'Tis usually of Glass, and crooked; and sometimes fill'd with Milk, to assuage the Pain of the Gravel.

URINARIA *Fistula*, is the same as *Urethra*; so call'd from its Office, to convey the *Urine*. See URETHRA.

URINARY *Passage*. } See { URETHRA.
Meatus URINARIUS. }

URINARY *Bladder*. } See { BLADDER.
Vesica URINARIA. }

URINE, a liquid Excrement, or Humour, separated from the Blood in the Kidneys, convey'd thence into the Bladder, and discharg'd by the *Urethra*. See EXCREMENT.

The *Urine* is secreted from the Arterial Blood in the Glands of the *Kidneys*; from which arise numerous little pellucid Pipes, and Veins, which receiving the secreted *Urine*, at length join into twelve *Papillæ*; out of which the *Urine* oozes into a Cavity call'd the *Pelvis*, from whence it runs into the *Ureters* of either side, and thro' them into the *Bladder*; and from that, at length, thro' the *Urethra*, out of the Body. See KIDNEYS, PAPILLÆ, PELVIS, URETER, BLADDER, and URETHRA.

The Secretion of the *Urine*, then, is not perform'd by any Attraction, as some will have it; or by any Emulsion, as others; or any Fermentation, as others; or any Precipitation, as others: but by the Force of the Heart, and Arteries, whereby the Blood is driven thro' innumerable Turnings and Windings of the Vessels; attenuated by Resistances, opposite Motions, violent Concussions, and various Mixtures, till the more liquid and serous Part thereof, is forc'd thro' Canals smaller than the Blood-Vessels, and so collected and discharg'd. See SECRETION.

The Word *Urine* is form'd from the *Greek* ὑρον, which signifies the same thing.

'Tis more than probable, that the Blood of the Emulgent Artery, convey'd thro' all the little Branches that spread thro' the exterior Membranes of the *Vesiculæ* whereof the Kidneys are compos'd, being by this means exceedingly divided, and as it were attenuated, enters the *Vesiculæ* themselves, and gives them their red Colour; that it is there filtrated, and the serous or *urinous* Parts secreted; and that this Filtration is promoted by the alternate Contractions and Dilatations of the fleshy Fibres that inclose the little Vesicles; and that after the Filtrations, the Parts that remain Blood are resum'd by the Capillary Branches of the Veins; the rest entering the excretory Ducts of the *Vesiculæ*, which are the first Receptacle of the *Urine*. *Hist. Acad. de Sciences*, An. 1705.

Monsieur *Morin*, in the *Memoirs of the* French *Academy*, marks out a new Rout or Course for the *Urine*.—The *ordinary* one, which is the Passage of any Liquor we drink thro' the Stomach, into the Intestines, thence into the Lacteals, thence into the Receptacle of the Chyle, thence into the Subclavian Vein, thence into the *Cava*, thence into the right Ventricle of the Heart, thence into the Lungs, and thence into the left Ventricle of the Heart; thence into the *Aorta*, thence into the Emulgent Artery, thence into the Kidneys, thence into the Ureters, and at last into the Bladder; seems too long and circuitous; considering how readily Mineral Waters pass, and what a speedy effect Asparagus is found to have.—Besides, that on this Principle, the Liquors we drink mixing with so many other Liquors in their way, should be greatly alter'd thereby; whereas we frequenly find a Tincture of Cassia, render'd by *Urine* almost as black as when first taken: and the like is observ'd of divers other Liquors.

M. *Morin*, therefore, maintains, that a good part of the Liquor we drink, oozes thro' the Membranes of the Stomach, and falls into the Pelvis; where it enters the Bladder thro' the Pores thereof, without getting into the Intestines, which are lined with too thick and viscid a Humour to allow it Ingress.

This System is confirm'd hence, That both the Stomach and Bladder, even of a dead Animal, are found easily permeable to Water.

Accordingly, Dr. *Morgan* assures us, that if the Contents of the Abdomen be taken out of an animal Body, after it is just open'd; and the Stomach be fill'd with warm Water, while the Parts are yet reaking; the Liquor will pass into the Bladder, which will visibly receive it, and be fill'd in proportion as the Stomach empties.

The same Author adds, that if a Ligature be made upon the Ureters, while the Animal is yet living, and the Blood continues to circulate; tho this must cut off all Communication from the Kidneys to the Bladder; yet any Liquor with which the Stomach is fill'd will pass into the Bladder.

From the whole, tho some of our best Anatomists hold that a Circulation of the whole Mass of Blood is effected in five Minutes, and others in two; which might account for the quick Passage of the *Urine*; 'tis hard to conceive, but that part of it must go immediately from the Stomach into the Bladder.

The general Design of Nature in this new *Urinary* Drain, is supposed to be to prevent any sudden Plethora, or immoderate Distension of the Vessels upon drinking.

As a necessary Consequence of this System, the Author establishes two kinds of *Urines*; the one filtrated immediately out of the Stomach into the Bladder; the other making the long Course of the Circulation.

In the *Philosophical Transactions*, we have an Instance given us, by Mr. *Young*, of a Boy six Years old, that pis's'd off almost all his *Urine* by his Navel.

In the same *Transactions*, Dr. *Richardson* gives an Account of a Boy at *North Bierly* in *Yorkshire*, who liv'd to seventeen Years of Age without ever making Water; yet was in perfect Health.—He had constantly a Diarrhæa on him, but without much uneasiness.—The Obstruction, that Author observes, must have been in his Kidneys; for he had never any Inclination to make Water.

Urines are of various Kinds and Properties.—After drinking plentifully of any aqueous Fluid, the *Urine* is crude, insipid, void of Smell, and easily retain'd.—That yielded by Chyle well concocted, is sharper, more saline, less copious, somewhat fetid, and more stimulating.—That from Chyle already converted into Serum, is redder, sharper, salter, and more fetid and stimulating.—And that secern'd after long Abstinence, from Humours well concocted and wore off the solid Parts, is the least copious, sharpest, saltest, reddest, most fetid, almost putrify'd, and of all others the hardest to retain.

The *Urine*, therefore, contains the watery Part of the Blood, its sharpest, subtilest, and most volatile Salt, and that nearest to the alkaline Kind; its sharpest, smallest, and most volatile Oil, and that nearest to Putrefaction; and its smallest most volatile Earth. See BLOOD.

The Sal Armoniac of the Antients was prepar'd from Camels *Urine*. See ARMONIAC.

And the *Phosphorus*, in use among us, from human *Urine*. See PHOSPHORUS.

Salt-petre is likewise prepar'd from the *Urine*, and other Excrements of Animals. See SALT-PETRE.

The *Indians* scarce use any other Medicine but Cows *Urine*.—The *Spaniards* make great use of *Urine* to clean their Teeth withal: So did the *Celtiberians* of old.

Urine is also used in Dying, to ferment and warm the Woad.—Old *Urine*, tinges Silver with a fine gold Colour.

The *Disorders in the Urine* are various. See STRANGURY, RETENTION, DIABETES, STONE, NUBECULA, &c.

URINE, in Medicine.——The *Urine* affords one of the principal Criterions, or Signs whereby Physicians judge of the State of the Patient, and the Course of the Disease. See SIGN, SYMPTOM, DISEASE, &c.

In *casting*, or examining *Urine*, the Things to be consider'd, are, its *Quantity*, *Colour*, *Smell*, *Taste*, *Fluidity*, and the Matters swimming therein.

An abundance of Urine, indicates a Looseness of the Renal Pipes; a Diminution of Perspiration; Sweat; Saliva; an imperfect Mixture of the Blood, whereby the watery Parts separate easily from the rest; a nervous Indisposition; a copious drinking of some aqueous Liqiud, or some Diuretic taken.—Such *Urine* presages a Thickness of what is left behind, and its Acrimony; Thirst, Anxiety, Obstructions, and their Effects, a dry, thirsty, hot Consumption.

A contrary State of the *Urine* indicates the Contraries; and presages future Repletions, Heaviness, Drousiness, Convulsive Tremors, &c.

A thin, limpid, insipid, colourless, tasteless Urine, denotes a great Constriction of the Renal Vessels, and at the same time, a brisk Agitation of the Humours; a strong Cohesion of the Oil, Salt, and Earth in the Blood it self, and an imperfect Mixture of the aqueous Parts therewith; some grievous Indisposition of the Mind, a hysteric or hypochondriac Fit; a Debility of the *Viscera*; Crudity, Pituita, Obstructions of the Vessels; and, in acute Diseases, a want of a Coction and Crisis.—Such *Urine* portends much the same as a too copious *Urine*; and in acute inflammatory Diseases, a bad Condition of the *Viscera*, Deliria, Phrensies, Convulsions, Death.

