use of the Sable, which is the Weapon they ordinarily wear by their Side, &c. With this, 's Umbrella, a Man, without taking a single Stroke. The Word is formed from the German Sadow, of the Slavick Sabda Cattura.

SAC, or Saco, in Law, a royal Privilege which a Lord of a Manor claimed, and have in his Court, of holding Pleas in Cases of Debate arising among his Tenants and Vassals, and of imposing and levying Fines and Amere- mations. The Saco was the privileged and peculiar power of defining Saco to be a Forfeiture or Amereation itself, pay'g him who denies that it is proved against him, to be true, or affirms that to be true which is not. The Word is from Saco, a city, in central Iberia, Cashel, Combe, Cecilia, &c.

SACIA, in antiquity, a Feast which the ancient Be- phalons, and other Ornaments, held annually in Honour of Bacchus, and the distinguished Members of Society. What the Saturnalia were at Rome, sacia, a Feast for the Slaves. One of the Celebrations hereof, was to chuie a Prifoner condemned to Death, and Dow all the Pleasures and Amusements of the Feast, and thus to carry it to Execution. See SATURNIA.

SACCADE, in the Manage, a violent Check the Cattle give by rising on its Feet, or turning round suddenly, wben the Horse bears too heavy on the Hand. The Sacade is a kind of Correlation rarely to be seen; for fear of spoiling the Horse's Mouth.

SACCOPHORI, a Sect of ancient Hereticks, thus called from the Greek, xwax sakk, and pike 'bear, be-
SACRAMENT, in Theology, is defined, in the general, A Sign of a holy or sacred Thing. In which Sense, the Word includes both the Sacraments of the Law of Moses, and of the New Testament. Paul in the Bread and Wine prattled by Melchisedec, \\n
and those of the Law of Moses, as the Circumcision, the Paschal Lamb, Purification, Oris of Fridge, etc. But with regard to the Church which the Church is de-

fined, A visible Sign of a spiritual Grace annexed to the Use thereof. There are Two Objects in a Sacrament; the one a material Sign, the Object of the Sense; the other the thing Signified, or the Object of Faith. Thus it pleased God to give a Body or Substance to spiritual Mysteries, that our Faith might have the Affiliation of sensible Signs. The Romish Catholick owes Seven Sacraments, viz. Baptism, Confirmation, the Holy Eucharist, Poi-

nance, Extreme Unction, Ordination and Marriage. See each under its proper Article. The Protetists admit of eight, viz. Baptism, Eucharist, Penance, and Matrimony.

The Romish, however, call the Eucharist, by way of Eminence, H. Sacrament, the Holy Sacrament. Thus to expole the H. Sacrament, is to lay a confected Hott or Cold, a cup of Wine or Water, and then to declare it to be a Sacrament, whereo, therein it's carried about the Church, or the Town. See procession. The Feast of the H. Sacrament; the Congregation of the Sacrament, &c.

SACRAMENT is a thing sacred to faith, which signifies an Oath, particularly that which the Sol-
diers took to be true to their Commanders. The Words which according to Polybius, were, Οἰκετεύεσθαι απόθυμος καὶ οἰκετεύεσθαι αὐτοῖς ἡμῶν, and to H. Sacrament of the Supper. The Term is chiefly applied by the Roman Catholics, by Way of Reprroach, to the Luthe-

rists, Calvinists, and other Protestants. — Sacraments, are ceremonial Treatments in Church Pray-

ers and Ceremonies practis'd at the Celebration of the Sacraments. Pope Gelasius was the first Author of the Sacraments. It was afterwards revised, corrected and added to by later Bishops, and the name of it is the same with what the Greeks now call Eucologion; Which see.

SACRED, something holy, or, that is solemnly ordered, and related to Gods. It was anciently used of a Person, who was consecrated to the Church, or the Sacrifice of the Dedication. The Custom of consecrating Kings with Holy Oil, is derived, according to Gutinians, from the Hebrews, among whom, he agree with Greece, it was never used but by Kings who were consecrated by Right of Sacrifice. He adds, that the Christian Emperors never used it before Justinus the younger; for whom he takes it to have palled to the Greeks, &c.

The term is also applied to Things belonging to God and the Church. Church Lands, Ornaments, &c. are held sacred. — The Sacred College is that of the Cardinals. See Cardinal. Sacred Majesty, is applied to the Emperor and the King of England. - The name Sainbl-

phemy. The Ancients held a Place (truck with a Thunder-bolt, as a sacred Thing. In the Civil Law, a Sacred Place is that which has been set apart by a Peculiar Mark. SACRIFICE, an Offering made to God on an Altar, by Means of a regular Minniller, as an Acknowledgment of Power, and Submission of Homicide. Sacrifi-

ces differ from mere Oblations, in being offered to a visible Altar of Fire, at length they came to burn Perfumes, and at last sacrifical Animals; offering that they first were offerings, and then those regularly offered on the Altars. He adds, that Libations are very frequently offered. Sacrifi-
nces of Beasts got Footing. See Libation. Obsc ob-

fers, that the very Names Victor and Heciasm import, that the Moors, when Time was Victors, were obtained over Enemies. Indeed, while Men lived on Herbs and Fruits, 'tis no Wonder they abstinence from Flesh; for the Law of Sacrifices required, that they should not offer to the Altar. Effect, the Christians were bound to be this first introduced Fleece as a Food, and made Man a carnivorous Animal. See Carnivorous. The Title of the Three Old Antiquity, both sacred and profane, Sacrifices were nearly nothing else but Holy Ban-

quets.

The Scriptures furnish us with a somewhat different Account of Sacrifice, and it is supposed, that at his coming out of the Ark, and 'tis even suggested, that they him himself sacrificed the beef and farr of his Flocks: But Gra-

tius flesws, 'ts much more probable, he contented him-

self with a coating or a portion of his Lamb, &c. to.

God without sacrificing them.

Macedon tells us, that the Egyptians long accustomed Bloodless Sacrifices, being at length obliged to admit the Whole of the Animal, and destroyed from their figure, to be sacrificed; would not allow their Temples to be built in the Cities. Thile Vithuni, however, or bloody Sacrifices were at length obtained, in Exclusion of almost all the rest. Thile Thad and Felicitas, who removed the Altars, where Bulls, Oxen, Cows, Sheep and Lambs, in regard there were the most Ordinary Food of Man. Sacrifices, and in the ancient Hebrews, is amy described in the Books of Moses. That in use among the Romans, is as follows: - In the Choice of the Victims, Care was taken that it were without Blemish or Inflammation. All the hair and Tail not nor Tails at the roots. The Tongue not black, nor Ears cleft, and the Bulls such as had never been yoked. The Victim pitched upon, they gift its Forehead and Horns, especially if a Bull, Hei-

ter. The Head is then handed over to the priest, who, before fifteen inches, whence hung two rows of Chaplets with twisted Ribbons; and in the middle of the Body a kind of Sable, very large, hung down on both Sides: The left Victims were only adorned with Bunches of Flowers and Garland, together with white Tusks or Garlands. The Victims thus made ready, were brought before the Altar; the le-

fies of the Vithuni was in a Strong Olla, which was the greater were conducted in an Healer; if they made any Struggle, or refused to go, the Resistance was taken for an ill augury, and the Sacrafs set aside. The Vithuni them that did not lose their head, who was on the sanctuary, was conducted all to the Altar, or for the Presence of a Pastor, who belonged to the Church, or the Temple, and made all those wholesale, who were not instructed in the Mysteries of Religion, or such as were members of the Church. The Consent of the Romans borrowed theirs, was, that the Priest coming to the Altar, should ask aloud Te ribei? Who is here? The People answered, omnia gratia et galitam, Many good Per-

men, who were not worthy of the Temple, and the Temples of the Romans borrowed theirs, was, that, is, Away with the Wicked, The Romans commonly used the Words, locusts, Pro-

fessors, idolaters. All those who were driven out of the Temple, and who were consecrated to the Church, were calle the general Words, gratus, derelict, and with it, in its title, the Pomegranate, with it, in its title, the Roman, from the Pomegranate, to refrain Silence, and Attention during the Sacrafs. Thile Ceremonies ended, the Chris-

sacrifice being set down, and the rest of them standing, the Magistrates or private Persons, who offered Sacrifices, came before him, and presented him with the first Fruits.
SAD

and Villain, and sometimes made a short Discourse, by Way of
Complement; as we find Homer makes Goggy's do, when he
makes the Jockstrap with which the Rest must be
befrocked. As any Peron came to present his Offering, he
wafted his Hands in a Place appointed in the Temp-

SAC

of that for Purtick. Lastly, when the Offering was
made, the Priest, who had been furnished with Incense, and
sprinkled them with Lustral Water; and having wafted his Hands, and got up again to the

SACRAGOS, or Sancy, in Anatomy, is the lower Extremity
of the upper Spine, and the continuation of the Ossum
Spinae. The doublet whence this Name should arise: Some think 'tis because the Ancients offered it in Sacrifice to the Gods; others, because 'tis very large,
and so lushous, that it may seem to be the Rib, which is
so much fixed down by their own Gravity, and the Elasticity of the Ligaments, by
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the Salvation were Jesus, inasmuch, as they attested at the World and Sacrifices of the Temple at Jerusalem, Whereas the Samaritans sacrificed on Mount Gerizim. See SAMARITAN.

Some authors attribute the Original of this Sect, to one Seb, a Disciple of Aristarchus, who, frequently insinuated it on his Scholars, That God is to be served for himself, and not out of View to any Reward to be reaped, and that he should serve in Works and Deeds, above their Matters merely for Recompence. Seba, and add, putting a false Interpretation on these Words of his Matter, published, That there was no Reward to be beheld in the Works of Men; and hence their Sect of Sacrifices, thus denominated from their Leader Sabat, St. Ephrhumus, and some modern Writers after him, to those of the Samaritans; but thus called from the Sabata, St. Justus, or St. Justa, a Woman, who was accused of the great Justice they showed in all their Actions. Thus obt'v. Ad. xx. 9, that the Sacrifices say, There is no Reurrection, neither any Angel, or Spirit, but the Venerables believe both the one and the other. These Words, The one and the other, seems to intimate, That Angel and Spirit are one and the same Thing. But as the Apologists and Philosophers on that Subject, don't always use the exact Terms, one may understand by Spirit, all spiritual Substances; as if the Sacriffes had believed that God himself was a Body. This, however, is of Occurrence. But in the Revelation of Scripture says, 'I and the other, tho' it spoke of Three Things, Resurrection, Angel, and Spirit: And he says to the Church, that 'tis one, nor Angel, nor Spirit are the same thing; or that one of the other, which is only properly understood of Two Things, it is, perhaps, here spoke of Three: Exact Propriety of Words not being necessary in the Holy Bible, written by the Fishermen. 'Tis true, in explaining what goes before, he observes, That the Sacrifices, being very ignorant, might possibly disbelieve the Existence of a God, and one of his Creatures, and Confess, by saying a Re- surrection, &c. But he does not say, that by Spirit, they might mean all spiritual Substance. 'Tis probable, all manner of things, is the Immortality of the Soul; it bears the Opinion of the Sacrifices, That the whole Creation is not thing immortal in Man. 'Tis certain, they denied all Resurrection, and allowed of no Happines but what is contained in this Life. Either, The thing told of the other World, had been invented by the Ish- riflets. Hence also, they denied a Divine Providence, and attributed all Things to Free Will, in which, they expected the Union of the Eternity of the One God and the kind of Defiance or Fatality in all their Actions, See PANTHEIST.

SALAMA, in Anatomy, a Vein, which runs over the Medulla interius, up along the Leg, and the inner Part of the Thigh, discharges itself near the Groin, into the Gravel Vein. 'Tis this Vein they usually open when they use the Point in the Foot, See Nas, probably from eachus, Manifestus, as lying plain in Sight.

SAFEGUARD, a Protection given by the King to a Person fearing the Violence of some other Person, for seeking his Right by Course of Law.

SAFEGUARD, at Sea, is a Rope which faves and se- cures a Vessel: For Instance, that whereby Perkins walk securely over the Bolt pins. The Sarge guard of the Helm, is a Rope which goes through the Helm, and is fastened to the Piles of the Ship, and the Barn- Door. See PLEDGE, in Law, a Security given for a Man's Appearance against a Day affirmed.

