



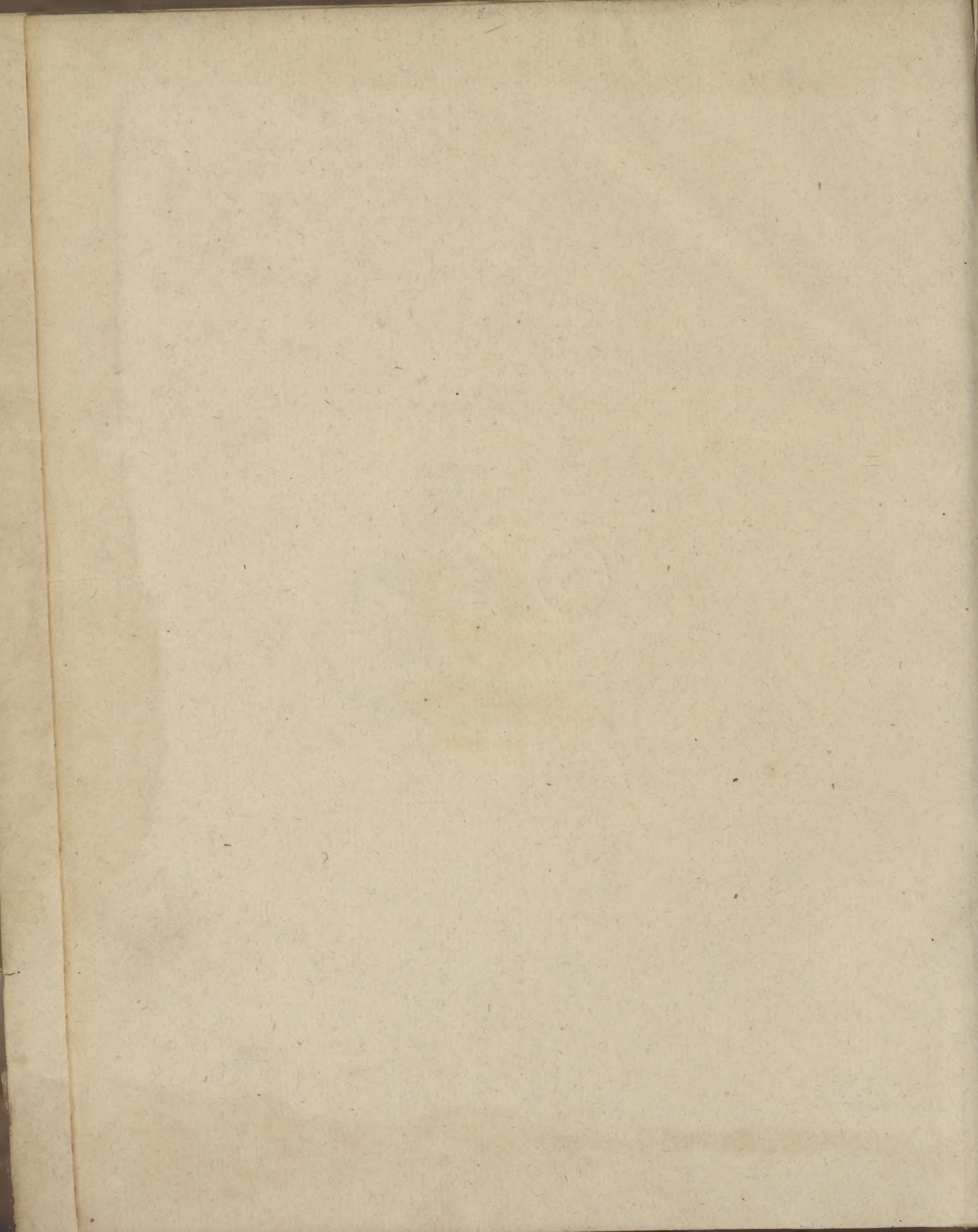
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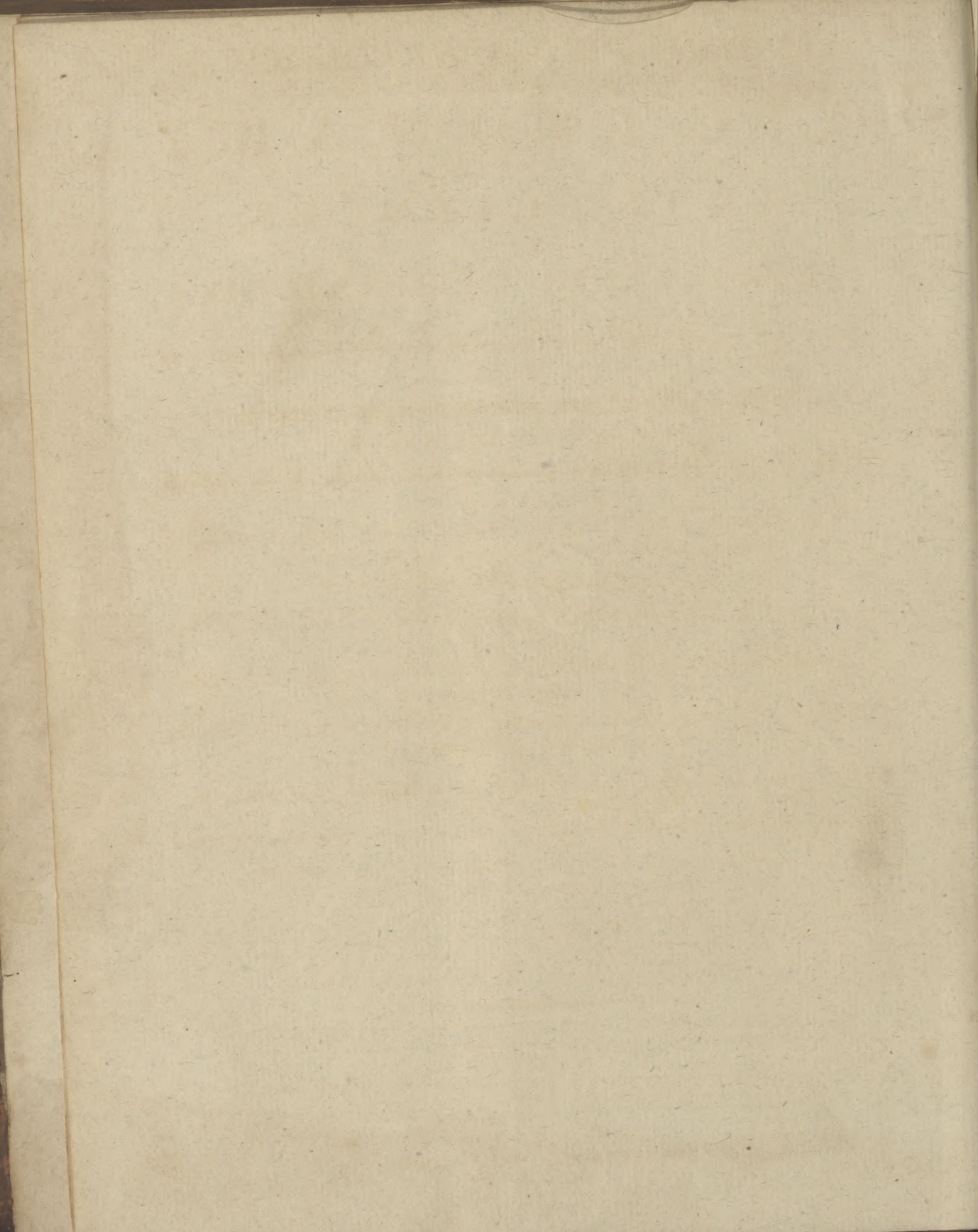
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ENCYCLOPÆDIA BRITANNICA;
OR, A
D I C T I O N A R Y
OF
A R T S, S C I E N C E S,
AND
MISCELLANEOUS LITERATURE;
Constructed on a PLAN,