Ruddy Urine, without any Sediment, in acute Diseases, indicates a violent Motion and Attrition among the Parts that constitute the Humours, and between the Vessels and the Humours; a close intimate Mixture of the Oil, Salt, Earth and Water in the Humours: and hence a great Crudity of the Disease, and its long Duration, and great Danger.—Such *Urine* presages gangrenous Destructions of the finest Vessels; chiefly those of the Brain and *Cerebel*, and thence Death: a difficult Coction; a slow, doubtful Crisis: And all these the worse, as the *Urine* is redder, and freer of Sediment. If there be a heavy copious Sediment, it shews a strong antecedent Attrition; loose Vessels; sharp, saline, colliquated Blood, unfit for Nutrition; intermitting Fevers, and Scurvy.

The Presages are, the Durableness of the Disease, wearing of the Vessels, Weakness, colliquative Sweats, Saliva, &c. Atrophy, and Dropsy.—If the Sediment in such *Urine*

be branny, ſcaly, filmy, &c. it preſages the like, only worſe.

A yellow Urine, with a Sediment as before, denotes a Jaundice, and the Symptoms thereof in the Cutis, Stools, Hypochondriums, &c.

A green Urine, with a thick Sediment, denotes an atrabilary Temperature, and that the Matter thereof is reſolved, and now excreted: conſequently Anxieties about the *Præcordia*, Perturbations of Stool, Iliac and Colic Pains.

Black Urine, denotes the ſame with green, only in a greater and worſe degree.

Blood, Pus, Caruncles, Filaments, Hairs, Anguillæ, Grumæ, Sand, Parts of Stone, and a Mucus at the bottom of the *Urine*, denote ſome Diſorder in the Kidneys, Ureters, Bladder, Teſticles, Seminal Veſicles, *Proſtatæ*, and Urethra.

Fatty Urine, generally breeds ſmall Sands, adhering to ſome viſcid Matter, and thus produces a ſort of oily Membrane, or Pellicle, which denotes an abundance of Earth, and a heavy Salt in the Blood, and preſages the Scurvy, Stone, &c.

A Fœtid Urine, denotes the Salts and Oils to be attenuated, diſſolv'd, and almoſt putrify'd; whence very great danger, both in chronic and acute Diſeaſes.

Urine which when ſhook, retains its Froth long, denotes a Tenacity of the Mixture, and thence a difficulty of Criſis; and pulmonick Diſeaſes, or Catarrhs in the Head.

But the *Urine* is chiefly conſulted in acute Fevers, where 'tis a very ſure Sign: For, 1°, *Urine* with a white, light, equable, turbinated, inodorous Sediment, thro' the whole Courſe of the Diſeaſe to the Criſis, is a very good Preſage. 2°, Copious, white, ſtrangurious *Urine*, with much white Sediment, emitted, at the Time of the Criſis, cures and takes away Abſceſſes. 3°, A thin, ruddy *Urine*, that does not ſubſide; a white, thin, watery *Urine*; a thin, equable, yellow *Urine*; a turbid *Urine* that does not ſubſide, denotes, in very acute Diſeaſes, a great Crudity, a difficult Criſis, and a durable dangerous Diſeaſe.

URINE, in Agriculture, is of excellent Uſe as a Manure. See MANURE.

The knowing in Agriculture and Gardening, prefer *Urine* for Land, Trees, &c. before Dung; as penetrating better to the Roots; and removing divers Infirmities of Plants.

The Decay of the antient *Kentiſh* Pippins, is a thing much complain'd of; and Mr. *Mortimer* obſerves, they will be quite loſt, unleſs ſome Perſons ſet themſelves to the antient way of Culture; which, as all antient Graziers and Gardeners know, was by waſhing the moſſy, worm-eaten, canker'd, and unſound Trees, two or three times in the Month of *March*, with the *Urine* of Oxen, &c. gather'd in earthen Veſſels, plac'd under the Planks of the Stalls wherein they were fatted.

In *Holland*, and in divers other Parts, they preſerve the *Urine* of their Beaſts, &c. with as much Care as their Dung.

Mr. *Hartlib*, Sir *Hugh Plat*, Mr. *Mortimer*, &c. make a common Complaint, that ſo great an Improver of Land, and ſo remarkable a Strengthner of Manure, ſhould be ſo much diſregarded among us.

URINOUS *Salts*, are the ſame with what we otherwiſe call *Alcali Salts*, or *Alkalies*. See ALKALI.

There are two Kinds of *Urinous Salts*, the one *fix'd*; the other *volatile*.——The fix'd prevail in Plants, and the volatile in Animals. See SALT.

They are called *Urinous*, in reſpect of their Taſte and Smell, which bear ſome reſemblance to thoſe of Urine.

URN, URNA, a kind of Vaſe, of a roundiſh form, but biggeſt in the middle, like the common Pitchers; now ſeldom uſed, but as Ornaments over Chimney-pieces, in Buffets, &c. or by way of Acroters, a-top of Buildings, Funeral Monuments, &c. See VASE, and ACROTER.

The great uſe of *Urns* among the Antients, was to preſerve the Aſhes of the Dead, after they were burnt: For which Reaſon they were call'd *Cineraria*, and *Urnæ Cinerariæ*; and were placed ſometimes under the Tomb-ſtone, whereon the Epitaph was cut; and ſometimes preſerved in Vaults in their own Houſes. See SEPULCHRE, TOMB, and FUNERAL.

Urns were alſo uſed at their Sacrifices, to put liquid things in. See SACRIFICE.

They were alſo of uſe in the *Sortes Prænestinæ*, or Caſting of Lots. See SORTES.

At *Rome*, too, the Cuſtom was to abſolve or condemn the Accuſed, by the Suffrages, or *Calculi*, which the Judges caſt into the *Judicatory Urn*. See ABSOLUTION, &c.

Virgil repreſents *Minos* the Judge of Hell, ſhaking the *Urn*, to decide the Lots of Mankind—*Quæſitor Minos* urnam *movet*.

The *Urn* is ſtill the attribute of *Rivers*, which are painted leaning on *Urns*, repreſenting their Sources by the Water flowing therefrom.——We find them repreſented in the ſame manner on antique Medals, and Relievo's. See RIVER, and ATTRIBUTE.

URN, URNA, was alſo a *Roman* Meaſure, for liquid Things; containing about three Gallons and a half of our Meaſure. See MEASURE.

UROCRITERIUM, a *Caſting of Water*; a giving Judgment of Diſeaſes by the Sight of the Urine. See URINE.

The Word is compounded of ϒρον, *Urine*, and κριτήριον, *Criterion*, *Mark*, *Sign*.—Hence alſo the Words *Uromancy*, *Uroſcopy*, &c.

URSA, in Aſtronomy, *the Bear*, *Triones*, a Name common to two Conſtellations of the Northern Hemiſphere, near the Pole; diſtinguiſh'd by *Major*, and *Minor*. See CONSTELLATION.

URSA *Major*, or *the Great Bear*, according to *Ptolemy*'s Catalogue, conſiſts of 35 Stars; according to *Tycho*'s of 56; but in the *Britannic Catalogue* we have 215: The Longitudes, Latitudes, Magnitudes, &c. whereof, are as follow.

Stars in the Conſtellation URSA *Major*.