SAFFRON, or Saffron, a Plant which produces a Flower, of the Name Saxifraga, and their Flowers are called Saffron or Curcuss is gathered. See CUSCUS. The Root which produces the Saffron, is a kind of Onion, covered with several bulbous Carriages. Its Leaves are low, broad, and thick, and the Flowers, which appear a long Time before the Leaves, is a faint Blue, tinged with a little Yellow at the Extreme towards the Stalk. From the Middle of the Flower arise three red- dish or yellow Points, or Chives, which are cut from the rest of the Flower being of no Use. Affion as the Flower is gathered, they separate the Chives, and lay them on Trees, or in large Sacks, or on little Kins for that Purpose, with a little Lead, to prevent them from putrefying. When dry, the Saffron is in its Perfection, and fit for Use. 'Tis observed, that five Pounds of Chives are to one Pound of dry Saffron. The good Qualities of Saffron are, That its Chives be long and staid, that they be relieved over with a fine Red, of an agreeable Scent, free of yellow Streaks, and very dry. The best Saffron is in Egypt that is gathered from the Spice. It flows from Incenion, from the Trunk of a ferulaceous Plant growing in Persia. The bulb is in bright transpa- nce, of a strong Scent; and the wheater and free of Dirt, the root is sometimes to be found as white, both within and without Side, as Milk; tho' this is very rare. 'Tis esteemed operandive and purgative, proper for the Epilepsy, Athame and Palsy, and is also used externally to allay Pain, and Inflammation. See SAGHETAEE, in Commerce, a light woolen Stuff, being a kind of Service or Racon; sometimes mixed with a little Patonce, to make a new Manufactory, tho' we have our Share in England. The Word is formed from the French Sagesse, a Diminutive of Sage, which see. The French Name Sazeette, is derived from that of the French Sagesse, which is chiefly prepared and spun in Havard, about Turciny, &c. and called fil de Sagesse. See SAGE, a Medicinal Herb of an agreeable, aromatic Taste; esteemed an excellent Cephalis of the detergent Kind; and on that Score likewise used as a Vulnerary and Diuretic. There are several Kinds of Sagesse, and beseen by us as the Teas-Service, or Sage of Virtue, the Red Sage, and the Wormwood Sages. The first has the most agreeable Flower; and on that Score, is cut when young and tall of Sagg, dried, and kept for several Years, to be made into a Tea, or other Teas, and carry it to the Indies as a very precious Thing. They there find a good Market for it, the Chinese preferring it to the best of their Indian Teas; and for every Pound of Sage Tea, giving, in exchange, Four Pounds of theirs, which they sell again very dear in Europe. But the Wormwood Sages is esteemed in the English Pharmacy, in Medicine, and is that alone used in the Shops. It makes an excel lent Elixir, and Composition, especially if sharpened with a little Acid. Its Decoction is very graceful and cooling, with the Addition of a little Le- mon. It is both external and internal, for such, finds Place in Diuret's drinks, and medicated Alms, in tended for Sweaters and Cleaners of the Blood. The School of Solomon recommend Sages as a Remedy in all Difficulties, Hence the Verst.

Car mariturer baha cui Felicia c rift in bora?

Sage, when viewed with a Microscope, appears covered all over with little Spiders which are keen to walk, &c. about. It yields, by Distillation, a very agreeable, aromatic Oil, of some Use in the Shops. See SAGITTIA, in Astronomy, the Arrow, a Constellation of the Northern Hemisphere. See Constellation. The Stars in the Constellation Sagittia, in Tycho's Cata- logue, are Five, and as many in Flamsteed's. In Mr. Flamsteed's Catalogue they are Twenty Three; The Lon- guitudes, Latitudes, &c. whereof are as follow.

Stars in the Constellation SAGITTIA.

<table>
<thead>
<tr>
<th>Name and Situation in the Stars.</th>
<th>Longitude</th>
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Prec. Ginny or Nilb Tow S.

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In the Shalt
<table>
<thead>
<tr>
<th>Name of the Stars</th>
<th>Longitude</th>
<th>Latitude</th>
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<tbody>
<tr>
<td>Alpha Centauri</td>
<td>35° 06'</td>
<td>60° 42'</td>
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<tr>
<td>Beta Centauri</td>
<td>35° 15'</td>
<td>61° 31'</td>
</tr>
<tr>
<td>Gamma Centauri</td>
<td>35° 22'</td>
<td>62° 19'</td>
</tr>
<tr>
<td>Delta Centauri</td>
<td>35° 30'</td>
<td>62° 57'</td>
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</tbody>
</table>

The Stars in the Constellation Sagittarius are named after the centaur Sagittarius, who is the archer in Greek mythology. The constellation is located in the southern sky, near the Milky Way. The main stars of Sagittarius are Alpheratz, Beta, and Gamma, which form a triangle that is easily visible in the night sky. The constellation is also known for its bright star, Antares, which is the closest star to the Sun in the constellation. Sagittarius is associated with the Archer and is often depicted as a hunter, archer, or warrior. The constellation is also associated with the Archer of the Apocalypse in religious art. The stars in Sagittarius are well-suited for astronomical observation, and many are used as reference points for navigation and mapping the sky. The constellation is also home to many open clusters and star-forming regions, making it a popular target for observers. The stars in Sagittarius are known for their brightness and are easily visible even from urban areas. The constellation is visible throughout the year and is a favorite among amateur astronomers.
In Mercator's Sailing. The Reduction is much more commonly performed in Mercator's Charts, on which the chart is drawn, than from the Arch intercepted between the Two Meridians, is applied to an Arch of the Meridian intercepted between the Two Parallels; and the Distance it there makes, gives the Degree or Longitude required. See DEPARTURE and LONGITUDE.

Cafe II. The Latitudes and Longitude of Two Places, as from which, a Ship is to be sent, being given, to find the Rhumb to be sailed on, and the Distance to be run.

In Plain Sailing. 1. Find the Departure by the last Cafe. 2. From the Departure, and Difference of Latitudes, find the Logadrome Angle or Rhumb-line; which is obtained by taking the Proportion of the Departure to the Distance, that is to the Departure, fo is the whole Sine to the Tangent of the Angle of the Rhumb-line. The Distance then, to be run on this Rhumb, is to the Departure, as the whole Sine to the Sine of the Angle of the Rhumb. See Rhumbs.

In Mercator's Sailing. 1. Apply the Center of the Mariners Compas on the Place failed from, on the Mercator's Chart, as a, fig. 7. (Logadrome Fig.) and so as that the North or South Line there be parallel to some of the Meridians. 2. Mark the Rhumb of the Compass, wherein the Place failed to, as b, is placed. For ordinarily performed in Mercator's Charts, whereon the Rhumb is likewise found by drawing a right Line from a to b, and with a Protractor, finding the Angle the Rhumb makes with any Meridian it cuts. 4. The Quanta of Distance or Rhumb line found by applying the Part a to 1 k, 1 k to 4 l, 4 l to 1 m, and 1 m to 1 n.

Note, the Rhumb and Distance may also be found after the same Manner on a plain Chart.

In Plain Sailing. From the Data, find the Difference of Latitude and Longitude of Two Places: (by the partial portion delivered under the Article Rhume-line.) This Difference added to the Latitude of the Place failed from, or subtracted from the Latitude, the Sun, or the Longitude, lends the Latitude of the Place failed to. 2. From the data, find the Longitude; and thence the Latitude of the Places failed to (as directed under Rhume-line.)

In Mercator's Sailing. 1. Place the Mariners Compas on the Chart, with the Center over the Place a and the Meridian, or North or South Line, parallel to the Meridian therefo. 2. From the Point a, draw a right Line, as b, for the Ship's Course. Take the Distance by Parts, in Parts of the Meridian IK, KL, &c. and set it off upon the right Line a b, from a to b; then will be the Distance the Ship is arrived to.

By the Logadrome Table. 1. Under the given Rhumb, seek the Logadrome Angle answering to the Latitude of the Place failed from, and either add it to, or subtract it from the given Distance; as the Latitude of the Place failed to is greater, or less than that failed from. 2. Under the same Rhumb, ascend or descend further, till you meet with the Distance corrected. 3. The Latitude answering thereto in the first Column, is the Latitude of the Place failed to. 4. From the second Column of the Table, and the Longitude, according to the Longitudes of the Places failed to and from, Their Difference is the Difference of Longitudes of the Places failed to and from.

Cafe IV. The Latitudes of the Places failed to and from, together with the Rhumb failed in, being given; to find the Distance and Difference of Latitudes.

In Plain Sailing. The Difference of Latitude and the Rhumb given, find the Distance; and from the same Data, the Departure. See Rhumbs. This converted in to Degrees of a great Circle (See Dasses,) exhibits the Difference of Longitudes sought.

In Mercator's Sailing. 1. Place the Compass on the Charts, as in the preceding Cafe. From the Place failed from, a, draw the Rhumb-line a b, failed in; till it cut the Latitude. 2. The Point of Intersection will be the Place arrived to. Hence the Latitude is easily found; and the Distance, See Rhumbs.

By the Tables, Take both the Longitudes and the Difference to the Longitude of the given Places, out of the Tables; then subtract both the Longitudes and the Distances from each other. The first Remainder is the Difference of Longitude, the latter the Difference of the Places.

Cafe V. The Latitudes of the Places failed from, and the Difference given; to find the Rhumb and the Difference of Longitude.

In Plain Sailing. From the Difference of Latitude and the Distance, find the Rhumb from, and from the same Data, find the Departure; which may be also determined from the Rhumb now found, and the Differences of Latitude, or from the Rhumb and the Distance run. Lastly, from the Departure find the Difference of Longitude.

See Rhumbs.

In Mercator's Sailing. On the Map draw the Parallel of the Place arrived at, C.D. Reduce the Distance into parts as the Chart, and you will have the Map. The Distance reduced, being a; from a describe an Arch cutting the Parallel C.D in 2; then will be the Place in the Map; whose Longitude accordingly is easily found.

By the Tables. Subtract the given Latitudes from each other; and in the Tables seek the Rhumb under the Distance run as the Rhumb found in the Table of Longitude, subtract the Longitude under the Rhumb answering to the Latitude of the Place failed to, and that under the same Rhumb against the Latitude of the Term, from which other, the Remainder is the Difference of Longitude sought.

Cafe VI. The Difference of Longitudes of the Places failed to, and from, with the Latitude of one of the Places, and the Distance run, being given; to find the Rhumb, and the Latitudes of the other.

In Plain Sailing. Convert the Difference of Longitudes into Miles of Longitude or the Departure; from the given Departure and Distance run, seek the Rhumb; and from the same, and the Rhumb, seek the Difference of Latitude; which, and the Latitude of one Place being had, the Latitude of the other readily follows. See Rhumbs.

In Mercator's Sailing. Through the given Place a in the Map, draw a right Line E F parallel to the Meridian H I; and make F L equal to the Difference of Longitude sought. From L draw L G, which will be the Meridian the Ship is arrived at. Through a, with the Interval of the Distance run, a e, describe an Arch interfacing the Meridian M L; the Place sought to. If there be no such Place found in the Table, the Map, as before directed, the Rhumb-line will fall in with a c, and consequently the Rhumb will be known. Lastly, if through e be drawn N O, parallel to A B; N A will be the Latitude of the Place required.

By the Tables. Take a Rhumb at Pleasure, and under the same in the Tables, find the Longitudes, and the Distance answering to the given Latitude. Add the given Distance answering to the Latitude found in the Table of the V elfh failed from the Equator; or subtract it therefrom, if it failed towards the same. With the same Sum, and on the same Table, and the Longitudes found against it, subtract or add the Distance just found. If the Remainder be found the given Difference of Longitudes, the Rhumb is well taken. Otherwise, the Rhumb is changed further, till you come to the same one, till the same Operation be repeated, the Remainder being the Difference of Longitudes; then the Latitude in the first Column, corresponding to the Distance, will be the Latitude of the other Place.

Cafe VII. The Difference of Longitude, and the Latitude of one of the Places, being given, together with the Rhumb and Distance run, and the Latitude of the other Place.

In Plain Sailing. Reduce the Difference of Longitude into Miles of Longitude, or Departure, as under the first Cafe. From the Departure and the Rhumb, find the Distance run. (See Rhumbs) And from these, or from the Rhumb, and the Distance run, find the Difference of Latitude.
férence of Latitude. This done, as the Latitude of the one is already had, that of the other is so too.

In Mercator's Setting. Place the Compass on the Table, and by the given Rhumb-line, a. b. Draw a Meridian E F through the given Place a; and with the Interval of the Difference of Longitude between a and the Veielf is arrived at. Where this intersected the Rhumb-line, is the Place e that the Veielf is arrived at. Where fore, it through e be drawn NO parallel to A B; N B the Distance run a e is easily reduced into Miles by the Scale.

By the Tables. Under the given Rhumb, seek the Distance run, and the Difference of Longitude an forward on one; and if the Distance turned towards the Pole, the Difference of Longitude is to be added to the given Difference of Longitude; if it towards the Equator, 'tis to be subtracted from there. In the Table of the Latitude, in the Distance in the latter, add; 'till in the first, the Aggregate, in the latter, the Difference be seen in the Column of Longitude. The Latitude answering herein in the first Column, is that sought. And from the Distance answering to this Longitude in the first Cafe, the Tabular Distance is to be subtracted; or in the latter Cafe, that Distance to be subtracted from the Tabular Distance. What remains, is the Distance run.

From the Solution of these Cases in Setting, 'tis evident, some are more easily performed by the Charts than the Tables, and vice versa. Some are not reducible to the Plain ones; fince in the latter, the Distance is not reduced by the Map, but by a particular Scale for that Purpope.

Doctrine of Circular Sailing. 1. The Latitude and Longitude of the Places failed to and from, being given, to find the Angle M (Fig. 8), which a Ship's Way MO proceeding in a Circular Curve, includes, with the Meridian P. M. of the Places failed from.