BY WHICH

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Are digested into the FORM of Distinct
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The HISTORY, THEORY, and PRACTICE, of each,
according to the Latest Discoveries and Improvements;

AND FULL EXPLANATIONS GIVEN OF THE

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Including ELUCIDATIONS of the most important Topics relative to RELIGION, MORALS,
MANNERS, and the OECONOMY of LIFE :

TOGETHER WITH

A DESCRIPTION of all the Countries, Cities, principal Mountains, Seas, Rivers, &c.
throughout the WORLD;

A General HISTORY, *Ancient and Modern*, of the different Empires, Kingdoms, and States;

AND

An Account of the LIVES of the most Eminent Persons in every Nation,
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ENCYCLOPEDIA BRITANNICA

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OF

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AND

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Continued on a Plan

BY WHICH

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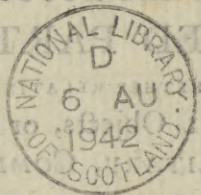
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1842.

ENCYCLOPÆDIA BRITANNICA.

A N G

Angerema-
nia
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Angers.

ANGEREMANIA, a province of the kingdom of Sweden, bounded on the N. by Lapland and Bothnia, on the E. by the gulph of Bothnia and Medelpadia, and on the W. by Jemti and Herndel. It is full of rocks, mountains, and forests; and there is one very high mountain called *Scull*. It has excellent iron-works, and lakes abounding with fish.

ANGERMOND, a town of the duchy of Berg, in Germany, on the E. side of the Rhine, subject to the Elector Palatine. E. Long. 6. 20. N. Lat. 51. 10.

ANGERONA, in mythology, the name of a Pagan deity whom the Romans prayed to for the cure of the *quinzy*; in Latin, *angina*. Pliny calls her the *goddess of silence and calmness of mind*, who banishes all uneasiness and melancholy. She is represented with her mouth covered, to denote patience and refraining from complaints. Her statue was set up, and sacrificed to, in the temple of the goddess Volupia, to shew that a patient enduring of affliction leads to pleasure.

ANGERONALIA, in antiquity, solemn feasts held by the Romans the 21st of December, in honour of Angerona, or Angeronia, the goddess of patience and silence. Festus and Julius Modestus, quoted by Macrobius, Saturn. lib. 1. cap. 10^o. derive the name from *angina*, "quinzy;" and suppose the goddess to have been thus denominated, because she presided over that disease.—Others suppose it formed from *angor*, "grief, pain;" to intimate that she gave relief to those afflicted therewith.—Others deduce it from *angeo*, "I press, I close," as being reputed the goddess of silence, &c.

ANGERS, a great city of France, and capital of the duchy of Anjou, with a bishop's see. It is seated a little above the place where the Sarte and the Loire lose themselves in the Maine. This last river divides the city into two equal parts, called the High and the Low Town. There are twelve parishes in the city, and four in the suburbs, which contain upwards of 36,000 inhabitants. Besides these, there are eight chapters, and a great number of convents for both sexes. Its greatest extent is along the declivity of a hill, which reaches quite down to the river side. The castle was built by St Louis, about the middle of the 13th century. The walls, fosses, and numerous towers which yet subsist, evince its former magnificence; and its situation in the centre of the city, on a rock overhanging the river, conduces to give it an air of grandeur, though at present in decay. It was the principal residence of the kings of Sicily, as dukes of Anjou, but is now in a state of total ruin. The cathedral of Angers is a venerable structure; and although it has un-

VOL. II. Part I.

A N G

Angers
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Angle.

dergone many alterations in the course of ages since its construction, yet the architecture is singular, and deserves attention. Here lies interred with her ancestors the renowned Margaret, daughter of René king of Sicily, and queen of Henry VI. of England. She expired, after her many intrepid, but ineffectual, efforts to replace her husband on the throne, in the year 1482, at the castle of Dampierre in Anjou. Near the church of St Michael is the handsomest square in the city, from whence runs a street which has the name of the church. On one side of this street is the town-house; which has a fine tower, with a clock, raised upon an arch, which serves for a passage into the great square. There are two large bridges, which keep up a communication between the two parts of the city; and in the lesser of these there is another square, which serves for a market. The university of Angers was founded in 1398, and the academy of belles lettres in 1685. This last consists of thirty academicians. At the end of the suburbs of Bressigny are the quarries of Angiers, so famous for the fine slate which is got from thence. The pieces are of the thickness of a crown piece, and a foot square. All the houses in Angers are covered with this slate, which has gained it the appellation of the *Black city*. The walls with which king John of England surrounded it in 1214 remain nearly entire, and are of very great circumference. W. Long. 0. 30. N. Lat. 47. 28.