Names and Situations of the Stars.	Sign.	Longitude ° ′ ″	Latitude. North. ° ′ ″	Magn.
Inform. between *Perſeus* and the Head of the great Bear	♊	10 41 11	31 34 4	6
		11 57 29	30 56 54	5 6
		11 52 15	30 33 50	5
		13 54 32	34 1 38	6
A Star of *Urſa Minor* in *Tycho*		16 38 38	43 23 17	4 5
5				
		14 49 45	32 23 17	6
		14 58 14	30 50 59	5
Of *Urſa Minor*		16 59 57	37 23 19	4 5
Of *Urſa Minor*		17 12 5	35 53 15	5 6
		16 20 4	28 33 30	5
10				
		17 10 6	30 35 42	6
Inform. between the Pole and *Auriga*		19 12 3	34 52 27	6
Preced. the great Bear.		19 47 39	34 15 39	6
		21 13 55	33 52 0	5 6
		22 28 51	40 44 23	6
15				
		22 47 57	38 30 25	6 7
		23 20 0	38 1 8	6
		22 54 41	33 8 33	6
		23 27 45	32 39 56	5 6
	♊	23 33 43	33 27 40	6 7
20				
	♊	24 29 32	35 29 38	6
		24 56 5	36 24 34	5
		25 39 24	31 51 2	6
		27 31 56	42 15 18	5 6
		27 17 9	35 28 5	5 6
25				
		27 26 38	35 42 25	6 7
37th of *Caſſiopeia* in *Tycho*		28 10 15	45 52 52	4 5
		28 9 27	36 33 18	6 7
		28 26 36	38 4 30	5 6
Perhaps, 32d of *Caſſiopeia* in *Tycho*		28 40 56	35 34 58	4 5
30				
		29 3 43	38 20 59	6
		29 11 0	35 57 43	5 6
		29 44 35	35 3 3	7
		29 51 0	35 13 1	6 7
		29 59 35	35 2 30	6
35				
	♋	0 30 30	34 50 33	7
		1 27 12	38 13 19	5 6
		1 33 53	38 12 16	6
		1 51 12	33 34 54	6
		2 57 37	36 15 26	5 6
40				
35th of *Caſſiopeiæ*		2 31 17	44 23 21	4 5
36th		2 39 13	45 43 33	4 5
33d		3 28 17	34 0 47	6
34th		4 2 18	36 21 17	5 6
		4 50 22	35 24 22	4 5
45				
		6 35 11	22 9 27	4 5
		6 0 2	36 54 46	5 6
		6 23 32	37 57 49	6
		7 34 35	36 58 2	5
		8 7 50	36 17 15	6 7
50				
		8 30 23	37 20 15	6
		9 58 58	26 58 23	5 6
		9 31 29	32 47 55	6
		11 18 5	26 53 54	5
Inform. following *Auriga*, between the		11 19 26	37 25 55	6
55 Head of *Urſa Major* and *Gemini*				
		12 3 53	35 1 55	5 6
		12 1 5	36 41 20	4 5
		11 24 1	40 48 30	5 6
		14 46 52	34 56 45	6
		16 42 59	25 58 1	6
60				
		16 42 47	26 9 39	5 6
		14 27 40	38 40 0	5 6
		16 2 49	33 56 31	6
		12 54 8	36 58 28	5 6
		16 37 18	39 21 2	6
65				

Names and Situations of the Stars.	Sign.	Longitude. ° ′ ″	Latitude. North. ° ′ ″	Magn.
		17 11 39	38 38 24	5 6
		16 18 8	41 30 16	6 7
		18 13 48	36 58 19	5 6
		17 33 11	39 50 13	6 7
Inform. between *Gemini* and the fore-foot of the Bear	♋	23 6 54	23 2 58	4 5
70				
In the Tip of the Noſe	♋	18 39 28	40 12 47	4 3
Preced. of 2 againſt the Eyes		17 19 32	44 33 1	4 5
		18 0 47	44 35 29	6
Subſeq. of the ſame		18 29 23	43 59 38	4
		27 25 19	17 6 52	6
75				
Againſt the Jaw		21 36 0	42 17 49	5
		20 41 31	44 53 29	6
		28 37 48	25 2 44	5 6
Preced. of 2 in the Forehead		19 39 10	47 54 43	4
North. in the preced. anterior Foot		28 30 18	29 34 29	3
80				
North. of the *Informes* under the anterior Feet	♌	0 58 20	23 41 53	4 5
	♋	20 53 39	47 28 38	6
South. of the preced. Foot		29 37 3	28 57 11	3
Poſterior in the Forehead		20 58 41	47 48 5	5
Preced. in the Triangle of the Neck		23 15 30	44 33 3	4
85				
Second of the *Informes*	♌	3 12 10	20 51 27	5
That under the preced. Knee	♋	28 47 53	33 25 55	4 5
South. in the Triangle of the Neck		24 57 27	42 47 58	5
		27 39 29	38 85 45	5 6
	♌	2 57 59	25 49 20	5 6
90				
That over the preced. Knee	♋	28 58 12	36 4 34	5
Nor. of the brighter among 5 *Informes*	♌	6 13 2	20 4 22	4
South. of the ſame		7 31 1	17 55 58	3 4
		0 34 53	36 36 21	6 7
	♋	20 4 2	53 16 39	7
95				
In Extrem. of the Ear		22 0 38	51 13 2	4 5
Poſter. in the Triangle of the Neck		26 29 5	45 7 19	4 3
	♌	0 26 16	38 26 25	6
		4 51 16	28 58 26	6
In the 2d anterior Knee		3 0 30	34 56 30	3 4
100				
A leſs over this		3 6 16	35 20 16	4 5
	♋	20 54 4	53 39 16	6
Laſt of 5 *Informes* under the anterior Feet	♌	9 27 57	20 42 32	4 5
		10 1 37	20 17 29	6
		8 48 39	24 40 0	6
105				
	♋	28 8 57	46 25 7	5
	♌	9 44 48	24 24 4	6 7
	♋	28 38 28	46 9 35	5
	♌	2 21 49	40 39 18	6
North. of 2 in the Breaſt		1 56 55	42 39 11	4 3
110				
South. of the ſame		5 0 20	38 14 10	4
		7 52 11	34 37 7	6
		4 41 45	41 11 33	6
		12 18 14	26 43 16	5 6
		16 42 35	18 32 33	5 6
115				
Preced. of *Informes* under the poſterior Feet		16 40 51	22 4 14	4 5
		1 28 23	49 27 46	5
North. in the preced. poſter. Foot		15 13 22	29 52 27	4 3
		1 53 10	50 11 42	5
South. and poſter. in the ſame Foot	♌	16 54 2	28 57 46	4 3
120				
	♌	2 34 45	50 35 12	6
2d of the *Informes* under the poſt. Feet		21 5 21	22 13 20	5 4
3d and North. of the ſame		20 13 16	25 3 44	4 5
		10 16 5	42 30 35	5
		10 13 49	43 45 37	6
125				
		19 33 52	28 51 47	5
		4 5 57	51 23 45	5 6
Prec. in the Baſe of an Oxygonous △ of *Informes*, under the Bear's Feet		24 31 37	21 36 55	4 3
		11 31 51	44 28 41	6
		18 21 58	34 49 14	5
130				
		12 5 54	44 23 38	6
		11 49 42	44 49 12	6
Subſeq. in the Baſe of the Oxygon		26 35 38	21 3 23	4
		11 5 14	46 48 33	6
		13 11 35	44 29 4	6
135				
		15 1 41	42 57 58	5 6
In the Apex of the Oxygonous Triang.		26 31 49	24 56 4	4
In the preced. poſter. Leg		22 10 5	33 3 5	5 4
		26 59 12	24 54 27	6
		27 23 30	24 29 35	6
140				
		24 46 14	31 3 16	6
South in □ of preced. or in the Side		15 4 12	45 6 16	2
		25 39 15	30 4 51	6 5
North. of preced. in the Back		10 49 58	49 40 5	2
		26 53 23	29 31 30	6
145				