Since in the Triangle P M N, we have P M and P N, the Complements of the given Latitudes H and I, together with the Angle M P N, measured by the Arch H I, the Difference of the given Latitudes H and I; and the Angle P M N is found by Spherical Trigonometry. See Triangle.

II. The Latitude H. M, and the Longitude H, of the Place failed from or to be known, to find the Distance run, and the Longitude of the Place I S. the Ship in a Circular Voyage arrives at, being given, to find the Longitude of the Place I S, and the Angle P. M. comprehended between the Ship's Direction and the Place.

In the Triangle P M L, we have given P M the Complement of the Latitude H. M, and P L the Complement of the Latitude L. S. Wherefore, if the Ship's Way M L be turned into Degrees of the Equator, we shall find L. S., the Distance run, found by the Différence of Longitudes H S; and likewise the Angle P L M by Spherical Trigonometry. See Spherical Triangle.

After the like manner other Problems be solved, but to bring Circular and better Sailing by Rhumbs of Circles, and as this latter Way is but very little in Use; we chuse to pass them over. See Globular Sailing.

Sailing, in a more confined Sense, is the Art of conducting a Veielf from Place to Place, by the working or handling of her Sails and Rudder, though what is done by Mercators and others, is more properly called Steering. See Steering.

To bring Sailing to certain Rules, a late Author computes the Force of the Water, against the Ship's Raddin. Stern or Stare; and fixeth the Sails; in order to this, he confiders all Fluid Bodies, as the Air or Water, &c. as being composed of little Parlicles, which, when they act upon, or move against any Surface, do all move one another, or strike against the Surface after the same Manner. He concludes, That, in Motion of any Body, with regard to a Surface, is the same as with regard to a Spherical, Parallél, or Oblique. In the first Cafe, the Body strikes with all its Force, which will be greater or less, according as the Body moves slower or faster. In the second, it is the same with the first, the Particle of the Surface, do all move one another, or strike against the Surface after the same Manner. That the Angle of Incidence be A D C, then the Motion of the Body in the Motion A D B may be resolved into Two Directions, one into A E, or D B, and into A B. But the Direction of Line of Motion A B being parallel to the Surface D C, cannot affect it at all; so that the whole Motion of the Body A in the Water is that of the Body A in the Air. Hence the Force of the Body D C, can be expounded by the Perpendicular Line A, B. And if D A be made the Radius of a Circle, whole Center is at D, A B will be the Line of the Angle of Incidence. That, which is struck by the Fluid Body of Air or Water, as A, striking against the Surface D C, which may represent, either a Sail or the Rudder of a Ship, in the oblique Line A D C. The Distance A D to the perpendicular D A is equal to the Line D A D A; that is, as the Line of the Angle of Incidence is to the Radius. And since what is true of one Particle, might be true of the Pyramids of Particles forming the Fluid Body collectively, it will follow, That the Force of the Air or Water striking perpendicularly upon a Sail or Rudder, to the Force of the same, in any oblique Impression, may be found by the Tangent of half the Angle of the Incident Line, upon the Line D A. For if Solid in a Fluid, whole Particles are at rest; or of those Particles moving all parallel against a Solid that is at rest, the regular Impressions being always the same: If a Body of Water moving all parallel against a Solid Matter (as fappose Water) the different Resistances which it will receive from that Water, will be in the same Proportion, as the Squares of the Velocities of that Body. Leibnitz, in his Sixth Essay. 1729. gives the Quantity of the Sails and B. Draw B G perpendicular to the Sail, and G K perpendicular to the Line of Motion B C produced H M N. If the Sails be above the Water, the Angle C G D will be driven by the Wind A B, according to the Direction of the Line B G. So that if she could go in any other Direction but that, she would be driven as she doth with her Head, the Ship would go directly to the Point G, along the Line B G. And if H K represent her direct Course, she would have got forward the Length of the Triangle G H K; and she would have been as much the more, if she had got forward the Quantity G K. But as her Length is much greater than her Breadth, so she will divide the Water, or make her Way in it with more Difficulty with her Head, as with her Stern, and vice versa. Wherefore, she will not run Sideways so far as K G, but fall short of it in Proportion to the said Difficulty of dividing the Water. If the Ship is to do this without damage, she finds in her passage thro' the Water Sideways, to be of that of passing Lengthways, fappose, as ten to one, then will not the Ship go Sideways above a tenth Part of the Line C G. If she do, then the Angle and Ratio of the Reffistence of the Side to that of the Stern, and the Line B L, be drawn; the Ship will go to the Point L, along the Line B L, in the same Time as it went before. For this is the Diameter of the Body E G. He shews farther, That the Angle which the Sail ought to make with the Wind, i.e. the Angle A B C, ought to be in a Line parallel with the Direction of the Ship's Motion, or to the Direction of the Triangle A B C. The Difficulty of the Situation to go to Windward, the most that is possible. And in order to bring this to bear in Practice, he directs to put Marks to the Sheets, Braces, and Bow lines of the Ship, to know whether they are in their proper Situation; and then, even in the Night, when the Marks of a Brace or of a Sheet shall come to the Cleat, one may be pretty well assured, that the Sail trains well to the Wind.
the former Cafe, the Head of the Ship always coming to
the Rudder, and in the latter always flying off
from it.

SAILORS, the elder Scannen, who are employed in
unloading the ships, say, the Steerboard.

SAINTS, in the Romish Church, Holy Persons de-
crated; and since their Decaean, Canonized by the Pope,
after several Informations and Ceremonies. See Ca-
uinons.

SAINTS, in the Roman Church, Holy Persons who Cate-
cumens and Triungunst. differ, is, That the former ad-
dress, invoke, supplicate Saints, &c. to interceded for them;
whereas the latter hold it sufficient to propose their good
Requiem, the name is given, in the Romish Church, is prodigious. Father Papacrab reckons Seventy or Eighteen Hundred to have done so. Besides, he adds, and has been done by Saints wherewith their Martyrologies are stocked, is scandalous, even to the more sober of their own Commu-
nication. Father Mafkin, in an express Differtation on the
Hymip of Romish Saints, observes, That Honours are
given to Saints, who, perhaps, were not Christians; and
whose Names were never known. Hence, being under a
Necessity of giving them Names, they are therefore
called Bathif, Saints. He adds, That they every Day
beateen Saints to interceded for them, with
'tis much doubted, whether they themselves be in Heaven.
Father Papacrab was a long Time employed in writing
the Life and Deeds of the Saints. He ranged them each on the
Day of the Year wherein they died. For the first Six
Months he published Twenty Four Volumes in Folio;
and in the Year 1714, his Successors have pub-
lished Two more.

SAKER, is a Sort of Corn; and is either extraordi-
nary, or leat Seize: Saker Extraordinary, is Four
Pond, Six Inches and Half Diameter, and something more than 7
Pond, and a Quarter Weight; its Level Range is 185 Paces. Saker
Ordinary, is a Six Inches 3 Pounds and Half Diameter, and 9
Foot long, 1500 Weight; its Charge, 4 Pounds of Pow-
der; Diameter 3 Inches and Half a Weight, 6
Pond long, 1200 Weight, 8 Foot long, its Load near 3 Ponds and
Half a Shire, 4 Pounds Weight, and 3

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SAL

SAL from Salsola, to dance; because, after assailing at Salsola, they went dancing about the Streets with Aigles or Bucclers in the Left-Hand, and a Rod in the Right-Hand, and when they had dressed their Rods, and singing Hymns in Honour of the Gods. There were Two Companies or Colleges of Salsola; the an- cient one called Salsola Aurea; the latter, Salsola Hetitii, called Collare, and Libertini; to which you may, indeed, tell us, That there were Two Kinds in- fluenced by Nemesis, the Cufta and the Quinmchedes; and Two, the Volu- tarii and the Quinmchedes. In Singing, they used a Song called Salsola Carnum: and after the Ceremony, were entertained with a Feast: Whence Salsola Epola, and Salsola Dapes, puffed into the Travels. Their Headed on this side, Calix, a great King, and Maggior Salarum, was one of their Numbers. 'Twas he led the Band, and began the Dance; the rest imita- ting all his Steps and Movements. The whole Company was called Salsola, or Salsola Carnum.

Sew Poumorini makes mention of Sulmar Mada, Virgins Salar, hired for the Purport, and joined with the Salsola, wearing a Kind of Military Garb, called Palatinorum, with high Round Borses like the Salsola, and, like them, performing Sacrifice with the Poumorini in the Palace of Kings. M. P. tome takes it, there is a Figure of one of the Salsola on a Medal of the Salaridae Family; who, be- sides the Buccler in one Hand, holds the Calix in the other. But his Look is very grave and sedate; and be- sides, the Buccler he holds, does not seem to be an Aigle, but as if he were indissolubly united to their other Buccler, and again, why should a Priest of Mars, the God of War, be represented with a Calix, the Emblem of Peace? 'Tis probable therefore, this is no Figure of any Salsola, as Sallust makes us believe.

SALIVA, a thin pellicud Humour, separated by the Glands about the Mouth and Fauces, and conveyed by proper Salivary Ducts, into the Oral Passage or UTILE RASA, or SALIVATION. It consists of a great deal of Water and Phlegm, and a Volatile Salt; some add, a fulminating Spirit. The Saliva, Barktruber observes, is void of any Godhead; it does not contain any Spirit; it is more copious, fluid, flabby, penetrating, and detergent, as a Peron has failed longer; and it is separated from the pure Arterial Blood. The Glands wherein the Saliva is separated from the Blood, are the Minor Salivary Glands; the Sublingualis, or thole under the Tongue; the Angularis, or Almonds of the Ear, and the Palatina, or Glands of the Fauces. See each under its proper Article. The great UTILE RASA, or Salivary Duct, is in manifest operation, in wetting the Food, and making the first Digestion thereof. The other Utiles are to moisten the Tongue, to the Motion of the Stomach Family; who, besides the Throat and Oesophagus, in order to facilitate Digestion, to prevent Thirst, and to afflout the Sensation of Taste, by dissolving the Salts. Some imagine it to do the contrary, and mix the Matter of the Food more intimately, to dissolve the Saliva, and procure a Fermentation in the Stomach. But Dr. Drake will not allow it for that Purpose. Were the Mixture of these Parts of the Food so indifferent, it would be impossible but it must offend the Stomach; especi- ally, considering the Quantities of it that many folks, even upon an empty Stomach. See Digestion.

SALINE, called also the Salar, an object of the Salins, observes, That it takes its Name from the Salt it contains; which Salt he will have to be partly a Volatile Acid, and partly Salicylic acid; That it contains some Obliterius Parts, and a little Ether. By being compounded of so many different Kinds of Parts, it becomes a Difficult proper for all the different Kinds of Stomach Contraction, to break, or dissolve, the Saline State, to be a little more Vigid than common Water, and much lefs than Milk. The preferred in this State by the Application of the Spirits, and of the Parts of the Salis of the Stomach; which is the fruit of the Apperance, the Salis is derived from the Blood of the Arteries, Part of the Arterial Blood brought to the Salis- vals, to feed them; another Part is retained, and the Salis to form the Blood, and the third Part, which is the serum, receiving a sub Acid Quality from them, is converted into Saline. Some Authe- nted has imagined, that a Newer Juice contributed to the Composition of the Salis; a great number of Smaller and more numerous Twists of Nerves are commu- nicated to the Glands, than to most other Parts, which yet it is impossible to say what Part of the Salis, Dr. Nic has refuted this Opinion by several Experiments.

Too great an Excretion of Salins, Barbetur observes, disorders the first Digestion; and hence causes Thirst, Depravities, a Black Bilious Conclusion, Anmored. On the contrary, if no Salins be discharged into the Mouth, or less than ordinary, it spoils both the Manidication of the Food, and its Subtle, Swallowing, and Digestion; and withal, occasions Thirst.

The Salar, Salaris Dufis, in Antiquity, is in some little Caution, lately discovered, whereby the Salis falls into the Mouth. The Lower Salaris Dufis comes from the Maxillary Glans, issues under the lower Jaw, and runs into the Stomach. This was first described by our Dr. Warren, in his Treatise of the Glans, in 1656. The Upper Salaris Dufis was disco- versed by Nicolas Steen, in 1660. It comes from the Palatina, and issues into the Stomach. This was men- tioned it before, in a Difference printed in 1659. Atsum Nitha, Professor at Leiden, discovered a fourth Salaris Dufis, arising from a Glans situated in the Orbit of the Eye, near the Tear Duct; it is called the Duct of the Part of the Oi Joge's. These Dufis are all double, there being one of each Kind on either Side. But 'tis pretended, the Two last are only found in some Brutes, and never in Man.