ANGHIERA, a town of Italy, in the duchy of Milan, and capital of a county of the same name. It is seated on the eastern side of the lake Maggiore, in E. Long. 9. 5. N. Lat. 45. 42.

ANGINA, in medicine, a violent inflammation of the throat, otherwise called *quinzy*. See *MEDICINE-Index*.

ANGINA Pectoris. See *MEDICINE-Index*.

ANGIOSPERMIA, in the Linnæan system of botany, the second order in the class Didynamia. It consists of those plants, of that class, whose seeds are inclosed in a pericarpium. In this order the stigma is generally obtuse. These are the *personati* of Tournefort.

ANGITIE LUCUS or **NEMUS**, (Virg.), situated on the west side of the Lacus Fucinus. The inhabitants are called *Luconses*, by Pliny. Angitia was sister of Medea, who taught antidotes against poison and serpents, according to Sil. Italicus. But Servius on Virgil says, that the inhabitants called Medea by this name for the same reason. The town is now called *Luco*.

ANGLE, the inclination of two lines meeting one another in a point. See *GEOMETRY*.

A

ANGLE

Angle
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Anglesey.

ANGLE of Incidence, in optics, the angle which a ray of light makes with a perpendicular to that point of the surface of any medium on which it falls; tho' it is sometimes understood of the angle which it makes with the surface itself.

ANGLE of Refraction now generally means the angle which a ray of light, refracted by any medium, makes with a perpendicular to that point of the surface on which it was incident; but has sometimes been understood of the angle which it makes with the surface of the refracting medium itself.

ANGLER, a person who practises the art of angling, whether as a diversion, or otherwise. See the article **ANGLING**.

ANGLER, in ichthyology, the English name of a species of lophus. See **LOPHUS**.

ANGLES, an ancient German nation, originally a branch of the Suevi; who, after various migrations, settled in that part of Denmark, and duchy of Sleswick, which to this day is called *Angel*, and of which the city of Flensburg is the capital. Here they were known, even in the time of Tacitus, by the name of *Angli*. The origin of this name is variously accounted for. According to Saxo-Grammaticus, they were called *Angli*, from one Angulus, son to Humblus king of Denmark. Widifchind, a Saxon writer, will have them to be called *Angli*, from an island in the corner or angle of the sea, which they conquered. Goropius derives their name from the Saxon word *Angel*, or *Engel*, signifying a fish-hook; the Angles, like the other Saxon nations, being greatly addicted to piracy, and on that account being so named by the neighbouring nations; as if, like hooks, they caught all that was in the sea. To this nation the British ambassadors are said to have applied when soliciting succours against the Scots and Picts. The Angles, therefore, came over in greater numbers than any other Saxon nation; and accordingly had the honour of giving the name of *Anglia* to England. See **ENGLAND**.

ANGLESEY (Isle of) is the most western county of North Wales. It is 24 miles in length, 18 in breadth, and sends one member to parliament. It is separated from Caernarvonshire by a strait called *Menai*, and on every other side is surrounded by the sea. It is a fertile spot, and abounds in corn, cattle, flesh, fish, and fowls.

At Port Aethwy, the most general ferry into the island, there is a great passage of cattle. It is computed that the island sends forth annually from 12,000 to 15,000 heads, and multitudes of sheep and hogs. It is also computed that the remaining stock of cattle is 30,000. In 1770 upwards of 90,000 bushels of corn were exported, exclusive of wheat. The improvement in husbandry has greatly increased since the suppression of smuggling from the Isle of Man: before that time every farmer was mounted on some high promontory, expecting the vessel with illicit trade; but since that period, he sets in earnest to industry and cultivation. Not but that the island was in most remote time famous for its fertility: *Mon*, *Mam Gymry*, the Nursing-mother of Wales, was a title it assumed even in the 12th century.

This island is divided into 74 parishes, of which most of the churches are situated near the shores. By an account given on the 13th of August 1563,

there were 2010 households, or families, in Anglesey; allowing five to a family, the whole number of inhabitants in that period was 10,050. In 1776, the number of houses in Anglesey was about 3,956: allowing five persons to a family, the whole number of inhabitants was at that time 19,780; which wants only 340 of doubling the number of inhabitants in the intervening space. The chief town is **BEAUMARIS**.