Names and Situations of the Stars.	Sign.	Longitude ° ′ ″	Latitude. North. ° ′ ″	Sign.
In the preced. poſter. Knee		24 29 32	35 31 46	4 3
South. in the ſubſeq. poſter. Knee	♍	3 0 37	24 46 5	4
North. in the ſame Knee		2 20 15	26 9 3	4
	♌	29 52 42	30 46 34	5
		27 38 30	35 46 45	6
150				
	♍	1 16 32	32 41 24	5
	♌	29 21 41	36 12 0	6
		15 44 57	31 14 49	6
	♍	0 36 32	37 17 9	6
	♌	28 33 40	40 4 3	6
155				
		20 1 48	49 27 1	6
	♍	6 30 15	29 15 46	6
	♌	10 43 46	56 11 51	6 7
	♍	7 54 52	27 6 16	6
South. in the Thigh	♌	29 21 15	41 32 23	4 5
160				
		23 14 2	48 6 52	6
Bright Star in the Thigh; the South. of the following in Square		26 6 35	47 7 26	2
		23 43 54	49 34 37	6 7
	♍	1 51 41	41 10 22	6 7
		5 44 25	38 58 35	5
165				
	♌	25 35 54	51 6 44	7
	♍	0 5 37	48 46 41	7
In the Root of the Tail; North. of Square of the following	♌	26 40 40	51 39 36	3 2
	♍	10 52 24	38 34 36	6
In the South. Hip		4 51 53	45 37 34	5 6
170				
	♌	26 34 28	52 41 36	6 7
	♍	10 28 30	40 35 50	6
North. in the Hip		3 29 14	48 6 48	5 4
	♌	28 27 25	52 13 50	7
	♍	13 13 35	37 46 0	5
175				
	♌	29 59 48	51 38 32	6 7
		27 30 45	53 53 12	6
	♍	4 40 31	48 40 22	6
That prec. the *Inform.* under the Tail		13 26 26	40 33 13	4 5
		14 45 13	40 37 42	7
180				
	♌	23 53 31	57 57 46	6
	♍	17 12 4	39 51 39	6
	♌	18 30 28	61 3 41	6
	♍	19 27 18	38 51 12	6
1ſt of the Tail		4 31 25	54 20 16	2
185				
Bright Star under the Tail *Informis*		20 14 22	40 7 53	2 3
	♌	21 43 1	60 52 51	6
	♍	25 45 10	33 57 20	4 5
That following the 1ſt of the Tail		5 16 3	55 14 19	5 6
		24 1 51	38 54 37	5
190				
		23 7 8	41 39 50	7
Inform. prec. *Bootes* between the Tail of the Bear, and *Coma Berenices*		23 4 4	41 51 18	7
		23 13 27	41 40 11	6
		21 42 23	43 40 31	7
		22 54 28	43 27 29	5 6
195				
		22 48 7	44 14 22	7
1ſt of the 2 preceding the laſt of the Tail		23 28 15	44 12 28	6
		15 54 8	51 47 4	5
		24 23 21	44 6 33	6
Middle of 3 bright ones in the Tail		11 18 59	56 23 14	2
200				
That reſting, as it were, on the former		11 29 36	56 33 28	5
		5 22 51	60 22 20	5
That preced. the laſt of the Tail		20 0 55	52 52 3	5
		12 48 0	57 41 5	7
Prec. in △ over the laſt of the Tail		16 53 28	56 26 27	6
205				
North. in the ſame Triangle		14 55 49	57 51 10	6
	♏	1 38 22	45 17 23	7
		1 47 34	45 23 40	6
		6 58 9	39 6 27	6
	♍	16 25 24	58 14 26	6
210				
Laſt of the Tail		22 34 24	54 24 0	2
	♏	5 20 16	42 31 4	7
Informes towards *Bootes*'s Belt		5 25 42	42 25 12	7
		5 43 42	42 18 3	6
Laſt of the Triangle over the Tail	♍	18 51 20	58 25 13	6
215				

URSA *Minor*, *the little Bear*, call'd alſo *Charles's Wain*, and by the *Greeks*, *Cynoſura*; by its neighbourhood to the North Pole, gives the Denomination ἄρκτος, *Bear*, thereto. See POLE, ARCTIC, &c.

Ptolemy and *Tycho* make it to conſiſt of 8 Stars; but Mr. *Flamſtead* of 14: The Longitudes, Latitudes, Magnitudes, &c. whereof, as laid down in the *Britannic Catalogue*, follow.

Stars in the Conſtellation URSA Minor.

Names and Situations of the Stars.	Sign.	Longitude ° ′ ″	Latitude North. ° ′ ″	Mag.
A ſmall one contiguous to the *Polar*	♈	23 26 40	66 08 04	7
That over the *Polar*		17 06 32	65 16 00	6
The laſt of the Tail; the *Pole-Star*		22 14 41	66 04 11	2
Præced. of two before the Shoulder	♋	28 26 51	70 18 17	5
Subſeq. and more South		04 00 09	71 25 04	5
Bright one in Shoulder, præced. of □		08 54 40	72 58 10	2
In the Breaſt, the moſt South of the □		17 11 56	75 13 15	3
Præced. of two in the Loins		25 45 45	74 41 52	6
Subſeq. of the ſame, North of the □		23 02 10	75 05 45	4 5
Præced. of two in the Side		26 27 42	77 24 10	5 6
Brighter in the Side, ſubſeq. of the □		25 56 25	77 49 28	4 5
In the Root of the Tail		04 45 05	73 53 36	4
Laſt but one of the Tail	♊	26 50 39	69 54 37	4
Another follow. this, nearer the *Pole*		26 45 00	69 31 27	7

URSULINES, an Order of Nuns, which obſerve the Rule of St. *Auguſtin*; and are chiefly noted for taking on them the Education and Inſtruction of young Maids. See ORDER, and RELIGIOUS.

They take their Name from their Inſtitutreſs St. *Urſula*; and are cloth'd in White and Black.

The *Urſulines* have ſpread exceedingly in *France*, &c. within theſe few Years.——Few Maids but are put out to School to them.

USAGE, in Law. } See { PRESCRIPTION.
USAGE, in Language. } See { LANGUAGE.

USANCE, in Commerce, in *Italian*, *Uſo*, is a determinate time for the Payment of Bills of Exchange, reckon'd either from the Day of the Bills being accepted, or from the Day of their date; and thus call'd, becauſe regulated by the Uſage and Cuſtom of the Places whereon they are drawn. See BILL, and EXCHANGE.

Bills of Exchange are drawn at one or more *Uſances*, either from ſight or from date.—The *Italians* ſay *Uſo doppio*, for *double Uſance*, or *two Uſances*.

This Term is longer or ſhorter, according to the different Countries.—In *France*, *Uſance* is fix'd at thirty Days.—At *London*, *Uſance* is a Calendar Month; and *double Uſance*, two Months.—In *Spain*, *Uſance* is two Months.—At *Venice*, *Genoa*, and *Leghorn*, three Months.

At *Hamburgh*, *Uſance* of Bills drawn from *England*, *France*, and *Venice*, is two Months after date.—From *Antwerp* and *Nurenberg*, fifteen Days after ſight.

At *Venice*, *Uſance* of Bills drawn at *Ferrara*, *Boulogne*, *Florence*, *Lucca*, and *Leghorn*, is five Days after ſight.—From *Naples*, *Augsbourg*, *Genoa*, and *Vienna*, fifteen Days after ſight.—From *Mantua*, *Modena*, and *Milan*, twenty Days after date.—From *Amſterdam*, *Antwerp*, and *Hamburgh*, two Months after date; and from *London*, three Months after date.

At *Milan*, *Uſance* of Bills drawn from *Genoa*, is eight Days after ſight.—From *Rome*, ten Days after ſight. And from *Venice*, twenty Days after Date.

At *Florence*, *Uſance* of Bills drawn from *Boulogne*, is three Days after ſight.—From *Rome* ten Days after ſight.—From *Venice* and *Naples*, twenty Days after Date.

At *Rome*, *Uſance* of Bills of Exchange drawn in *Italy*, was, originally, ten Days after ſight; but by an Abuſe this Term has been extended to fifteen.

At *Leghorn*, *Uſance* of Bills drawn from *Genoa*, is eight Days after ſight: From *Rome*, ten Days: From *Naples*, three Weeks: From *Venice*, twenty Days after date: From *London*, three Weeks; and from *Amſterdam*, forty Days.

At *Amſterdam*, *Uſance* of Bills drawn from *England* and *France*, is a Month after date: From *Venice*, *Madrid*, *Cadix*, and *Sevil*, two Months.

At *Genoa*, *Uſance* of Bills from *Milan*, *Florence*, *Leghorn*, and *Lucca*, is eight Days after ſight: From *Venice*, *Rome*, and *Boulogne*, fifteen Days: From *Naples*, twenty two Days: From *Sicily* a Month after ſight, or two Months after date: From *Sardinia*, a Month after ſight: From *Antwerp*, *Amſterdam*, and other Places in the *Low Countries*, three Months after date.

USE, in Law, the Profit of Lands and Tenements.

A Deed conſiſts of two principal Parts.——The *Premiſes*, which includes all that comes before the *Habendum*, or Limitation of the Eſtate; and the *Conſequent*, which is the *Habendum* itſelf; wherein are two Limitations.——The one of the *Eſtate*, or Property the Party ſhall receive by the Deed. The other of the *Uſe*, expreſſing to, or for what *Uſe* and Benefit he ſhall have the ſame. See DEED.

The *Uſes* were invented upon the Stat. of *Weſtminſ. quia Emptores terrarum*; before which Statute, no ſuch *Uſes* were known.——And becauſe, in courſe of time, many Deceits were invented by ſettling the Poſſeſſion in one Man, and the *Uſe* in another, it was enacted, *Anno* 27 *Hen.* VIII. That the *Uſe* and Poſſeſſion of Lands ſhould always ſtand united.