As the Demand of Salis is greater in Malnutrition, Deploration, Talking, &c, so Dr. Drake observes for Dis- position of the Salaris Dufis, to favour the Discharge on those Occasions: Thus he advises the Wound, or the Part of the Varicæe part close over the Mufiscis Mufiscus, and third the Varicæe. The Salaris Dufis of the Tongue, and the Salivary Ducts, or UTILE RASA, in the Palatina Glands are placed; by Means whereof, the Intumescence of the Mufiscus, in Chewing, accelerate the Spittle in the Forestal Salaris Dufis; as the Mylohyus dehice the Throat, and makes the Duct of the Dufis upwards. The Agitation of the Cheeks and Lips, is effi- cient to promote the Discharge from the Glans of the Lips. If scarce, the Effect of the Salaris or UTILE RASA, is deficient, and the Ducts therefore incapable of working; and it is as well a proof of the Health of the Body as of any other Medicine, that the Urine of the Sick, сравнитесь на их сочестве, heated, is very copious, and clear, as Babur, a Substan- ce of Salaris. See Mercuriae, Lactescentia, Nuxt, and Sialometritis.

Repeating the same Subject of the Salaris, we will mention the Ducts of the Salins. The Chief use of Salaris is in the Glands, and the Mandibularen Adamo; principally in the Mufiscus, the Venenum of the Body. These sometimes also used in Epidemical Diseases. The Body is prepared for Salivation by a copious and con- tinual Excretion of the Salins, or UTILE RASA, as of Scabious, Pelletoria, China, Saporaria, Saffiracis, and Santal, Salivation is either Partial or Universal. By the first, only, the Humours of certain Parts of the Body are rejected; as in Cerebro, Youth's, Sore Throat, &c. By the second, the whole Mass of Blood is to be purged. The first is raised by a slow continued Chewing of several tenac- ous Matter, as Malitz, Wax, Myrrin, especially if other Fashion be not sufficient, as Physicians have used Vinum, Glycerin, Ginger, or Pepper. Or by drawing in sharp irritating Vapours, as those of Tobacco, Rosemary, Thyme, Marine, and others, or by the application of the Abian of several Medicines as create some flight but confound them, as Sibirum not quite fixed, nor yet quite emetic; a little common Virrid, &c. but chiefly such as disjoin all the Parts of the Body, or cause a Vapour of some Sort, or bring the Sali- ment thus cause a Purification. Such is crude Quicksilver, Cinna-bar, a Solution of Quicksilver in Aquafortis, White and Red Precipitate, Tarbuth Mineral, fave Sublimat of Mercury, and others.

Mercurial Salivation is now a very useful Meth- od of Cure; especially in Venereal Scrophulosis, and Hepthemiae Caches. In Effect, it proves the surest remedy discovered for the Lues, for the Discovery hereof, as that of most other Remedies, is owing to Chance. Jec. Corp., a Physician of Boulogne, having observed, Two or Three Authors, that Mercury applied externally, as Salivation, is cured not only of his Lich, but of his Pox. The same Author he afterwards used for the Pox itself, and meeting with great Success therein, others were induced to fol- low his Method, and many have been cured by it.

There are Two Manners of applying Mercury to raise a Salivation: The one external, by mixing it up with some Unguenc, Perfume, or Perfume, and then rubbing it on the affected Parts, and the other internal, which is laid on the Mouth. In each Cafe the Mercury infuses it self into the Mass of Blood, and mixing with the Ve- sicle Blood, both ascend to the Head, and, descending thither, are drawn, with the Sensory, into the Salival Glands, from where they are separated and discharged, as finding the Poers of the Glands proportionated to their Figures, and proper for the Mer- cury's parts to raise the Salivation, see Mercuriae, Dr. Smirny, will have the internal to be much the safer and
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and better Method. The Mineral Globules, he thinks, being intimately combined with Salts, in the Preparations given in the former Sects, would easily be - up and fully thrown off by the Secretary Organs, till the Blood is quite discharged of its Load: Whereas, in Mercantile Affairs, it is possible, form of the heavy Par- ticles, may be kept in Lodges in the Interstices of the Fibres, or Cells of the Bones. Add to this, that by comparing the Proportion of Mercury in all the Doses necessarily to take, and thence that of the same Mineral used when 'it's done by Undine,' the Quantity and in the latter Case, far exceeds that in the former; consequently, the ill Effects apprehended from that Practice, ought to be lessened, and might be very more feasible in the one Cafe than the other. The external Application, therefore, is only to be allowed of, either the Cafe may be used of a Matter, and with the Experience of a People or Earthy matters wrought in one Year, by the New Method: We may say, it has been lately, too, tried in England, and with Success, as appears from a Translation of Chauvin's Poem just published with Notes.

SALLET, or Salade, is a Dish of cabbable Herbs ordi- narily accompanying Roast-meat, composed chiefly of crude, fresh Herbs, seasoned with Salt, Oil, and Vinegar. Some add Nuts, Currants, Brown Sugar, and other Spices, with orange- Peel, Saffron, &c. Some declare Sallet more generally, A Composition of Plants and Roots, of several Kinds, to be eaten raw or green, blanched or candied, boiled or stewed, mixed with other Herbs and even, occasionally, boiled, pickled, or otherwise prepared and digested, to render them more grateful to the Pala-ete. But the Definition includes Pat-herbs, &c. which the Generality of Authors deny to be any proper Sallet, though others still maintain it. Nenage derives the Word from the Latin, Salate, of Salt, Salt; others from Salacia, Latin from Salix; which is used in Aegy- ptus, and Callimachus in the One Sense.

Composition of Sallets.

The principal Sallet-herbs, and those which ordinarily make the Bases of our English Sallets, are Lettuce, Sellerly, Endive, Cressets, Radifis, Raphis, &c. Along with which are added, Parsley, Spinage, Sorrel, Taragon, Burnet, Salt, &c. and Chenilv. The different Tattles of Mankind will not allow any certain Manner of those to be prescribed as most agreeable; but still, in making the Quelch of the sever- al Herbs is to be considered: Tho' for instance, which are most hot and biting; as Cressets, Mustard, Sellerly, Taragon, Chenilv, are good for those with toothache; as more cool and infipid to the Tattles; as Raphis, Rape, Jars, &c. are good for those with toothache. Parsley, &c. by this Means the Herbs may be so judi- ciously mixed, that the too strong Taffe of one Kind may war with the too weak Taffe of another Kind, and thus be suitably treated to moderate and qualify the Harshness and Pungency of the others, as the Season of the Year is more hot or cold; so as every Sallet may not only be agreeable to the Taffe, but a Phisic to the Body.

Culture of Sallets.

The Gardeners call Small Herbs, in Sallets, those which should always be cut while in the Seed Leaf; as Cressets, Mustard, Radifis, Turnip, Spinage, and Lettice; all which are raised from Seeds sown in Drills or Lines, from Mankind; the Herbs of the Fat and Fleshy sort, or Frames, and thence to the Middle of May, upon natural Beds, warmly exposed; and during the Summer Heat, in the Way of Places, and afterwards; in September, &c. as in March, &c. and for this Reason, the Culture of the Winter, in hot Beds. If they chance to be frozen in very Verry Weather, putting them in Spring-Water two Hours, o'er they be used, recover them. In gathering Small-herbs, the best Way is to pull them up by the Roots from the Bed. But if the Roots be left, and a second Crop of Saltaking own the same Bed, the Herbs are not proper. In favouring Second Crops, it's also to be observed, that Seeds of the same Kind be not sown in the same Place, a great deal varied by varying its Bar- then, putting hot Seeds where cold ones grow, or vice versa. Another Rule is, that No Plant be placed in the same Spot where the same Kinds have been growing. Winter- Sallet, or Winter-Endive, is an Impropric Sallet-herbs, which is a Hot Herb, of a very rich Flavour; raised in small Bed to March, and April, in a well exposed Place, and transplanted, six Weeks after its first Appearance, into Beds, where it remains till the Middle of June, and then planted in Trenches 8 or 10 Inches wide, as many deep, first pruning off the Tops and Roots. As they increase, they are earthed up within 4 or 5 Inches of the Top, and in the Middle of July, is reported several times, to help them be fit for Use. Endive bland is much used in Winter Sallets, though it have neither Tale nor Flavour; but is a Sallet-herb of that Manner as Sellerly. Of Lettuce there are various Kinds, the one are the Roman, Dussian know, Imperial, and Silfaca- Kind, all which alleviate very much. They are all commonly sown in small Crops, or for Summer Sallets, and in August, to be transplanted, one Month or rather more, to the Winter, either to be cut for Winter Sallets, or to cabbage early next Spring for Seeds. See Seeds. Indeed the Raisalins may be raised in small Beds in a warm Place, Sarume is chiefly used in the Spring, when the young Leaves are very agreeable. 'Tis raised from Seeds, in March, in Rows or Drills. Spinage is a necessary Ingredient in raw Sallets, and the Ear-lea; but's best for boiled Sallets in the Winter and Spring. 'Tis well in March, April, and May, in a warm Place, once exposed to the Sun, that the Leaves may be large enough to cooking in the Winter. Forouz, or other, all others, shou'd never be wasting; 'tis a Cordial Herb, though not the most agreeably tasted. Yet a few Leaves, or three or four of the tender Tops, give a Sallet a good Relish. 'Tis pro- pagated from Slips, taken from the Roof and planted in March, April, and May, in a warm Place, once exposed to the Sun, that the Leaves may be large enough to cooking in the Winter. Forouz, or other, all others, shou'd never be wasting; 'tis a Cordial Herb, though not the most agreeably tasted. Yet a few Leaves, or three or four of the tender Tops, give a Sallet a good Relish. 'Tis pro- pagated from Slips, taken from the Roof and planted in March, April, and May, in a warm Place, once exposed to the Sun, that the Leaves may be large enough to cooking in the Winter. Forouz, or other, all others, shou'd never be wasting; 'tis a Cordial Herb, though not the most agreeably tasted. Yet a few Leaves, or three or four of the tender Tops, give a Sallet a good Relish. 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SALY, in Architecture, from the French Salis, is what we more usually call Protrusion, See Projection.

Sally, in the Military Art, the leaving out of the Begates from their Town or Fort, and falling upon the Refuges to cut them off, until they cannot be left either by land or by sea. To Cut off a Sally, is to get between those who made it and their supports.

Salon, or Saloon, in Architecture, a very lofty, spacious Hall, vaulted at Top, and sometimes comprending two Stories, or Ranges of Windows: As that at Biltmore House, in the Country next to the City of New York, is a Grand Room, in the Middle of a Building, or at the Heel of a House. Its Fass, or Sides, are all to have a Symmetry with each other; and as it usually takes up the Height of two stories, it is very agreeable to be furnished with a Moderate Sweep. The Saloon is a State Room. 'Tis much used in the Palaces in Italy; and from thence the Mode came to us. Embassadors, and other Great Visitors, are usually received in the Saloon: 'Tis frequently built Square, sometimes Octogonal, as at Maris, and sometimes in other Forms.

Salt, in Chymistry, a simple, acid Substance which enters the Composition of all Bodies, and is one of the Five Principles, or Elements thereof; to be extracted by Fire. See Principle. Salt, M. Hamburgh's Salt, is an Acid in all Animal, Vegetable, and Mineral Bodies, excepting perhaps some of the Vegetable and Stones. In Vegetables and Mineral Bodies, that have undergone a Fermentation, the Salt rises first in the Alcemic, then in the Pugun. It is impossible to make a Salt without a Fermentation; the Salt rises after the Pugun.

Sauls are distinguish'd, with Regard to the Manner of extracting them, &c. into Volatile, Fixed, and Essential Volatilis. Volatile Salts are such as are easily extracted by Fire, or by Evaporation, or by means easily upon Distillation, or are even exhaled by the Nofe, and rendered sensible to the Smell. See Volatile Salt. Fixed Salts are such as, being more Gross and Mammalian, cannot be extracted by Fire; they are not dissolved by it, but remain, after Calcination, or Distillation, in the Earthy Part, at the Bottom. For the Manner of Extracting them, &c. see Fixed Salt. Essential Salts are those fixed without the Presence of Fire, by Crystallization, and other easy, natural Means. See Essential Salts. Volatile Salts become distinguishable by their Taste, their Effect on the Nerves and Brain, and the Quantity and Bittness of their Bitterness, and Heat in the Mouth. To these may be added an intermediate Kind of Salts, under the Title of Mixed Salts; which are the Result of a Mixture from a Volatile with a Fixed Salt.

Salois are of different Kinds, according to the different Manner of extracting them, and are found mixed: Some are Bodies Bodies themsefes, and are distinct from all others by Fire, and Liviration; such are all the Essential Salts of Plants, and all the Fixed Salts, &c. but there are no proper Chymical Salts of different Sorts, excepting the others, and even these mixable are mixed, and whole Mixture we know pretty nearly, though we are not yet able to decompose them. It's the Mixture of the Chemical Principle Salt, and our Action upon it, in some Sort of the Combinations Character of a Principle: And in this Sense Salt is defined, A Mixture distillable by Water, and unchangeable by Fire; to which some add, Of a proper Tye.