In ancient times this island was called *Mon*, *Mona*, or *Moneg*. It was the great nursery of the religion of the Druids; being the residence of the Grand Druid, or chief pontiff, and consequently of all the learned doctors in that religion.

Many ancient monuments of Druidism still remain in the island.—At *Tre'r Dryw*, or the habitation of the arch druid, are several mutilated remains, which have been described by Mr Rowlands. His *Bryn Gwyn*, or *Brein Gwyn*, or royal tribunal, is a circular hollow of 180 feet in diameter, surrounded by an immense agger of earth and stones, evidently brought from some other place, there not being any mark of their being taken from the spot. It has only a single entrance. This is supposed to have been the grand consistory of the druidical administration.—Not far from it was one of the *Gorseddau*, now in a manner dispersed, but which once consisted of a great copped heap of stones, on which sat a lost a druid, instructing the surrounding people *multa de Deorum immortalium vi et potestate disputare, et juventuti tradunt*; Cæf. lib. 6.—Here were also the relics of a circle of stones, with the *cromlech* in the midst; but all extremely imperfect. Two of the stones are very large; one, which serves at present as part of the end of a house, is 12 feet 7 inches high, and 8 feet broad; and another 11 feet high, and 23 feet in girth. Some lesser stones yet remain. This circle, when complete, was one of the temples of the druids, in which their religious rites were performed. It is the conjecture of Mr Rowlands, that the whole of these remains were surrounded with a circle of oaks, and formed a deep and sacred grove: *Jam per se roborum elegant lucos, neque ulla sacra sine ea fronde consuevit*; (Plin. Hist. Nat. xv. 44.).—Near this is *Caer Lëb*, or the moated entrenchment; of a square form, with a double rampart, and broad ditch intervening, and a lesser on the outside. Within are foundations of circular and of square buildings. This Mr Rowland supposes to have been the residence of the arch druid, and to have given the name, *Tre'r Dryw*, to the township in which it stands. At *Trev-Wry* are several faint traces of circles of stones, and other vestiges of buildings; but all so dilapidated, or hid in weeds, as to become almost formless. *Bod-drudan*, or the habitation of the druids, *Tre'r-Beirdd*, or that of the bard, and *Bodowyr*, or that of the priests, are all of them hamlets, nearly surrounding the seat of the chief druid, composing the essential part of his suite. At the last is a thick *cromlech*, resting on three stones.

The shore near Porthamel, not far from hence, is famed for being the place where Suetonius landed, and put an end in this island to the druid reign. His infantry passed over in flat-bottom boats, perhaps at the spot still called *Pant yr Yscrappie*, or the valley of *Skiff*. His cavalry crossed partly by fording, partly by swimming. Of the conflict on this occasion we have the following animated description by Tacitus: * *Annal. xiv.*
" Stat 30.

Anglesey.

“ Stat pro littore diversa acies, densa armis virisque, intercurtantibus feminis in modum furiarum, veste ferali, crinibus dejectis, faces preferebant; *druidæque* circum, preces diras sublatis ad cœlum manibus fundentes. Novitate aspectus percutere militem, ut quasi hærentibus membris, immobile corpus vulneribus præberent. Dein cohortionibus ducis, et se ipse stimulantés, ne muliebri et fanaticum agmen pavescerent, inferunt signa, sternuntque obvios et igni suo involvunt. Præfidium posthac impositum vicis, excisq; luci, sævis superstitionibus sacri. Nam crœore captivo adolere aras, et hominum fibris consulere deos fas habebant.”—Thus Englished: “ On the shore stood a motley army in close array, and well armed; with women running wildly about in black attire with dishevelled hair, and like the furies brandishing their torches; surrounded by the druids, lifting up their hands to heaven, and pouring forth the most dreadful imprecations. The soldier stood astonished with the novelty of the sight. His limbs grew torpid, and his body remaining motionless resigned to every wound. At length, animated by their leader, and rousing one another not to be intimidated with a womanly and fanatic band, they displayed their ensigns, overthrew all who opposed them, and flung them into their own fires. After the battle, they placed garrisons in the towns, and cut down the groves consecrated to the most horrible superstitions: for the Britons held it right to sacrifice on their altars with the blood of their captives, and to consult the gods by the inspection of human entrails.”—There are no traces of any Roman works left in this country. Their stay was so short, that they had not time to form any thing permanent.