USE, and *Cuſtom*, in the antient Law-Books, is the ordinary Method of acting or proceeding in any Caſe, which by length of Time has obtain'd the force of Law. See CUSTOM, PRESCRIPTION, LAW, &c.

USER *de Action*, in Law, is the purſuing, or bringing an Action. See ACTION, and PROSECUTION.

USES *and Cuſtoms of the Sea*, are certain Maxims, Rules, or *Uſages*, which make the Baſe or Ground-work of the Maritime *Juriſprudence*; by which the Policy of Navigation, and Commerce of the Sea, are regulated. See NAVIGATION, COMMERCE, &c.

Theſe *Uſes* and Cuſtoms conſiſt in three kinds of Regulations:

The firſt, call'd *Laws* or *Judgments of Oleron*, were made by order of Queen *Eleanor*, Dutcheſs of *Guienne*, at her return from the Holy War; and that chiefly from Memoirs which ſhe had gather'd in the *Levant*, where Commerce was at that time in a very flouriſhing Condition.

She call'd them *Rolls of Oleron*, by reaſon ſhe then reſided in an Iſland of that Name in the Bay of *Aquitaine*.—They were much augmented about the Year 1266, by her Son *Richard*, King or *England*, on his return from the *Holy Land*.

The ſecond Regulations were made by the Merchants of *Visbuy*, a City in the Iſland of *Gothland* in the *Baltic*, antiently much famed for Commerce, moſt of the Nations of *Europe* having their Quarters, Magazines, and Shops therein.

Theſe were compiled in the *Teutonic* Language, and are ſtill the Rule in the Northern Countries. Their Date does not appear; but 'tis probable they were made ſince the Year 1288, that the City of *Visbuy* was deſtroy'd the firſt time, afterwards reſtored by *Magnus*, King of *Sweden*.

The third Regulations were made at *Lubeck*, about the Year 1597, by the Deputies of the *Hans Towns*. See HANS.

USHER, *Oſtiarius*, from the *French*, *Huiſſier*; ſignifies an Officer, or Servant, who has the Care and Direction of the Door of a Court, Hall, Chamber, or the like.

In the King's Houſhold there are four *Gentlemen-Uſhers* of the Privy-Chamber, appointed to attend the Door, give Entrance, &c. to Perſons that have admittance thither.—Four *Gentlemen-Uſhers*, Waiters; and an Aſſiſtant *Gentleman-Uſher*.——Eight *Gentlemen-Uſhers*, Quarter-Waiters in Ordinary. See CHAMBER.

In the *French* Court there are two *Uſhers* of the Anti-Chamber, or Hall where the King dines in publick.—They wait Sword by ſide, all the Year, and open the Door to ſuch as are to come in.——There are above ſixteen *Uſhers* of the Chamber, two of the Cabinet, and one of the *Order of the Holy Ghoſt*.

The *Uſhers* of the *Inquiſition* in *Spain* and *Portugal*, are Perſons of the prime Quality, who think themſelves highly honour'd by only looking to the Doors of the ſacred Tribunal. See INQUISITION.

USHER is alſo uſed for an Officer in the Exchequer; of which ſort three or four do attend the chief Officers and Barons, at the Court at *Weſtminſter*, and Juries, Sheriffs, and other Accomptants; at the pleaſure of the Court. See EXCHEQUER.

USHER *of the Black-Rod*, is an Officer conſtituted by the Founder of the *Order of the Garter*. See GARTER.

In a Chapter held at *White-hall*, 13 *Car.* II. it was ordain'd, that it ſhould be fix'd to one of the *Gentlemen-Uſhers*, daily Waters at Court; the eldeſt of which always holds the Place; and is call'd *Gentleman-Uſher*, and *Black-Rod*.

In relation to the *Order of the Garter*, he is appointed to carry the Rod at the Feaſt of St. *George*, and other Solemnities, which he makes uſe of as an Authority to attach Delinquents, who have offended againſt the Statutes of the Order, which he frequently doth by touching them therewith.——He wears a Gold Badge, embelliſhed with the Enſigns of the Order.——He has an Houſe in *Windſor-Caſtle*, and other Privileges. See BLACK-*Rod*.

USNEA, in Natural Hiſtory, a ſort of Plant of the Moſs Kind, growing on the Oak, Cedar, and divers other Trees. See Moss.

USNEA *Humana*, is a ſmall greeniſh Moſs, growing on human Skulls, that have lain a long time expoſed to the Air.

'Tis very aſtringent, and held proper to ſtop Hemorrhages.——It is alſo an Ingredient in the *Weapon-Salve* of *Paracelſus*, and *Crollius*.

USQUEBAUGH, a ſtrong, rich, compound Liquor, chiefly taken by way of Dram; its Baſis being Brandy, or rectified Spirit of Wine.

The Proceſs is ſomewhat various, and the Ingredients numerous.——We ſhall give one much commended formerly, as a Specimen.

To two Gallons of Brandy, or Spirits, put a Pound of *Spaniſh* Liquorice, half a Pound of Raiſins of the Sun, four Ounces of Currants; three of Dates ſliced; Tops of Thyme, Balm, Savory, and Mint, and Tops or Flowers of Roſemary, of each two Ounces; Cinnamon and Mace, bruiſed, Nutmegs, Anis Seeds and Coriander Seeds, bruiſed likewiſe, of each four Ounces; Citron, or Lemon and Orange Peel, ſcraped, of each an Ounce.

All theſe to be left to infuſe 48 Hours in a warm place, often ſhaking them together: Then ſet them in a cool place, for a Week; after which the clear Liquor is to be decanted off, and to it an equal Quantity of neat white Port-Wine, and a Gallon of Canary are to be added—The whole to be ſweetned with a proper Quantity of double refined Sugar.

USTION, in Pharmacy, the preparing of certain Subſtances by burning them. See BURNING.

The Antients made uſe of the *Uſtion* of Horns, Nails, Feathers, and other Parts of Animals, for divers Remedies: And the Moderns ſtill uſe *Æs Uſtum*, which is burnt Copper, or Copper that has undergone the *Uſtion*, with Sulphur. See ÆS USTUM.

The *Uſtion* of Minerals, is a more imperfect kind of Calcination. See CALCINATION.

The Word is form'd from the Latin *urere*, to burn.

USUCAPTION, USUCAPTIO, in the Civil Law, is an Acquiſition of the Property of a Thing by a Poſſeſſion and Enjoyment thereof for a certain term of Years preſcribed by Law. See POSSESSION.

Some make a Difference between *Preſcription* and *Uſucaption*, maintaining that the latter is only uſed with regard to Moveables, and the former with regard to Immoveables. —But there is no eſſential Difference between 'em, and accordingly, *Preſcription* and *Uſucaption*, are generally held Synonyma's. See PRESCRIPTION.

USUFRUIT, USUS-FRUCTUS, in the Civil Law, the Enjoyment or Poſſeſſion of any Effect; or the right of receiving the Fruits and Profits of an Inheritance, or other Thing, without a Faculty of alienating or damaging the Property thereof. See POSSESSION, &c.

When the *Uſufructuary* dies, the *Uſufruit* returns to the Proprietor.

The Dowry or Jointure of a Widow is only an *Uſufructuary* due, that is, ſhe only enjoys the *Uſufruit* thereof, and cannot diſpoſe of the Principal. See DOWER.

All mutual Preſents between Man and Wife, only import the *Uſufruit* of the Goods of the firſt that dies, to the Profit of the Survivor.

The Incumbents of Benefices are only *Uſufructuary*. See BENEFICE.

An *Uſufructuary* has full Right over the Coppice; but can't fell Timber-Trees.

USURER, a Perſon charged with a Habit or Act of *Uſury*. See USURY.

The Laws of our antient *Saxon* and *Norman* Kings, are very ſevere upon *Uſurers*, or Letters-out of Money upon Intereſt.——*Uſurarios quoque defendit Rex* Edvardus (Confeſſor,) *ne remaneret aliquis in toto regno ſuo; & ſi quis inde convictus eſſet, quod fœnus exigerat, omni ſubſtantia propria careret & poſtea pro exlege habeatur, quoniam* Uſura *radix omnium malorum*. Leg. Edv. Confeſſ. cap. 37.