There are Three Kinds of Salts, or Clafies, of which come under this Definition; Two whereof are Volatilis, and the Third Fixed. The Volatilis ones, are Acid Salts, and the Fixed, are those drawn by Distillation, after Lustrum, from the Alcali, and called Lixivious Salts. Nature produces none of these Salts Simple and unmixed, but we easily extract them by Fire, from the Mixtures whereof the Particul ar Principles are contained. These Salts may be reduced to Salts-persea, Sea Salt, and Vitriol. Each whereof has its different Kind of the various Combination whereof, with different Oily Matters, all the Salts, by the Action of the Particul ar Principles, are compounded. These Salts are found, by Chymical Analyses, to consist of Aqueous, Earthy, Oily, or Sulphuraceous, and Acid Principles. Salts of Pure Oils, the Fixed, are those drawn by Distillation, &c. Salts-persea, Sea-Salt, &c. therefore are not Principles, but the Acid Salts distilled from them are, and the Water wherein these Salts swim, and the Earth, or Salt, on which the Reflection of the Volatile Distillation are other Chymical Principles. See Phlegm, and Earth.

The Principle Salt is laid between the Nitric and Phlegmatic Principles. The pure Acid, though accompanied with its sulphuraceous determining Matter, never takes its Place, but altogether with the Carbonic or Carbery Matter, or artificially in some simple aqeous Matter. In the first Case, it appears under the Form of a crystalline Salt, as Salt-petre, &c. See Salt, &c. in the second, it appears under the Designation of an Acid Sulphate, which, according to the Determination of the Sulphur that accompanies it, is either Spirit of Nitre, or Spirit of Communia Salt, or Spirit of Vitriol; and what we have here observed of one, may be applied in general to all the other Composed Salts of Plants, Animals, &c. with this Difference, That when, in Form of a Concreet Salt, the late always take a greater Quantity of earby Matter which is in Consequence a Spirit of the Acid, than when it is of the Matter of aqeous Matter, than the Simple ones. Whence it follows, that the Acids of Spirit Salts are all weaker, lighter, and less penetrant than those of the fixed Salt: And after the Salt has lost a great Quar-tity of earby Matter behind them.

We don't know precisely what Figures the three Salt-principles, Acid, Salts, and Earth, must have. But to judge by their Effects, one would conclude, not to be pointed to, only the Points thrusted in some sulphuraceous Matter. The Urtinous Salt is to be Spunges, containing some of the Acid, and from the fixed Salt of the Animal or Plant: And the Lixivious Salt is to be Spunges, only containing the Remainder of the Acid, which the calcining Fire could not expel.

Salt is not considered as pure, and without any Mixture; in which case all Acids will be found of the same Name; but if we consider them as Distillation gives them, we shall always find them accompanied with a Quantity of the Matter, which with them, will separate from them, and which gives the Degree of Activity to the Acid Spirits. Tis this sulphuraceous Matter which characters the various Salts, and shows the Difference we find between Acid Spirits. M. Hamburgh ranges all the Acids of Acid Spirits under three different Classes, according to the different sulphuraceous Matters which accompany them, and the fixed Salt, which is contained in Animal or Vegetable Sulphur; under which come all Acids, diffilated from Plants, Fruits, Woods, &c. as also Spirit of Nitre. Tis easy to conceive, that the Acids of Plants are divided in the same Sorts, as the Acid Sulphate, &c. is their Sulphur; since in reducing these Acids into Salts, we always find a little Oil therein; which can nothing else be, but the Plants themselves. And for Salts-persea, as this is always drawn from the Earths under the Name of the Excrements of Animals, or from old Walls, Plater, &c. full of the sulphuraceous Matters of the Animals insinuating themself into the Acids, and Sea Salt, and to the fixed Salt of the Animal or Plant: And the Lixivious Salt is to be Spunges, only containing the Remainder of the Acid, which the calcining Fire could not expel.

The Second Class is of those which contain a bituminous Sulphur: Under which come the Acids of Vitriol, Communion Sulphate, &c. which are drawn from the same Mineral Stone, wherein the bituminous Matter, which makes one of the Principal Parts of the Acid Sulphate, predominates. See Sulphur Sulphur.

The Third Class contain a Siderous, or siderous Mineral, sulphuraceous Matter; approaching nearer the Properties of Metalline Sulphur: Under which Class we come under the Consideration of the Sea Salt, Rock-Salt, Salts, &c. For the Rock Salt, or Sea calcium, is that found in Places near Metallic Mines; and Sea-Salt, in all Appearance, is nothing but Rock-Salt, the Quarries whereof, have been very frequently of great Advantage, which has extracted all the Salts above therefrom. See Salt.

The sulphuraceous Matters of the First Class of Acids being very light, and taking up a deal of Place, much augments the Weight, and therefore the Acids of this Class are called more finely than any of the rest. The bituminous Sulphur is the least volatile of all the Sulphurs. There are three Sorts of it; they have a great Quantity of earby Matter, which serves it as a Matrix. Hence the Acids of this Class are more difficulty with Sulphine Matters than of any other Sulphurs, so that a least Quantity of it may be conceived to be necessary for the Combination of the volatile Clases. Accordingly we find, that the Acids of this Class, used alone, scarce dissolve any Metals; but mixed with the others, parake or of their Sulphur, and thereby become much more effective. The Sulphur of is of all the others the most fixed; that is, its Parts are the smallest, and most compact. See Sulphur. Hence the Acids of the fixed Sulphur of all the others must be much favored by it, and of Consequence will be able to infiltrate in the most compact Bodies, or those whose Parts are the smallest. And for the reason Reafon they will not give much hold to the Flame that agitates them, and will therefore...
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Sal therefore act with less Violence than those of the First Glass of Sea-Water, to which is added the 2d Glass, called Mixt-Salts. Thus Spirit of Nitre, with Salts of Tartar, make Salts-petres; and Spirit of Spirit, with Salts of Tartar, make a true Common Salt; and Spirits of Vitriol, with Salts of Tartar, make a vitriolated Salt, the only ingredient of which is Tartar. As all the Ingredients of these Mixtures shall remain, the first, the Other, and Volatile Acids joined with Univoltine Salts, compound another Kind of Salt, called Salts Annonatant, which are always Volatile.

Luminous and Univoltine Salts are called Acclives; the fi rst a Fixed Acclive, the second a Volatile Acclive. These Acclives are Bodies that are not converted into other Substances; they are therefore called fixed salts, and their Mixture always occasion a sudden Ebulbition. But 'tis more probable this Ebulbition is no Effect of a Catalyst, but rather a proper Function and Union of the four Substances, at first naturally united and separated, and only separated by the Fire, and now placed themselves in the same Places where the Flame has tormented them off. Hence, the one are compared to Sheaths, and the other to their Contents, and so the Sheaths are dissolved before the Precipitation wherewith the Points of the Acclives enter the Fores of the Acclives, tears affuudar their Contours, and reduce them into minature Places invisible to the Eye; and thus the Precedent of Dilatation accounted for, and so dissolved.

Thus far will the more DoSorine of Akall and Akali go towards accounting for some of the great Phenomena of Salt. But the Theory is made to appear more complete and adequate, by Sir Isaac Newton's Principle of Attraction, for which we refer the Reader to the Articles Acre, Magnet, Salt, &c., and indeed perhaps more satisfactorily accounted for. The Principal Chymical Salts of Uf in Medicine are; Salt of Urine, of Levanter, of Viper, of Human Blood. To this List the following are added, and that of Ruminants, of Ruminants, of Calixinum, of Yge, of Tissifer, of Viparit, of Ammonia, of Saturna, &c. The most of which, with many others, are explained under the Articles of the reflect of the Chymical Salts; and so they are drawn out to; To which the Reader may have recourse.

Salt, in the proper Uf of the Word, is used for a Kind of Salle Crystalization; or a Flavy, pungent, degenerable Age, a fragrant Smell, a yellow Colour, Sharp, Bitter, Hides, and other Things that are to be kept. As also to give a Relish to Meats, &c. This Salt we usually call Common Salt, or Salt and Salt, or Mixed Salt, M. Gaffigant, in an express Diffusion de Salts, lays it down as a Fundamental, that the first Principles of Common Salt, Salt-petres, Vitriol, &c. have the original figure and nature, and are indivisible as to any created Force. That of Common Salt, he maintains to be a little Cube; that of Salt-petres, a Parallelipped; that of Salt-petre a Phrime, while Salt-petre a Phrime is a Cube. Hence we find three Kinds, viz. Sea-Salt, Pfeffer, or Rock-Salt, and Salt drawn out of Salt Springs and Wells.

For Sea-Salt, the greatest and best Part is Made in France, Holland, in England, or Rock-Salt, are chiefly found in Poland, Hungary, and Catalonia. For Salt-Fountains, they are confederable in Gezifive, Worzepiver, Hanfip, Northumberland, France Cove, Lowest, and other Places, and form the Places.

The Uf of Sea-Salt is universal, and the Commerce thereof so very considerable in the Places where Nature has produced the different Sorts of Salt, and so necessary for those which have not that Advantage; that a Detail of the Preparation, Commerce, &c. of the several Kinds, cannot fail of being adequate.

Manner of Making Sea-Salt.

This Salt is made of Sea-Water, thickly full of frequent Execrations, which are boiled at Earthen Kettles or Iron Kettles. Of Sea-Water there are two Kinds; That which requires the Sun's Rays to give it its Constitution, called, from its brown Colour, Brown-Salt; And that which receives its Constitution from the Heat of a Fire, called White-Salt. They are either this or that Manner of Preparation, according to the Disposition of the Coasts, where 'tis made. If the Coasts rise in Downs or Hills of Sand, the Salt is made by boiling, in Silver vessels, or in Lead, in Plain vessels, or in Iron vessels, by the Heat of the latter, at Shibelt in Northumberland; and of the former in the Isle of Man, France is the principal Place for these Salt; more being made there than in all Europe, perhaps in all the World besides, and 'tis hence that we are chiefly furnished therewith. We therefore still perform the Method of making it, as it is practis'd there. The chief Coasts for

Buy Salt are those of Bretagne, Salmnigue, and the Poitou, and the Mouth of this coast. The chief Places, are Brest, Morlaix, and the Isle of Rhe. Those in Bretagne are in the Bay of Brest, Gourind, and Quay; For White-Salt is chiefly made on the Coasts of Normandy. In the Bay of Honfleur alone, we are computed above Twenty Thousand considerable Salt-Works.

Manner of Making Buy-Salt.

Low Marly Grounds, dipp'd over Nature for the Reception of the Sea-Waters when the Tide swells, and provided with Banks and Shelves, are prepared for this Salt, called a Salt-narth. These Salt-narths, the Bottoms whereof, by the rains with a deal of Care, are divided into several square Parts or Battles, some greater, others less, separated by little Banks, or even for a yard or two longer to the mouth of the Battles, when the Seafare is at hand, they let in the Water. The Salt Seafoam is from the Middle of May to the End of Augst, in which Time the Days being long, the Sun descends but little, and the Salt is stilled better in than in any other Seafoam. For 'tis they let in the Water, they take Care the Battles be well cleared of what had been left in them during the Winter to keep them fresh. The Salt-fish is sent to the Height of about Six Inches, after having first let it rest, and warm two or three Days in huge Refeversals, without the Works; that it may come in late-warm. The Water admitted, the Salt-fish are shut, and the rest of the Work left to the Wind and the Sun.

The Surface of the Water becoming light, and agitated by the Waves, the Tides, and Stroats of the Larke, the Salt in them imperceptibly, and becomes, at length, covered over with a flat Cothole, which hardening by the Continuance of the Heat, is wholly converted into Salt. The Water, in going out of this Cothole, carries along, salt, that is capable of being used, and of burning it without burning it. When the Salt has received its fall Cothole, they break it with a Pole, upon which it sticks to the Bottom, whence being dragged out again, they thrice or four times in a Year. They then split the Cothole of the Pit, to compleat the Drying; and at length in greater Heats, containing several Thousand Muids, which they cover over with Straw, or Rafter, to secure them from the Rain.

Eight, Ten, or at most Fifteen Days, having thus perfeated the Crystalization of the Salt, they open the Stoves, and throw the Salt out, for a fresh Cothole of Salt. And thus they continue, daily, making in Water, and gathering the Salt, till the Seafare be over. Rainy Weather is very pernicious to the Works; for Rain in any other Place, makes it impossible to stille the Salt; and renders it useless, that now Water must be called in. The Salt is brown when taken out of the Pits, and is usually thus fold, without farther Preparation. Indeed it is some months before they make it into Salt, and then they refine it by boiling it in large flat Calidrons, which not only takes away its Aromat, but is found to increase the Quantity.

Method of Making White Sea-Salt.

The White-Salt of Normandy is not made by refining the Buy-Salt, but has this Colour naturally when taken out of the Pits, To make it, they gather a muddy Sand on the Flats of the Shoar, which the rising Tide has covered with, and impregnated with the Waters for from seven or eight Days. This Sand being removed into Pits for the Purposes, is discharged by degrees of its whole Power, which filters through some Straw whence the Bottom is removed, and stills or refines it, by a double Purpose to receive it. Of this Water it is that they make their Salt.

Their Furnaces are of Earth, and their Boilers of Lead; and the Pieces of Lead are kept in these Furnaces till they have filled the Leads begins to boil, they take off the Skim, which arises in abundance, and in Proportion as it diminishes, throw in fresh Water, which they continue to skim, as before. When it thickens, they keep it continually tiring, with a crooked Stick, or Ladle; and when the Grain is form'd, take it off the Fire to finish it.