Near the ferry of Moel y Don appear the fine woods of Sir Nicholas Bayley, skirting the Menai for a considerable way. The wooded part of the island is on this side. It commences at Llanidan, and recalls the ancient British name of Anglesey, *Ynys Dywyl*, or the *Dark Island*, on account of the deep shade of its groves: but at present it is (except in this part) entirely divested of trees; and the climate so averse to their growth, that in most parts it is with great difficulty the gentry can raise a plantation round their houses. Plas Newydd, the seat of Sir Nicholas Bayley, lies close upon the water, protected on three sides by venerable oaks and ashes. The view up and down this magnificent river-like strait is extremely fine. The shores are rocky; those on the opposite side covered with woods; and beyond soar a long range of Snowdonian alps. Here stood a house built by Gwennlian, a descendant of Cadrod Hardd. The mansion has been improved, and altered to a castellated form by the present owner.

In the woods are some very remarkable druidical antiquities. Behind the house are to be seen two vast cromlechs. The upper stone of one is 12 feet 7 inches long, 12 broad, and four thick, supported by five tall stones. The other is but barely separated from the first: is almost a square, of five feet and a half, and supported by four stones. The number of supporters to cromlechs are merely accidental, and depend on the size or form of the incumbent stone. These are the most magnificent we have, and the highest from the ground; for a middle-sized horse may easily pass under the largest. In the lands of Llugwy, indeed, there is a most stupendous one of a rhomboidal form,

The greatest diagonal is 17½ feet, the lesser 15, and the thickness three feet nine inches; but its height from the ground is only two feet: it was supported by several stones. The Welsh, who ascribe every thing stupendous to our famous British king, call it *Arthur's Quoit*. In the woods at this place are some druidical circles nearly contiguous to each other.

At a small distance from Beaumaris, on the shore, stand the remains of Llanvaes, or the Friars. It was founded by Prince Llewelyn ap Ierwerth, and, according to the general tradition of the country, over the grave of his wife Joan, daughter of King John, who died in 1237, and was interred on the spot. Here also were interred a son of a Danish king, Lord Clifford, and many barons and knights who fell in the Welsh wars. It was dedicated to St Francis, and consecrated by Howel bishop of Bangor, a prelate who died in 1240. The religious were Franciscans, or minor friars. Their church and house were destroyed, and their lands wasted, in the insurrection made soon after the death of Llewelyn, last Welsh prince, by his relation Madoc. Edward II. in consideration of their misfortunes, remitted to them the payment of the taxes due to him, which before the war were levied at the rate of L. 12, 10s. These friars were strong favourers of Glendwr. Henry, in his first march against Owen, plundered the convent, put several of the friars to the sword, and carried away the rest; but afterwards set them at liberty, made restitution to the place, but peopled it with English recluses. It possibly was again reduced to ruin; for Henry V. by patent, establishes here eight friars, but directs that two only should be Welsh. At the dissolution, Henry VIII. sold the convent and its possessions to one of his courtiers. They became in later days the property of a family of the name of *White* (now extinct), who built here a good mansion. It of late became, by purchase, the property of Lord Bulkeley. The church is turned into a barn, and the coffin of the princess Joan now serves for a watering-trough.—A little farther is Castle Aber Llienawg, a small square fort, with the remains of a little round tower at each corner. In the middle one stood a square tower. A foss surrounds the whole. A hollow way is carried quite to the shore, and at its extremity is a large mound of earth, designed to cover the landing. This castle was founded by Hugh Lupus Earl of Chester, and Hugh the Red Earl of Shrewsbury, in 1098, when they made an invasion, and committed more savage barbarities on the poor natives, especially on one Kenred a priest, than ever stained the annals of any country. Providence sent Magnus king of Norway to revenge the cruelties. His coming was to all appearance casual. He offered to land, but was opposed by the earls. Magnus stood in the prow of his ship, and calling to him a most expert bowman, they at once directed their arrows at the Earl of Shrewsbury, who stood all armed on the shore. An arrow pierced his brain through one of his eyes, the only defenceless part. The victor, seeing him spring up in the agonies of death, insultingly cried out in his own language, *Leit loupe*, “ Let him dance.” This fort was garrisoned so lately as the time of Charles I. when it was kept for the parliament by Sir Thomas Cheadle; but was taken by Colonel Robinson in 1645.