They were indeed allowed to diſpoſe of their Goods before Conviction, and whilſt they were living; but after their Death they were confiſcate, if it could be proved they lent Money to *Uſe* within a Year before their death. *Matt. Paris.*

If a Clergyman were an *Uſurer*, his Goods were not to be confiſcated; but to be diſtributed to pious Uſes.

In thoſe Days *Uſury* was thus defin'd:

Eſt Uſura *ſuos quiſquis tradit mihi nummos*
Spe lucri, fœnus duplex Uſura *vocatur.*

USURIOUS *Contract*, is any Bargain or Contract, whereby a Man is obliged to pay more Intereſt for Money than the Statute allows. See INTEREST and USURY.

USURPATION, in Law, the Enjoyment of a thing for continuance of time, or receiving the Profits thereof. See USUCAPTION.

USURY, USURA, in the general, is an Intereſt, Gain, or Profit which a Perſon makes of his Money or Effects, by lending the ſame; or it is an Increaſe of the Principal, exacted for the Loan thereof; or the Price a Borrower gives for the *Uſe* of a Sum credited to him by the Lender; call'd alſo *Uſe* and *Intereſt*, and in ſome antient Statutes, *dry Exchange*. See INTEREST, and EXCHANGE.

The Word *Uſury* is uſually taken in an evil Senſe, *viz.* for an unlawful Profit which a Perſon makes of his Money; in which Senſe it is, that *Uſury* is forbidden by the Civil and Eccleſiaſtical Law, and even by the Law of Nature: In this Senſe it alſo is, that it is held *Uſury* to lend Money on Pawns, to exact Intereſt for Money without ſurrendering the Principal, and to ſtipulate Intereſt for Money which is not employ'd in Trade, nor brings any Profit to the Perſon who receives it: But as the *Latin* Word *Uſura*, at leaſt the Plural thereof *Uſuræ*, may be underſtood of a lawful Intereſt, we don't ſee why *Uſury* mayn't be uſed in *Engliſh*, in the ſame harmleſs Senſe.

By the antient *Roman* Law, People were allow'd to lend out their Money at one *per Cent*, *per* Month; which was 12 *per Cent. per Annum*.—If they received more, they incurr'd the Note of Infamy, and the Overplus was charged on the Principal.

This Rate of *Uſury* was allow'd of as low as the Time of *Juſtinian*, who moderated it a little by the 26th Law in the Code *de Uſuris*. And not long after, the Canon Law forbid all ſort of *Uſury* whatever.—In compliance with which Prohibition, the cuſtomary Laws don't allow any Intereſt to be exacted for Money lent on a ſimple Promiſe or Obligation; but only by Contract, and upon Alienating the Principal, which the Debtor is to reimburſe at Pleaſure: Which is a kind of buying an annual Revenue.

So that in Propriety, *unlawful Uſury* conſiſts in extorting an exceſſive Rate for one's Money, beyond what is preſcribed by Law.

Du Moulin indeed makes *Uſury*, taken in the ill Senſe, to be *a Profit exacted for a Loan made to a Perſon in want*; intimating, That it is unlawful to extort Gain from the Aſſiſtance given to the Unhappy, or to convert an Office of Humanity into a mercenary one.—The Reaſon is, that Money is a barren and fruitleſs Thing in the Hands of a Perſon whom Neceſſity obliges to borrow; and that being lent him to be ſpent, he can make no Advantage of it: Whereas the principal Pretext for requiring lawful Intereſt, is, that the Perſon who lends, may ſhare in the Profits thereof with the Perſon to whom it is lent.

Notwithſtanding, moſt of the antient Canoniſts inſiſt on a rigorous Obſervation of that Precept in *Deuteronomy*, *Non fœneraberis fratri tuo*, Thou ſhalt not lend Money to thy Brother, on *Uſury*: And plead that nothing be required further than the Principal.

However, in Life, we call nothing *Uſury* but what exceeds the Bounds preſcribed by the Laws: So that when a Perſon does not alienate his Principal, or takes Intereſt beyond what is limited by Statute, theſe alone are *Uſury*.

By the Stat. 12 *Car.* I. no Man is allow'd to take above ſix Pounds for the Forbearance of one hundred Pounds for one Year, under certain Penalties therein enjoin'd.——And by a later Stat. 1° *Georgii*, no Man muſt take above five Pounds for the like Occaſion.

UT, a *Latin* Term ſignifying, literally, *as*; much uſed in the Stating of Ratios and Proportions. See RATIO, and PROPORTION.

Sir *I. Newton* aſſigns its Uſe thus: If indeterminate Quantities of divers kinds be compared together, and one of 'em be ſaid to be *Ut*, *as*, any other directly or inverſely; the meaning is, that the firſt is increas'd or diminiſh'd in the ſame Ratio as the latter.—And if one of 'em be ſaid to be, *ut*, *as*, two or more others directly, or inverſely, the meaning is, that the firſt is increaſed or diminiſhed in a Ratio compounded of the Ratios in which the others are increaſed or diminiſhed.

Thus, if A be ſaid to be *as* B directly, and *as* C directly, and as D inverſely, the Meaning is 'tis increaſed or diminiſhed in the ſame Ratio with $\frac{BC}{D}$, that is, A and $\frac{BC}{D}$, are to each other in a given Ratio. *Phil. Nat. Princ. Math.*

UT, in Muſic, the firſt of the muſical Votes. See NOTE.

Ut, *re*, *mi*, *fa*; the Clef of *G*, *re*, *ſol*, *ut*; of *C*, *ſol*, *ut*, &c.

This Note, with the reſt, were taken out of the Hymn of St. *John Baptiſt*. *Ut queant laxis*, &c. See MUSIC.

UT *fang thef*, an antient Royalty, or Privilege, granted to the Lord of a Manor by the King, giving him a Power to puniſh a Thief dwelling, and committing Theft out of his Liberty; if he be taken within the Lord's Fee.—*Ut fang thef dicitur extraneus Latro veniens aliunde de terra aliena, & qui captus fuit in terra ipſius qui tales habet libertates.* Bracton.

UTENSIL, a little domeſtic Moveable, belonging principally to the Kitchen.——Such are Pots, Pans, Plates, *&c.*

Utenſil is particularly uſed in War for the Moveables which the Hoſt is obliged to furniſh the Soldiers quarter'd with him; which are, a Bed with Bed-clothes, a Pot and a Spoon.—— They are likewiſe to have a place at their Hoſt's Fire, and Candle.

Utenſils are ſometimes furniſh'd in Money, and ſometimes in Kind. The Word is form'd from the Latin *Utenſile*, which ſignifies the ſame thing.

UTERINE, UTERINUS, ſomething belonging to the *Uterus*, or Womb of Women. See UTERUS.

Thus *Uterine* Brothers or Siſters, are thoſe born of the ſame Mother, but different Fathers. See BROTHER, *&c.*

Furor UTERINUS, in Medicine, is a kind of Madneſs, attended with laſcivious Speeches and Geſtures, and an invincible Inclination to Venery.

The *Furor Uterinus*, is a Complication of hyſterical Symptoms, ariſing from a Turgeſcency or Inflation of the *Uterine Veſſels*. See HYSTERIC.

It is usually supposed to consist in some irregular Motion of the Spirits, occasion'd by a hot, lustful Temperament, the Conversation of debauch'd Persons, or the reading of wanton Books, hot Foods, the Abundance and Acrimony of the serous Matter which moistens the *Pudendum*, Suppression of the Menses, large Doses of Cantharides, &c.

It has been frequently found, that Maids that were held to be possess'd, were only seiz'd with the *Uterine Fury*.

Before the Paroxysm, the Patient often appears silent and sorrowful, with a Flushing in the Face, and a Respiration and Pulse frequently intermitting, and suddenly varying.—— During the Paroxysm they burst sometimes into Laughter, and then into a Fit of Tears, &c.

Bleeding, fætid Suffiments, and other hysterical Medicines, are proper during the Fit.

Men are subject to the Disease as well as Women; so that it might with more Propriety be call'd, the *Furor Venereus*, or *Venereal Fury*.

It had its Name *Furor Uterinus*, from an Opinion, that it proceeded from Vapours rising from the Womb to the Brain.

UTERUS, in Anatomy, the *Matrix* or *Womb* of a Woman; or that Organ of Generation wherein the Business of Conception is perform'd, and wherein the Embryo or *Fœtus* is lodg'd, fed, and grows, during the time of Gestation, or till its Delivery.——*Its Description see under the Article* MATRIX.