The Purifying is performed by letting it stand in large Oder Baskets; where it drains itself of certain Humidities that remained. When dry, it is laid in Heat, and there remains a little Moisture; the Café of the Salt. White-Salt brings the inland Proofs to France, through more to the King than to the Makers and Sellers; The Dary is One Fourth Part of the Price the Salt is sold at. The English and Dutch, and (when they are at War with France) the Swedes and Danes, take off most of the Salt of the Comte Nice; paying for it, communal Annuit, from 20 to 55 Livres the Load, that of Genoese...
The Rocks of Salt are hewn in Form of huge Cylinders; the Workmen using Hammers, Pinchers, and Chisels, much as in our Stone Quarries, to separate the federal Banks of Stone. Affixed to the malleable Fingers are got out of the Quarry, they break them into Fragments, fit to be thrown into the Mill, where they are ground, and reduced into a coarse Fatina or Flour, which serves all the Ufes of Sea Salt. The Salt of the White or Common Salt, there are two Kinds of Salt Gumme, the one harder and more transparent, and the Crystallization whereof appears more perfect than that of the others: This is the real Salt Gumme of the Dutch and Flemish Sorts like Crystal, it is frequently used for Toys, Chapelets, little Veilts, &c., the other is less compact, and only fit for Kitchen Ufes. One of the most remarkable Places in this part of the Mountains of Salt, and along the Middle of the Mines there runs a Rivulet of brift Water sufficient to supply the Inhabitants.

The Salt Mines in the Upper Hungary are every where as extraordinary. They are found in the Mountains, two Miles from Epiceres, a City in the County of Stare, on the River Turks. The Depth is the Saltoms. The Mines are found in the Ground, they are dug not less than an Hundred Thousand feet, which however, are afterwards reduced into Square Pieces two Foot long, and a Foot thick, for the Convenience of drawing them out of the Mine. When out, they are broked and put to the Mill to be ground; the Colour of the Stone is a little brown, and yet when ground, becomes as white as if it had been refined. Some of the Stones are found as hard and transparent as Crystal, some White, others containing some Black. They are often engraved as on precious Stones. The Mine is cold and moist, whence there arises some Difficulty in reducing the Silt into Powder. Of the Water drawn out of it and put into a black Earthen Vessel which was kept warm.

The Salt Mines of Catalonia are found in the Mountains of the Duchy of Cardonnas, and belong to the Grandees of that Name. To the Opinion of the Comte de la Luzerne the Specimens of Salt gumme that he has seen are of inferior Sort, and which not only deftens them, but increases their Quantity by Three. But it should be noted that the Refining does not succeed to their Wife, by the Eagerness whereof they return to the Cattle of Angouges, &c. afficon as any People has opened the Commerce.

FOSSIL, OR ROCK-SALT, call'd also SALT-GUMME.

The Fossil Salt is call'd Salt-Gumme, from a certain Blackness it has, which gives it some Resemblance to Glass; but the Salt is very dear, and the Commerce is not so considerable as Crystalline Salt, which is of a transparent Nature; yet it is not only more expensive, but it gives us some curious Things about Salt in Nat. Hist. 120, which we should have transmitted hither, could we believe them as true as they are pretty. The Fossil Salt is generally contained in the Rocky Part of the Lake of Varese, only the Fossil Salt which we could get of the Salt-mines of Culejew in Poland, whose in the Upper Hungary, and there is in the Mountains of Catalonia, which is much more considerable. Article XII of the Treaty of Aix-la-Chappelle, 1764, states that the three States being transported hence to the federal Neighbouring Nations, who can't be conveniently supplied with Sea-Salt.

SALT-MINES of Poland, Hungary, &c.

The Delfs-Mines, in the Village Wiliga, five Leagues from the Sea, there have been discovered 1734. Their Desert and Capacity are far exceeding. Within them is found a kind of Subterraneous Republicks, which has its Polity, Laws, Families, &c. They had publick Roads and Carriages, Horfs, &c. being kept here to draw the Salt to the Mouth of the Quarry, where 'tis taken up by Engines. These Horfs, when once they are down never fee the Light again; but the Men take frequent Courses of breathing the Village Air. When a Traveller is ar rived at the Bottom of this Strange Abyss, where so many People are interred alive, and where so many are even being interred out, he is immediately, with a long Series of lofty Vaults, full of huge Pillarits cut out the Chief, and which, being themselves RockSalt, appear by the Light of Flammen which are in celar Lights, and much bigger than Crystals, of various Colours, calling a Latire, which the Eye has much ado to bear.

Our Method in England is thus. Near the Springs, or Place of the Brine, is built a Sulmaris, or Boiling-house, with a Convenience for the Conveyance of the Brine within it. The Sulmaris is usually large enough to contain 800 Barrels, or Holles, which are un filled with its Grate and Furnace. The Brine being in the Pan, the Fire is kindled; and after Two Hours Time, it is reduced to near Half, when it is come to a granulate, which is known by a thin Skin rising at the top, and a great Steam off into the Brine Tub, that the Brine that goes with it may not be lost: And whereas all Brines contain, of yield, which is of the utmost Use in Hospitals; but especially for boiling this Salt, if the Brine be before hand strained, will arise; and the Pan boiling violently in the Middle, the Salt is cast towards the Corners, where it falls to the Bottom; and now, when the Brine has worked so fast, they take it to one Corner of the Pan, with a broad Rake, and then take it out with Ladles, and put it into Wooden Vessels, open at one End, placed on Stands. The Brine being thus filled, the Brine is drained out, may precipitate, they shut up the Vents, and Dash, and let the Fire go out, and in Twelve Hours Time the Salt falls to the Bottoms, and grows hard; a Liquor called the Bittern, remains, which, being boiled down, yields more Salt. To make the Salt precipitate more readily, after the Liquor is scummed, &c., they frequently add some Beef-water, and Wine-Lees, of each a like Weight, melting and mixing them together, and putting an Ounce of this Mixture on the End of a Slice, turn it round in the Liquor till it be firr'd; then they take it out, and after a few Minutes they quicken the Fire, and lade away the Liquor in a good measure, and so is the Salt found lying at the Bottom, fit to be removed. Now is raked up to one Side, and is taken out into the Sand, and Aviued up with loose Ribs on each Side, so close to another, that an Half-Crown will scarce go between: Here, after eight Hours drawing, it is found as hard granulated Salt, and is there sent to the Consuming in the Markets; several Weeks, and afterwards, if not often moved, will become Rocky: The Liquor in the Pan, called Byturner, is to be saved, for the purpose of keeping the Fire burning; drained from the Salt, and cast away, or reserved for Salt-Petre Makers, and the Pan immediately filled with fresh Brine, for another Boiling. A Pan of Salt, when once boiled, cannot be completely made into Silt, with the Experience of about a Buflet and Half of Coals, which will make a Pan of Salt from two Buffets and Half to four Buffets of Salt, or more, according as the Liquor is in Strength. This Salt they sometimes mould into the Form of Sugar-Laves, in which State it will keep dry without Fire.
SALT

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and that for a long Time. At Norwich, they bake the Leaves twice, or thrice, in an Oven, and keep them in a Store, or the Chimney-corner.

SALT from Brine raised by the Sun.

In some Parts of England, as at Lymington, Port-fos, &c. they use Water raised by the Sun, and then boiled, which they find preferable to the natural Brine of Springs; those being always found either too weak, or too strong. To raise Water from the Brine, or Salt that was put into Sun-Fools, built with Mud, and well exposed to the Sun, with small Channels, to convey the Brine from the Sun all to a large shallow Flare, called the Common-Salt-Puddle, not exceeding seven or eight Inches in Height. Here the Liquor is left to meadow, from twelve to twenty-four Hours, or till the Liquor will bear a Hen's Egg upon it; and when it has acquired a sufficient Strength, it is from thence directed by Channels into the Giant's Top, where the Rain and Sun breed Red Worms, which cleanse and purify the Liquor, which ripens by Age, and is rendered Solid, or Felicitous Salt, is performed after the same Manner as is already described.

Properties of SALT.

The great Property of Salt is, that it is incapable of Corruption, and that it even preserves Meats, &c. from Decrepitude, putrefaction, and decay; and kept in Solutions thereof, it endures the Fire, and even the most oxidizing of Liquors. This is ascribed to its being thereby freed of its Humidity. In very hot Fires it tides, and is converted into corrosive Waters. It gives life to dead Lands, and makes Blond or Glowing all Metals; yet, we read of Princes, who, as a Mark of their Indignation, towed Grounds with Salt to render them barren. Vintners observe, that the Egyptian believed Salt to be a Spirit, or Fever, or Fomento of the Giant Typhon, the great Enemy of their Gods: And hence, add they, they held it in the greatest Horror.

Salt is found to have two opposite Qualities: By its subtil, penetrating Acidity, it breaks and dissolves the hardest and most compact Minerals and Metals; and by a contrary Property, coagulates Liquid Bodies, as Milk, Blood, &c. Some Spirits, mixed in a certain Proportion with Water, produce an effect, under several Years, as if by a left Quantity augment its Coldness, as Salt-petre in Snow, &c. Though all Salts dissolve by Moisture, yet Water will not dissolve all the Quantity. However, when impregnated with any Salt, as of Alum as it can bear, it will dissolve a Quantity of another Salt, whose Fattic are of different Figures, proper to imitate into the remaining Vacancies of the Water: Thus after Common-Salt will no longer dissolve in it, Alum will, and after Alum, Salt-petre, then Salt-Azurite, &c.

BAY-SALT. See the preceding Article Salt.

ROCK-SALT. See the preceding Article Salt.

Salt of Scor, Salt of Goat, Salt of Saturn, Salt of Tin, Salt of Sulphur, Salt of Tartar, Vegetable Salt, or Saltable Tartar, Salt-petre, called also Nitre, and by the Chymists Draggon, Cerberus, and Salt of Hell, a Kind of Salt either natural or fictitious; of very great Use both in Chymis and Medicine, in the Constitution of Gun-powder, and in Dying, in the Glaüs-Maisture, and in the making of Aqua Fortis for the Diffusion of Metals. Both its minute Parts, or Corpuscles, are in Form of Needles, though some will have them Triangular, as of Alum as it can bear, it will dissolve a Quantity of another Salt, whose Fatrices are of different Figures, proper to imitate into the remaining Vacancies of the Water: Thus after Common-Salt will no longer dissolve in it, Alum will, and after Alum, Salt-petre, then Salt-Azurite, &c.

SALT-petre, or Salpetre, as also Natural Saltpetre, is principally

SALT-PETRE, or Salpetre, is a Kind of Salt either natural or artificial; of very great Use both in Chymis and Medicine, in the Composition of Gun-powder, and in Dying, in the Glasse-Massure, and in the Making of Aqua Fortis for the Diffusion of Metals. Both its minute Parts, or Corpuscles, are in Form of Needles, though some will have them Triangular, as of Alum as it can bear, it will dissolve a Quantity of another Salt, whose Fatrices are of different Figures, proper to imitate into the remaining Vacancies of the Water: Thus after Common-Salt will no longer dissolve in it, Alum will, and after Alum, Salt-petre, then Salt-Azurite, &c. See GLASS.

SALT-PETRE, or Salpetre, in Heredity, an Ordinary in Egypt under the Name of the Knight's Craft; anciently called Craft of Turgundy. See CAOS. Its ordinary Breth, when alone, is one Third of the Elchzcorn. Its sometimes been borrowed, and sometimes in Number, placed in different Parts of the Field. Sometimes charged, countercharged with the Salt-petre, or Salpetre, in Egypt, adorned, enlaced, quartered, quartered, &c. The Saltpetre of the Knight's Harnes; being fastened to the Table, and serving him for a Stirrup to mount upon; and was himself, according to Turgundy, Salter from the French Salter, to leap. It was made of the Cord, or covered with some other Kind of Cord, covered with some rich Stuff. Others will have, it that the original Saltpetre was a Kind of Fish, called the Golden Beetles, which gave us the Saltpetre, and the wild Beetles were included. The Sturgeon's liver, Two an Instrument for the taking them, thus called, Raced o to in Sphera in Saltpetre. Lastly, others attatch, That Salt-petre being full of Pins, was used in the Scaling of the Walls
of a besieged Place. Pearl a Saliter Ruby, the Coat of Lord Macleod's.

SALTNES, the Quality of something impregnated with Salt, is the Quality of the Saltness of the Ocean; and is a Thing that has long perplexed the Philosophers to account for. Some take it to be the Effect of the dry, salt, and even saline Extractions, which the Sun raises from the Earth, and condenses them to the Sea, and into the Sea. And hence, say they, it is, that the Sea is found more Tracksafe near the Surface, than towards the Bottom. Others contend, that the Sea being continually exposed to the Sun, and its Salt is then volatilized, and the Water the cashier remains, being excited and congealed by this Heat, acquire by little and little, their Degree of Saltness. Others, as Father Boucher, will have it that the Crabs gave it to the Ocean their Saltness at the Beginning, not only to prevent their Corruption, but also to enable them to bear greater Bitternesses, and that the Saltness of the Sea is the Saltness of the Ocean, to the Fuggle or Mineral Salts brought into it by the Rivers, and diffused in the Water.