Above Llanddona is a high hill, called *Bwrdd Arthur*,

Anglesey.

Anglesey. thar, or Arthur's round table: the true name was probably *Din*, or *Dinar Sulwy*; for a church immediately beneath bears that of *Llanvihangle Din-Sulwy*. On the top of it is a great British post, surrounded by a double row of rude stones with their sharp points uppermost; and in some parts the ramparts are formed of small stones. In the area are vestiges of oval buildings: the largest is formed with two rows of flat stones set on end. These had been the temporary habitations of the possessors. It had been a place of vast strength; for, besides the artificial defence, the hill slopes steeply on all sides, and the brink next to the ramparts is mostly precipitous. It is worth while to ascend this hill for the sake of the vast prospect; an intermixture of sea, rock, and alps, most savagely great.

About two miles south of Plas Gwyn, the seat of Paul Panton, Esq; was situated Penmynydd, once the residence of the ancestors of Owen Tudor, second husband to Catherine of France, queen dowager of Henry V.; "who beyng (as honest Halle informs us) young and lustye, folowyng more her owne appetyte than frendely consaill, and regardyng more her private affection than her open honour, toke to husband privily (in 1428) a goodly gentyman, and a beautiful person, garnished with manye godly gyftes both of nature and of grace, called *Owen Teutber*, a man brought furth and come of the noble lignage and auncient lyne of Cadwalader, the last kynge of the Britonnes." The match, important in its consequences, restored the British races of princes to this kingdom: These reigned long, under the title of the House of Tudor; the mixed race having ceased on the accession of Henry VII. grandson to our illustrious countryman. The remains of the residence of the Tudors are, the door of the gateway: part of the house, and the great chimney-piece of the hall, are to be seen in the present farmhouse. Some coats of arms, and dates of the building or time of repairs, are to be seen, with the initial letters of the names of the owners. The Tudors, for a considerable space before the extinction of their race, assumed the name of *Owen*. Richard was the last male of the family, and was sheriff of the county in 1657. Margaret, heiress of the house, married Coningsby Williams, Esq; of Glan y gors, in this island, who possessed it during his life. It was afterwards sold to Lord Bulkeley, in whose descendant it still continues. In the church of Penmynydd is a most magnificent monument of white alabaster, removed at the dissolution from the abbey of Llanvaes to this place; probably erected in memory of one of the House of Tudor, who had been interred there. On it is the figure of a man in complete armour, a conic helm, and mail-guard down to his breast; his lady is in a thick angular hood; their feet rest on lions, and their heads are supported by angels.

On the western point of the bay is a small cape, flat at top, called *Castell-mawr*, joined to the land by a low isthmus. It is composed of lime-stone, which is carried to distant parts in small vessels, which lie in a small channel near the rock, and by their numbers frequently enliven the view. Roman coins have been found in this neighbourhood; but there are no vestiges of there having been any station. Beyond Castle-mawr, on the shore, are vast blocks of black marble filled with shells, coralloids, and fungitæ.

At Tryfclwyn mountain is the most considerable *Anglesey* body of copper ore perhaps ever known. The part of Tryfclwyn which contains it is called *Parys mountain*. Of this mountain, and the works there carried on, we have the following very curious and particular account by Mr Pennant*:—"The external aspect of the hill is extremely rude, and rises into enormous rocks of coarse white quartz. The ore is lodged in a basin, or hollow, and has on one side a small lake, on whose waters, distasteful as those of Avernus, no bird is known to alight. The whole aspect of this tract has, by the mineral operations, assumed a most savage appearance. Suffocating fumes of the burning heaps of copper arise in all parts, and extend their baneful influence for miles around. In the adjacent parts vegetation is nearly destroyed: even the mosses and lichens of the rocks have perished; and nothing seems capable of resisting the fumes but the purple melic grass, which flourishes in abundance. It is thought that the ore had been worked in a very distant period. Vestiges of the ancient operations appear in several parts, carried on by trenching, and by heating the rocks intensely, then suddenly pouring on water, so as to cause them to crack or scale; thus awkwardly supplying the use of gunpowder. Pieces of charcoal were also found, which proves that wood was made use of for that purpose. As the Britons imported all works in brass, it is certain that the Romans were the undertakers of these mines; and it is very probable that they sent the ore to Caerhên to be smelted, the place where the famous cake of copper was discovered. They might likewise have had a smelting-hearth in this island; for a round cake of copper was discovered at Llanvaethlle, a few miles from this place. Its weight was fifty pounds, and it had on it a mark resembling an *L*."