Its Office, &c. *under* GENERATION, CONCEPTION, GESTATION, FOETUS, &c.

Vagina UTERI. See VAGINA.

UTILE, a *Latin* Term signifying profitable or useful; sometimes used by *English* Authors in the same Sense.

The *Utile* and the *Dulce*, Profit and Delight, are both to be aim'd at in Poetry; but it is disputed which of them is to be aim'd at in the first place.——*Corneille* says expressly, *Dans la Tragedie l'utile n'entre que sous la forme du delectable*. See POETRY.

In the Language of the Philosophers, there is nothing *Utile* but what is just and honest: *Nihil bonum nisi honestum: nihil malum nisi turpe*. Cic. de Fin. lib. 2.

UTLAGATIO, in Law-Term, an Out-lawry. See OUTLAWRY.

UTLAGATO *capiendo*, *quando utlagatus in uno comitatu postea fugit in Alium*, a Writ for the apprehending a Man who is outlaw'd in one Country, and flies into another. See OUTLAWRY.

UTLAGH, UTLAGHUS. See OUTLAW.

UTLAND. See INLAND.

UTLARY, or UTLAWRY. See OUTLAWRY.

UTRUM. See ASSISE.

UTTER, or *Outer Barristers*, are such Candidates as, in regard of their long Study and great Industry bestow'd upon the Knowledge of the Common Law, are call'd out of their Contemplation to Practice, and in the View of the World to take upon 'em the Protection and Defence of Clients. See BARRISTER.

In most other Countries they are call'd *Licentiates*. See LICENTIATE.

They have their Name *Utter Barristers*, q. d. Pleaders *outer the Bar*, to distinguish 'em from Benchers, who have been *Readers*, and are sometimes admitted to plead within the Bar; as the King's Council are. See BENCHER, &c.

UVEA, in Anatomy, the third Tunic, or Membrane of the Eye; thus call'd, as resembling a Grape-stone. See EYE.

The hind-part of this Coat, or that next the Orbit of the Eye on each side, is call'd the *Choroides*; and is derived from the *Pia Mater*. See CHOROIDES.

The fore-part is, like the former, transparent, but thinner; and is by Authors reckon'd as a different Tunic, and call'd *Uvea*.

Of the Duplicature of this Part, is form'd that striped, variegated Circle, call'd the *Iris*. See IRIS.

And in its middle is a Perforation, thro' which appears a little black Speck, which is the Sight, or *Pupil* of the Eye; and about which the Iris forms a Ring. See PUPIL.

From the inside of this Membrane, spring certain Fibres, which spread themselves round the crystalline Humour; serving to contract or dilate the Sight at pleasure; and call'd the *Ligamentum Ciliare*. See CILIARE, and CRYSTALLINE.

VULVA, a Name some Physicians give to the *Uterus*, or Womb.

The Word *Vulva*, is Latin, thus call'd, *quasi Valva*, a Door. See UTERUS.

Vulva is sometimes also, tho less properly, used for the *Pudendum Muliebre*. See PUDENDUM.

VULVA *Cerebri*, is an oblong Furrow in the Brain; so called from its likeness, in Figure, to a Female *Vulva*.

VULCANO, among Naturalists. See VOLCANO.

VULGAR *Fractions*. See FRACTION.

VULGATE, a very antient *Latin* Translation of the Bible; and the only one the Church of *Rome* acknowledges authentick. See BIBLE.

The antient *Vulgate of the Old Testament*, was translated almost Word for Word, from the *Greek* of the Seventy. The Author of the Version is not known, nor so much as gues'd at. See SEPTUAGINT.

It was a long time known by the Name of the *Italic*, or *Old Version*; as being of very great Antiquity in the *Latin* Church.—It was the common, or *vulgar* Version before S. *Jerom* made a new one; whence its Name *Vulgate*.

Nobilius in 1588, and F. *Morin* in 1628, gave new Editions of it; pretending to have restored, and recollated it from the Antients who had cited it.—The *Vulgate* was held by S. *Augustine* to be preferable to all the other *Latin* Versions then extant; as rendering the Words and Sense of the sacred Text, more closely and justly than any of the rest. It has since been re-touch'd from the Corrections of S. *Jerom*; and 'tis this Mixture of the antient *Italic* Version and some Corrections of S. *Jerom*, that is now called the *Vulgate*, and which the Council of *Trent* has declar'd to be authentick.

'Tis this *Vulgate* alone is used in the *Romish* Church, excepting for some Passages of the antient *Vulgate* left in the Missal, and the Psalms; which are still sung according to the old *Italic* Version. See BIBLE.

Vulgate of the New Testament.—This the *Romanists* generally hold preferable to the common *Greek* Text; in regard 'tis this alone, and not the *Greek* Text, that the Council of *Trent* has declar'd authentick: Accordingly, that Church has, as it were, adopted this Edition. The Priests read no other at the Altar, the Preachers quote no other in the Chair, nor the Divines in the Schools.

Yet some of their best Authors, F. *Bouhours* for instance, own, that among the Differences that are found between the common *Greek* and the *Vulgate*, there are some wherein the *Greek* reading appears the more clear and natural than that of the *Latin*; so that the second might be corrected from the first, if the Holy See should think fit.—But those Differences, for the generality, only consist in a few Syllables or Words: They rarely touch the Sense. Besides, in some of the most considerable, the *Vulgate* is authoriz'd by several antient Manuscripts.

Bouhours spent the last Years of his Life, in giving a *French* Translation of the New Testament, according to the *Vulgate*.

In 1675, a new Edition of the *Greek* Testament was publish'd by the *University of Oxford*; and great Care taken therein, to compare the common *Greek* Text with all the most antient Manuscripts in *England*, *France*, *Spain*, and *Italy*; and to note the Differences observ'd therein.

In the Preface to this Work, the Editors speaking of the divers Versions of the Bible in the vulgar Tongues, observe of the *Vulgate*, that there is no Version in any Language to be compar'd with it.—And this they justify, by comparing Passages that occur in the most celebrated *Greek* Manuscripts, with the same Passages in the *Vulgate*, where there is any difference between that and the common printed *Greek* Copy.

In effect, 'tis probable, that at the Time the antient *Italic*, or *Vulgate* Version of the New Testament was made, and at the Time it was afterwards compar'd with the *Greek* Manuscripts by S. *Jerom*; as they were then nearer the Times of the Apostles, they had juster *Greek* Copies, and those better kept than any of those used when Printing was first set on foot, two Centuries ago.

M. *Simon* calls the *Greek* Version of the Seventy, before it was revis'd and reformed by *Origen*, *The antient* Vulgate *Greek*.—*Origen*'s Correction got the upper hand of the antient *Greek*, and jostled it out of use; so that we have now scarce any Copies thereof. See SEPTUAGINT.

VULNERARY, in Medicine, an Epithet given to Remedies proper for the Cure of Wounds, and Ulcers. See WOUND, and ULCER.

There are divers *Vulnerary* Herbs; as *Aristolochia*, or Birthwort; *Sanicle*, or Self-heal; *Plantain*, *Mouse-Ear*, *Veronica*, or *Fluellin*, *Agrimony*, *Vervein*, or Holy Herb, &c.

There are also *Vulnerary Potions*, composed of various Simples.—*Vulnerary* Balms, Unguents, Plaisters, &c. See BALM, &c.

The Word is form'd from the Latin *Vulnus*, Wound.

VULTUS *de Luca*. See VERONICA.

UVULA, in Anatomy, a round, soft, spongeous Body, like the End of a Child's Finger; suspended from the Palate, near the *Foramina* of the Nostrils, perpendicularly over the Glottis.

Its use is to break the Force of the cold Air, and prevent its entering too precipitately into the Lungs. See RESPIRATION, &c.

It's form'd of a Duplicature of the Membrane of the Palate; and is called by some Authors *Columella*, and by others *Gurgulio*.

It is moved by two Pair of Muscles, and suspended by as many Ligaments.—The Muscles are, the *External*, called the *Sphenostaphilinus*, which draws the *Uvula* upwards and

and backwards; and hinders the maſticated Aliment from paſſing into the *Foramina* of the Noſtrils in Deglutition. See SPHENOSTAPHILINUS.

And the *Internal*, call'd the *Pterygoſtaphilinus*; which draws the *Uvula* upwards and forwards. See PTERYGOSTAPHILINUS.