Descartes, an expert Discourser of the Saltness of the Ocean, in the Philosophical Translations, observes, that All the Lakes in the World are Sal, some more, some less than the Ocean; which, in this Case, may be inferred from it, as follows. And that all the Vapours exhaled by the Sun from Lakes are perfectly fresh, so that all the saline Particles brought in by the Rivers remain behind, while the fresh evaporate. Hence his evi- dence, that the Lakes are fresh, and the Sea saline, which if this be the true Reason of the Saltness of Lakes, it's probable the Saltness of the Ocean itself arises from the same Cause; Hence we are familiar with a Method of salting the Waters of Salt-water-ports, and the seas and freshwaters of the Sea. In the face of Saltness in the Waters of Lakes; and computing in how long Time the Ocean might, at that Rate, become as saline as the Lakes. The Count de Marfijl observes, That in Presence, the Botom of the Sea is wholly dry, and nothing but a Continuation of the Mountains of the Ocean; being even found to contain the same Salts, Stones, among which are Salt and Fireal: And hence he derives the Saltness of the Saltwater of the Sea-Water.

SALTIS, or Sainis, in the Massage, the Leaps or Vault of the Horse from the French Salutis, of the Latin Salus, a Leap, Dance, &c. A Sprint and a Salt is a high Air, wherein the Horse rising, makes a Carouse between Two Lines, and is called a Saltant, as to mount before, and flying back with his hind Feet, Two Steps and a Salt is a Motion compounded of Two Caruses, ending with a Caprice.

SATORIUS, in Antiquity, an Officer, Servants or Slave among the Romans, &c. who had the Care and Carriage of a Country House, with Lands and Woods, and who was to book the Fruit, the Fences, &c. In our Picture, a servant maesterly dressed, made of an Officer of this Kind; Coffin Salute Roget, which Sici interpreters, Keeper of the King's Forest; but he was more, having not only the keeping of a Forest, but of a Whole County, with all the Offices and Being, and the Guarding for a House of Pleasure; because Gardens are the principal Part. — In the Laws of the Lombards, Satorius is an Officer who has the Guard of the Frontier.

SALTUM, or Ordination for Saltum. See Ordi- nation.

SALTUS, in Law-Books, a high Wood. See Beaux.

SALTZ, or Salts, a Pickle made of Salt, diffused by the Coldness or Moisture of a Cellar.

SALVAGE-MONEY, is a Reimbursement allowed upon the Parcel of the Goods belonging to the Owner of a Vessel or other Things lost at Sea, either by being lost, or being saved by being thrown back, or by being cast up, in the name of Wreck, or by Pirates or Enemies. This usually was a Tenth Part of the Value of the Things saved. See also the Cash, and the Salted Sea.

SALVATELLA, in Anatomy, a famous Branch of the Cephalic Vein, passing over the Metacarpus, between the First and Second Finger, to return to the Subclavian Vein.

SALINE, in Imagination of the Arabs, recommended Bleeding in the Saltwater, as proper in Tertian and Quartan Agues, and most Hyperbodoreic Diseases.

SALTIMBOJO, the Italian Word of a La- tina Prayer, or Sequence adjoined to the Virgin, and sung after Compline; as also upon the Point of executing a Criminal, Dormeillys Two, composed by Peter Blau. It is also the name of a small Kingdom of Southern France, East of Barbis, under Bourg, about 1287. Gregory IX. first appointed it to be general. St. Bernard added the Con- clusion, O salute! 0 verde salone, &c. - - -

SALTER, a flat Difl, usually of Silver or other rich Metal, used to set Glasses on to serve Wines and other Liquors. The French call it Somme, under-cap. The meaning of this word is, to ornament and adorning, to cover with a Cloth of Wines, with this Complement, Si non e movere facite. - - -

SALUTATION, the Action or Ceremony of Saluting, Greeting, or paying Respect, or Reverence to any one, either by Words, or by Signs, or by Gifts of Love. We salute God by Adorations, Prayers, &c. Kings, by Consecration, &c. In England, &c. we salute one another by uncovering the Head, inclining the Body, &c. The modern French are used to salute every Person on the Breast, &c. The Pope makes no Respect to any Mortal but the Emperor of Germany, to whom he pays a very Respectable Salute, to kiss his Foot. — In the Army, the Officers salute by certain order, studied Motions of the Pike, &c. Two was held by the Ancients, That the Statue of Augustus, one of his Emperors, of which a Part of the Body was laid out, Saluted that Luminous every Morning at his Rising. The Decrecd in this, That the Statue be hollowed, when the Warmth of the Morning began to raze the included Air, he was performed his Saturnalia, and then placed in the Mouth. Thus making a genile Munmer, which the Priests interpreted a Neighing.

At Sea, they salute by a Difchage of Cannon, which is a Method of saluting, with Field and Shipgun, according to the Degree of Respect they would shew. Ships always salute with an odd Number of Guns; Galleries with an even one. A Voilid under the Wind of another, is always to salute first. To meet with each other, they fire One, Two or Three Volleys; which is a Method of Salutation that sometimes precedes that of the Cannon; and that of the French is that of the French, who on seeing a Cannon, they sometimes also salute with the Voice; which Salutation also occasionally obtains where they carry no Guns, or don't care to discharge any. Saluting with the Guns of a Ship is an ancient Salute which by the Staff, so as it can't flutter; or by finkling it so as it can't be seen at all, which is the most respectful Sal- lutation. Saluting with the Staff, is performed by hovering the Staff or Half-Stick, and then lifting the Staff, the whole People Captive into the remotest Parts of his Empire; and fitted their Place with Colonies of Byzantine, Cemites, and other Inhabitants. They shining themselves daily destroyed by wild Beasts, defined a Tractate Pecil to instruct them in the ancient Laws and Customs of the Land they inhabited. This was granted them, and they were commanded to be accompanied with any Beasts. However, the Law of Myfs, they still retained somewhat of their ancient Industry.

The Rudens Say, They adopted the Figure of a Dove in the Making of the Law, which Doves, &c. is a Figure of the old Age of Man. This Figure is the modern Name of the Hebrews, under the Command of Abraham. The Capital of their State was Samaria; and hence it was they were denominated Samarians, Sal- utators, &c. The first, and last, the most, the Marsters, the whole People Captive into the remotest Parts of his Empire; and fitted their Place with Colonies of Byzantine, Cemites, and other Inhabitants. They shining themselves daily destroyed by wild Beasts, defined a Tractate Pecil to instruct them in the ancient Laws and Customs of the Land they inhabited. This was granted them, and they were commanded to be accompanied with any Beasts. However, the Law of Myfs, they still retained somewhat of their ancient Industry.

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SAMARITANS, an ancient Sect among the Jews still inhabiting in some Parts of the Levant, under the former and their, six-hundred and thirty-four, and other Inhabitants. They shining themselves daily destroyed by wild Beasts, defined a Tractate Pecil to instruct them in the ancient Laws and Customs of the Land they inhabited. This was granted them, and they were commanded to be accompanied with any Beasts. However, the Law of Myfs, they still retained somewhat of their ancient Industry.
SACRAMENTS of Egypt, and to the High Priest of the whole Sect, who rode at Memphis. They returned there, and then set out for the rising of the Regis of Mahomet. These Anwers never came to the Hands of Scaliger. They are now in the French King's Library, and have been translated into Latine by Father Alverno, Paris, and are preserved in one of the Collections of Letters of that Father in England, 1692, under the Title of Antiquitates Exoticorum Orientalis. M. Simon has issued a French Translation in the first Edition, of Germania, in two Volumes, on the 16th of May, 1737, of De Mecina. In the first of these Anwers, wrote in the Name of the Assembly of Jews in Egypt, they declare that they shall not do it that they have done in the Past, every Year, on the Fourteenth Day of the first Month, before Mount Gerizim; and that he who then did the Office of High Priest, was called Eleazar, Son of Phineas, Son of Aaron. And they declare, that they have no Idol, no Idolatry, which is in the Name of the High Priest Eleazar and the Synagogue of Sikim, they declare, That they keep the Sabbath in all the seven, wherein it's enjoyed, they are the People of the Lord, so it is written in the Doors, but to the Synagogue. They add, That on that Night they don't lie with their Wives; That they begin the Pascal of the Passover, with the Sacrifice appropriate to that Purpose to Execute; That they assemble, to no place else but on Mount Gerizim; That they observe the Passover of Haravet, the Expiation, the Tabernacles, &c., and that they hold every Year, every year, to observe every Festival as the Jews do, have but one Wife; and, in fine, do nothing but what is commanded in the Law: Whereas the Samaritans, they say, have they no Institution of those Customs of the Rabbin. At the Time when they wrote to Scaliger, they reckoned 122 High Priests; affirmed that the Jews had no High Priests of the Race of Phinehas, because, they say, they have a Tribe of Osirians, whom they are descended from the Tribe of Judah, by Eleazar. The Truth is, the Jews impose abundance of Things on the Samaritans: They frequently order them, in the Passover, to receive their Gifts and their Gifts out of their Money; and the Law of the Samaritans, and it is not known what is commanded in the Law, the Jews say, what is commanded in the Law, are Institutions of their Rabbin. At the Time when they wrote to Scaliger, they reckoned 122 High Priests; affirmed that the Jews had no High Priests of the Race of Phinehas, because, they say, they have a Tribe of Osirians, whom they are descended from the Tribe of Judah, by Eleazar. 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SAN

bath, is meant the spending it in Prayer, Praise, &c., not in worldly Concerns. The first Petition in the Lord's Prayer is, Hallowed, or Sanctified, be thy Name; by which is intended, Let thy Name be ever accompanied with Blessing and Praise.

SANCTION, the Authority given to some judicial Act, or that which makes it legal and binding. The Royal Assent gives the Sanction of Statutes, to all Bills in Parliament that have passed each House Twice. See PARLIAMENT. The Word is form'd from the Latin Sanctus, holy, to sanction.

PRAGMATIC SANCTION. See PRAGMATIC.

SANCTI VII CHOREA. See Sanci Vidi.

SANCTUARY, among the Jews, the holiest and most sacred Part of the Temple of Jerusalem, wherein was preferred the Ark of the Covenant, and into which No-body was allowed to enter but the High Priest, and that only once a Year, to intercede for the People. The Sanctuaries, called also Sancta Sanctorum, or Holy of Holies, is supposed to be a Type or Figure of Heaven and of Jesus Christ the true High Priest, who is ascended thither to make Intercession for us. Some will have it, that the whole Temple was the Sancta Sanctorum, and that the Solomon Sanctuary, where the Ark was kept, was only a little Chapel or Oratory therein. See Temple. Weight of the Sanctuary, to examine a Thing by the Weight of the Sanctuary, is to examine it by a just and equal Scale; in Regard among the Jews, 'twas the Custom for the Priests to keep Weights of Stone, to serve as Standards for the regulation of all the Weights, and that these did not differ from the royal or profane Weights. See Weight, SHEKEL, &c.

SANCTUARY, in our ancient Customs, an Asylum, or place privileged by the Science and Authority of Mens Lives, who were guilty of Capital Crimes. See Asylum. Till Henry the VIIIth, all our Churches and Church-Yards were Sanctuaries, and protected Tray- tors, Murdertours, &c. Forty Days they acknowledged their Faults, and submitted themselves to Banishment; and during that Time, if any Lay-man expelled them, he was considered as a Galaxy, and he was debarred from all Publick Proceedings, till after Forty Days no Man might relieve them. St. John's of Beverley, had an eminent Sanctuary, called by the Saxons, A Seat of Peace; So had St. Martin's in Gringston, Rippa, &c. which was granted by Whitehill, King of the Mercians; So had St. Burire in Coronet, granted by King Ethelred, Ann 916; and Westminster the like, granted by Edward the Conqueror. In Scotland there are three or four Sanctuaries, called by the Saxons, or the Saxons also called it Producedan. See Adjuration. SANCTUARY, is also used in the Roman Church for the Chancel, or that Part of the Church which is placed, incased with a Rial or Ballustrade. See CHANCEL.

SANCTUARY SANCTORUM. See SANCTUARY.

SANCTUARY, fine, hardly Earthly, great Life in Building, and many other Arts and Manufacture, as in the making of Glais, in Plumbery, Foundery, &c. There are three Kinds of Sands, distinguished by the Places where they are drawn in: 1. Pit-Sand, River-Sand, and Sea-Sand. See EARTH.