Both Muſcles move the *Uvula* upwards, to give room for ſwallowing; and ſerve to raiſe it, when relax'd and fallen down.—In which Caſe, 'tis uſual to promote its riſing, by applying a little beaten Pepper on the End of a Spoon to it. See DEGLUTITION.

Bartholin ſays, that ſuch as have no *Uvula* are ſubject to the Phthiſic, and uſually die thereof; by reaſon the cold Air, entering the Lungs too haſtily, corrupts 'em.

UXORIUM, in Antiquity, a Fine or Forfeit paid by the *Romans* for not marrying. See MARRIAGE, POLITICAL *Arithmetic*, &c.

UZIFUR, in Chymiſtry, a Name ſome Authors give to Cinnabar. See CINNABAR.

WAG

W, A Letter peculiar to the Northern Languages, and People; as the *Engliſh*, *Dutch*, *Poliſh*, and others of *Teutonic* and *Sclavonic* Original. See LETTER, and ALPHABET.

The *W* is alſo admitted into the *French*, *Italian*, &c. in proper Names, and other Terms borrow'd from the Languages where it is us'd.

In *Engliſh*, the *W* is uſually a Conſonant; and as ſuch, may go before all the Vowels, except *u*; as in *Want*, *Weapon*, *Winter*, *World*, &c. See CONSONANT.

It is ſometimes alſo a Vowel; and as ſuch, follows any of the Vowels *a*, *e*, *o*, and unites with them into a kind of double Vowel, or Dipthong; as in *Law*, *Ewe*, *Sow*, &c.

The *Engliſh w* is ſounded as the *Latin u*, in *quantum*, *ſuadeo*, *lingua*.—Its Sound is alſo commonly like the groſs, or full *U* rapidly pronounc'd.——In *French*, the Sound of the *W*, does not differ from that of the ſingle V.

WADDING, in Gunnery, a Stopple of Paper, Hay, Straw, old Clouts, &c. forc'd into a Gun upon the Pouder, to keep it cloſe in the Chamber; or put up cloſe to the Shot, to keep it from rolling out. See CHARGE.

WAFT.—*To waft a Ship*, is to convoy her ſafe, as Men of War do by Merchant Ships. See CONVOY.

To make a Waft, is to hang out ſome Coat, Sea-Gown, or the like, in the main Shrouds of the Ship; as a Sign for the Men to come on board, &c. Such *Waft* is alſo frequently intended to ſhew that a Ship is in diſtreſs by a Leak, &c. and therefore wants help from the Shore, or from other Ships.

WAFTORS.—King *Edward* IV. conſtituted a triumvirate of Officers with Naval Power, whom the Patent ſtyles *Cuſtodes*, *Conductores*, and *Waftores*; whoſe buſineſs chiefly was to guard our Fiſhermen on the Coaſts of *Norfolk*, and *Suffolk*.

WAGA, or VAGA. See WEIGH.

WAGE, in Law, *Vadiare*, from the French *Gager*, *dare pignus*, to pledge; ſignifies, the giving Security for the Performance of any thing. See PLEDGE.——Thus, to *wage* Law, is to put in Security that you will make Law, at the Day aſſign'd; and to make Law, is to take an Oath, that a Man owes not a Debt which is claimed of him, and alſo to bring with him ſo many Men as the Court ſhall aſſign, who ſhall avow upon their Oaths that they believe he ſwears truly.

WAGGON, a kind of Vehicle, or Carriage in common uſe.

There are divers Forms of *Waggons* accommodated to the divers Uſes they are intended for.

The common *Waggon* conſiſts of the *Shafts*, or *Rads*, which are the two Pieces the hind Horſe bears up; the *Welds*; the *Slotes*, which are the croſs Pieces that hold the Shafts together; the *Bolſter*, being that Part on which the fore Wheels and Axletree turn, in wheeling the *Waggon* a-croſs the Road; the *Cheſt*, or *Body* of the *Waggon*, having the Staves or Rails fix'd thereon; the *Balls*, or *Hoops* which compoſe the Top; the *Tilt*, the Place cover'd with Cloth at the End of the *Waggon*: beſides the *Wheels*, *Axletree*, &c.

The greater the Wheels of the *Waggon*, and their circumference; the eaſier the Motion; and the leſs, the heavier, and more uneaſy and jogging they go.—The only Reaſon why the fore Wheels of *Waggons*, &c. are made leſs than the hind Wheels, is for the Conveniency of turning. See WHEEL.

But ſtill, the higher a *Waggon*, &c. is ſet, the apter it is to over-turn.

The more upright or ſquare the Spokes of the Wheels are from the Box, or Centre, the weaker they are when they come to bear on either ſide: on which account, as alſo to ſecure a Wheel from breaking in a fall, they are made concave, or diſhing.

WAK

WAGGONER, in Aſtronomy, a kind of Conſtellation; call'd alſo *Charles's Wain*. See CHARLES's *Wain*.

WAGGONER is alſo uſed for a Routter, or Book of Charts, deſcribing the Seas, their Coaſts, &c. See CHART, and ROUTTER.

WAIF, or WAFE, a Term primarily applied to ſtolen Goods, which a Thief, being purſu'd or overburden'd, flies, and leaves behind him.

The King's Officer, or the Bailiff of the Lord within whoſe Juriſdiction ſuch *Waifs* or *Waif* Goods were left, (who by Grant, or Preſcription, hath the Franchiſe of *Waif*) may ſeize the Goods to his Lord's uſe; except the Owner come with freſh Suit after the Felon, and ſue an Appeal within a Year and a Day, or give in Evidence againſt him, and he be attainted.——In which Caſes, the Owner ſhall have his Goods again.

Tho *Waif* be properly ſpoken of Things ſtolen, yet it may alſo be underſtood of Goods not ſtolen: As, if a Man be purſu'd with Hue and Cry, as a Felon, and he flies and leaves his own Goods; theſe ſhall be forfeit as Goods ſtolen; and are properly call'd *Fugitive Goods*. See FUGITIVE.

Waifs, *Things loſt*, and *Eſtrays*, are ſaid to be *Pecus vagrans*; and are *nullius in bonis ubi non apparet dominus*. And therefore belong to the Lord of the Franchiſe where they are found; who muſt cauſe them to be cried and publiſh'd in the Markets and Churches near about: elſe the Year and Day does not run to the prejudice of him that loſt them.

WAINSCOT, in Building, the Timber-Work ſerving to line the Walls of a Room; being uſually in Pannels, and painted, to ſerve in lieu of Hangings. See WALL, &c.

Even in Halls, 'tis common to have *Wainſcot* breaſt high; by reaſon of the natural Humidity of Walls. See HALL.

Some Joiners put Charcoal behind the Pannels of the *Wainſcot*, to prevent the Sweating of Stone and Brick-Walls from ungluing the Joints of the Pannels.—Others uſe Wool for the ſame purpoſe.—But neither the one nor the other is ſufficient in ſome Houſes: The only ſure way, is by priming over the back-ſides of the Joints with White Lead, Spaniſh Brown, and Linſeed Oil.

Wainſcotting with Norway *Oak*, the Workman finding Stuff, is valu'd at ſix or ſeven Shillings *per* Yard ſquare.—*Plain ſquare Wainſcotting*, the Workman finding Deal, is valu'd at three Shillings, or three Shillings ſix Pence *per* Yard.—*Large biſection Wainſcotting*, with *Dantzick* Stuff, is valued at ſix or ſeven Shillings *per* Yard; and *ordinary Biſection* Work at three Shillings ſix Pence *per* Yard.

Note, In taking Dimenſions, they uſe a String, which they preſs into all the Mouldings; it being a Rule that they are to be paid for all where the Plane goes.

WAIVE, in Law, a Woman that is outlaw'd. See OUTLAW.

She is called *Waive*, as being forſaken of the Law: and not *Outlaw*, as a Man is; by reaſon Women cannot be of the *Decenna*, are not ſworn in Leets to the King, nor to the Law, as Men are; who therefore are within the Law: whereas Women are not; and ſo cannot be outlaw'd, ſince they never were within it.

In this Senſe, we read, *Waviaria Mulieris*, as of the ſame Import with *Utlegatio Viri*.

WAKE *of a Ship*, is the ſmooth Water that runs from a Ship's Stern, when ſhe is under ſail.

By this, a good Gueſs may be made of the Speed ſhe makes. See RECKONING.

They alſo judge from this, whether the Ship goes as ſhe looks; that is, whether ſhe makes her way right a-head, as

ſhe