The Use of Sand in Building, is as an Ingredient in Mortar; See Mortar. For this Use, Pit-Sand is of all others the best, and of Sea-Sand, the whitest is always the worst. Of River-Sand, that found in the Falls of Wa- ters is best, because most purged. Sea-Sand is the worst. For Sand, as being fine and tough, is most used in Walls and Vauls. River-Sand serves for rough casting. All Sand is good in its Kind, if when seasoned and handled it crack- les, and if being put on a white Cloth, it neither stains nor leaves a Trace. But if it is strong, or gritty when mixed with Water, makes it dirty and muddy, and which has been long in the Air; for such will retain much Earth and rotten Humour. Hence some Masons wash their Sand, &c. where they desire it fine. See GLASS. Sand, that is sea-shore, &c. is ob- serves, is the best in the World; especially for Maritime Building. See PEZZOL. Some distinguishes a Male Sand, which is fine, and_Cmd three Parts than another Sort. See the Sand in the Bank or Bed, called Female Sand.

The Sand whereof Glas is made, is white and grit- ly, full of little sparkling Grains. See GLASS.

The Sand used by the Plumber for his own proper and Earth, whereof they make their Moulds, for the Calling of little Works; whence it is they lay, Calling on Sand. See FOUNDERY. The Plumber also use Pit-Sand to mould for Legal Works. See Legal Works. To prepare the Sand for these Sheets, they wet it lightly, stir and work it with a Stick, then beat and plane it. See PLUMBER.

SANDE, Agriculture, is one of the Three great Kinds of Soil, which are Sand, Clay and Earth or Loam. The Properties, &c. whereof see under the Article Soil.

M. de la Quintaine attributes all the Difference we find in Soils, to the different Quality of Sands mixed in them. So, Sands, according to him, are divided in four sort, general Earth, Coloured Sands, soft Earth, Comps Sands forming a rough untractable Earth, &c.

Sand is also applied to dry, crumbling Earths, which, wanting any Parents to bind them together, the Water easily breaks into Dales, and carries them away. In this Sense it is that Travellers tell us, the Caravans in Africa are frequently lost, and buried under Clouds of Sands, which, by Wind-wind sometimes break up into Moun- tains. The Defairs of Libya are mere Sands, and hence their Sterility.

J. TABEL of SANDS.

<table>
<thead>
<tr>
<th>Description</th>
<th>Color</th>
<th>Water Absorption</th>
<th>Wind Resistance</th>
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<tbody>
<tr>
<td>Sharp, or Rag Sand, composed of small Translucent Pebbles, naturally found upon the Mountains, not Calculable</td>
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<tr>
<td>White</td>
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<tr>
<td>From Lineat</td>
<td>At York</td>
<td>with float Parti- cules, glittering</td>
<td>Beacon, in Lincoln-</td>
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<tr>
<td>Silver-like</td>
<td>Sea-Sand, about the Silty</td>
<td>in Cleveland, and about</td>
<td>Ouse Dit, or Settlement</td>
</tr>
<tr>
<td>Gold-like</td>
<td>Islands</td>
<td>Sand-Rock, near Rippa</td>
<td>near Rippa</td>
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<tr>
<td>LAND</td>
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SANDAL, in Antiquity, a rich kind of Shoe or Wear for the Feet, made of Gold, Silk, or other precious Stuff, used by the Romans and Greek Ladies; consisting of a Sole, with a Hollow at one Extreme to embrace the Ankle. Terence speaks of this as a Sandalum titus. The Men of Sandalo caput. I wish the wound break your Head with her Sandal. Apollo was sometimes called Sandalius, the Reaon of which Appellation has given so great Perplexity to some of the Ancients he was the God of a Street called Sandalius, because chiefly inhabited by Sandal-Makers, wherein God had a Temple; But others, with more Probability, derive the Name of the Street from that of Apollo, and take the Heavens to have been thus called from his effeminate Dreess, as he wore Women's Sandals.

The Shoe anciently wore by the Pope, Bishops, Priests, &c. when they officiated, was also called Sandal's being such as was supposed to have been worn by St. Bart- halewem. Actors observe, that there was some Differ- ence between the Sandals of Bishops, Priests, &c. and receiv- ers. Monks were not allowed to wear Sandals, except in Travelling, as is observed by De Cano, Stilningius, &c.,
SAN
[19] SAN

SANDAK is also a Shoe wore by several Congregations of reformed Monks. It consists of no more than a more Leathern Sole, tass'd with Latches or Buckles, all the rest of it being made up of a sort of Coarse Canvas. So are the Recollects, Socks; The former are of Leather, the latter of Wood.

SANDARAC, in Natural History, &c. Some divide this Substance into the two different Sorts. One is the natural and the other is a violent Poison. See REALGAL, CURAS, &c.

SANDARAC or Sandarach, in Pharmacy, Red Ar- sac, called also Realgal and Red Opijmentum, contains the fum- tion of the Gum, called also Sandarach Grecianum, in Opposition to the Gum. SAN DARACH, or Grau Sandarach, called also San- darach of Grecia, in England Gum on the Thack, and thick Branches of the great Jupiter-Trees, by Incisions made in the Heats of the Summer. The little or common Juniper yields very little Sandarach: Its Fruit yields the Waters, Salts, Spirits and Extracts of some Repute in Medicine. The Gum Sandarach is an Ingredient in Varnish. See VARNISH. 'Tis also reduced into an im- pellable Powder, and used to prevent Paper from un- ibing. Sandarach is a sort of plentie, so called by the English, 'tis English, Sweden, &c. drive a considerable Trade therewith. Some will have it, that the Sandarach of the Juniper is not the right, but only that of Oxyacme, when it grows in the Tundra.

SAND-BAGS, in Fortification, are Bags holding about a Cubic Foot of Earth or Sand. They are used for raising Parapets or Batteries, or what is the same thing, for the Belly of the Fort, and which are placed upon the upper Tals of the Parapet, to cover those that are behind, and who Fire through the Embasure, or Intervals, that are between them. Sable, a black or dark blue, or a black color that arises from the Atties of the Herb Kohl, used in the Making of Glafs. See GLASS.

SANDIX, a Kind of Mimitum, or rather of red Mathiot made of red Um of a sort called also a Facisti- trium Sandarach. 'Tis of little Use in Painting, the real Mimitum or Vermilion, to which it is sublimed, making a much better, brighter, and more durable Colour. See MARTICON, and VERMILION.

SAND-HEAT, or Sand- Bath, in Chymistry, one of the Chymists Fires, constituting of hot Sand, wherein Heyton and Pyle are made in the Crucible. See CRUCIBLE, AND CRUCIBILIS A R I E N S I S. The Saint-Heat is esteemed gen- tle, digestive, and alterative.

SANGUINIFICATION, in the Animal Economy, and in Medicine, is the Setting of Blood, or Making the Superfluous Blood into Blood. Sango- ninification succeeds to Chyfification. See CHYFICATION. Also see BLOOD and CHYLE.

SANGUINIFICATION is thus effected. The Chyle having passed through the Arteries and Natural Kinds, is delivered into the Blood at the Subatlantic; whence the two Humours pull together to the right Ventricle of the Heart, where they are made more intimately mixed, then circulate through the whole Body; till after several Circula- tions and Deprations at the several Colatures and Strain- ers of the Body, they become corrupted, or, as the French call it, calcifie, so as to make one uniform compound Matt, which appears to be nothing eilc but Chyle altered by the Artifice of Nature, and exalted into Blood. In Effect, it does not appear that any Thing exerts itself to rend the Chyle, except what was before separated from it for particular Occasions; unless perhaps it should receive some Portion of Air in the Lungs, which is a Point long disputed, and yet not yet determined. Indeed, that there is a Quantity of Air mixed with the Blood and circulating with it, is granted; but whether this be any more than was at first contained in the Bodies whereas the Chyle was formed, is that to which most of the Arguments tend. The Nurtury of Respiration, and the Florid Colour the Blood receives in the Lungs, and first flows itself in the Pulmonary Vein; but the first is satisfactorily accounted for another. The second appears to be the operation of the heart conjured up by Experiment, that Blood drawn by Veni- fication, anduffered to coagulate, upon turning up the Rupture, which before was blackish, being now exposed to the Air, acquires a florid Colour, like that we observe in the Blood of the Pulmonary Vein. The Action of Sanguinification is succeeded by that of Nutrition. See NUTRITION.

The Anticents were in great Perplexity about the Seat of Sanguinification, or the Place where, the Infrument whereby it is effected; Whether in the Heart, or the Lungs, or the Veins; or more particularly, in the Vena Bat, according to the Doctrine of the Moderns, the Heart, Liver, &c. To which Others, without any other to the changing of the Chyle into Blood, than the Sun does to the changing of the Mutt into Salt; by Warming. The Sun.

The Antients accounted for Sanguinification from a plactic Power. In the last Century, when Chymistry was intro- duced, Sanguinification, and almost every thing else, was to be accounted for by a Permutation of Bodies. The Nouns of those Times, were very follicious as to the particular Officers where this Permutation was prepared and kept. Some would have it the Liver, others the Spleen, &c. but the whole was a Mr. of our imagination and expladation.

Of Sanguinification we may admit two Degrees; the first amounting to no more than a Confusion, or such an univocal Permutation of Parts, as suffices to to confound the different coloured Humours, as that the Whitewash of the Chyle shall be lost or drowned in the Redness of the Blood, so as never to appear in its own Shape and Colour. This we suppose may be effected by repeated Circulations alone: How many Circulations are necessary therefor, 'tis difficult to determine.

The Second Degree of Sanguinification, is, when the Parts of the Body, which are to be exchanged or comminuted, are actually mingled, as to lose all Tendency to a coagulatory Separ- ation, such as they have in Chyle and Milk. To these two Degrees may be added a third, wherein the Fibres and Viscera of the Cord are by the Blood so mingled and flended with the Serum, as not to be again separable therefrom. This is a Mark'd Sanguinification, such as happens in Feces, &c. attended with a bloody Swell, &c.

All these Degrees of Sanguinification, Dr. Drake makes no doubt are procured by reiterated Circulations, where- as well the Intestinal, as the Pulmonary, and the Muscular, con- spire to the mixing and comminuting of the adventi- ous Parts. Doubtless they have their stated Period, wherein they are in Perfection; though precisely to fix this, we know not.

SANGUINE, something abounding in Blood; hence Sanguine Temperament, or Constitution, is that where Blood and Heat predominate. Sanguine Constitutions require a frequent Change of Air, and a liberal Indulgence of Wine. When it is borne by Nobles, it is called Sophronis, and in the Coats of Sovereign Princes they call it Dragon- Tail.

SANGUINE-STONE, Leptis Sanguinola, or Blood- Stone, a kind of Jasper brought from New-Spain, of a dark brown Colour, marked with Spots of a Blood-red; the Edinta cut it in Form of a Heart, and ute it in the Countries of Sweden and Denmark to be delivered as a Symbol of Blood. The Patient applies it by graping it in his Right Hand, having first dippt it in Water 'Tis sometimes also hung on the Part whence the Blood flows. See JASPIS.

SANGUIS, in Medicine, &c. See Blood.

SANGUE, in our ancient Caulsins, a Right, or Power, which the chief Lord of the Sue had to determine in Cases where Blood was shed. De Medericia & Rerum, de Lict. de Sangueno, &c. Monast. — Sanguino Eura was an Obligation the Inhabitants of some Mansos, as not to be the first to begin and an innocent Man to be a Violant Blood or Tenure, and make themselves Freem.-

SANGUINARIUS, or Sanguinariis, the Blood of the He Goat, either wild or tame, which is prepared with great Precaution, to be used in Medicine, and Sup- posed to have very extraordinary Qualities. The prin- cipal Precautions are these: The Goat is not to exceed four Years of Age; not to be used without Aromatics or Herbs, especially the of the Saxa- frage Kind; to be drawn out of the Throat, or the Thelliche, by cutting them; but neither what comes first, nor the last part of the Blood, to be used. The Form of Humi- dity, and the latter too thick; and that the Operation be only performed in Iunty, and the Blood put into Earthen Vessels, and dried elsewhere. See the Shade, and lastly, bottled up to be used occasionally.

Among other Specific Virtues attributed to Goats' Blood, the two most considerable ones are, that it cures the
the flourishing without bleeding; and that it distils the Sophocles, the Blind Man, making it in Vehicles proper for those Diseases. To be good, it's to be extremely hard and difficult to pulverize.

SANGUINS-DRACONIS, in Pharmacy. See Dra-<#

SAXUDRIN, or Synodrin, among the Ancient Jews, the Supreme Council, or Court of Judicature of their Republic; wherein were dispatched all the great Affairs both of State and Church, by many Judges. The Lawgiver agreed, That it was constituted by Moses, and confined at first of Seventy Persons, all inspired of the Holy Ghost, who judged finally of all Gifts and Affairs; and that it subsisted through the whole Accident; from Moses in the Land of Egypt. Others will have it, That the Council of Seventy Elders, established by Moses, Nunni, Cap. xi, was temporary, and did not hold after his Death; adding, That we find no mention of any such Council, nor is there one throughout the whole Old Testament. The Jews, however, contend tenaciously for the Antiquity of their Great Synod; M. Sumeau backs and defends their Proofs, and M. Ch. C. challenges them. He the Origin of the Eti-<#

Sanhedrin now it will, 'tis certain it was sub-

SBAPNETS, in Architecture, is the Bond over the Top of a Window, placed parallel and opposite to the Window, at the Middle of the Arch.