"In the year 1762, one Alexander Frazier came into Anglesey in search of mines. He visited Parys mountain; called on Sir Nicholas Bayley, and gave him so flattering an account of the prospect, as induced him to make a trial, and sink shafts. Ore was discovered; but before any quantity could be gotten, the mines were overpowered with water. In about two years after, Mess. Roe and Co. of Macclesfield applied to Sir Nicholas for a lease of Penrhyn ddu mine in Caernarvonshire; with which they were, much against their wills, compelled to take a lease of part of this mountain, and to carry on a level, and make a fair trial. The trial was accordingly made; ore was discovered; but the expences overbalanced the profits. They continued working to great loss; and at length determined to give the affair up. They gave their agent orders for that purpose; but he, as a final attempt, divided his men into ten several companies, of three or four in a partnership, and let them sink shafts in various places, about eight hundred yards eastward of a place called the *Golden Venture*, on a presumption that a spring, which issued from near the place, must come from a body of mineral. His conjecture was right; for in less than two days they met with, at the depth of seven feet from the surface, the solid mineral, which proved to be that vast body which has since been worked to such advantage. The day that this discovery was made was March 2. 1768; which has ever since been observed as a festival by the miners. Soon after this discovery, another adventure was begun

* *Tour in Wales*, ii. 263.

Anglesey.

Anglesey.

by the reverend Mr Edward Hughes, owner of part of the mountain, in right of his wife Mary Lewis of Llys Dulas; so that the whole of the treasure is the property of Sir Nicholas Bayley and himself. The body of copper ore is of unknown extent. The thickness has been ascertained in some places by the driving of a level under it, several years ago, and it was found to be in some places twenty-four yards. The ore is mostly of the kind called by Cronsted *Pyrites cupri flavo viridescens*, and contains vast quantities of sulphur. It varies in degrees of goodness; some of it is rich, but the greater part poor in quality.

“There are other species of copper ore found here. Of late a vein of the *Pyrites cupri griseus* of Cronsted, about seven yards wide, has been discovered near the west end of the mountain: some is of an iron grey, some quite black; the first contains sixteen lb. of copper per cbl. the last forty. An ore has been lately found, in form of loose earth, of a dark purplish colour; and the best of it has produced better than eight in twenty. Some years ago, above thirty pounds of native copper was found in driving a level through a turbery; some was in form of moss, some in very thin leaves.

“It is quarried out of the bed in vast masses; is broken into small pieces; and the most pure part is sold raw, at the rate of about 3*l.* to 6*l.* per ton, or sent to the smelting-houses of the respective companies to be melted into metal. Mr Hughes has great furnaces of his own at Ravenhead, near Liverpool, and at Swansey, in South Wales. An idea of the wealth of these mines may be formed, by considering that the Macclesfield company have had at once fourteen thousand tons of ore upon bank, and Mr Hughes thirty thousand.

“The more impure ore is also broken to the size of about hens eggs; but in order to clear it from the quantity of sulphur with which it abounds, as well as other adventitious matter, it must undergo the operation of burning. For that purpose it is placed between two parallel walls of vast length: some kilns are 20, others 40, and 50 yards in length; some 10, others 20, feet wide, and above 4 feet in height. The space between is not only filled, but the ore is piled many feet higher, in a convex form, from end to end. The whole is then covered with flat stones, closely luted with clay; and above is placed a general integument of clay, and small rubbish of the work, in order to prevent any of the fumes from evaporating. Of late, some kilns have been constructed with brick arches over the ore, which is found to be the best method of burning. Within these few years, attempts are made to preserve the sulphur from flying away; and that is done by flues made of brick, whose tops are in form of a Gothic arch, many scores of feet in length. One end of these opens into the beds of copper which are to be burnt. Those beds are set on fire by a very small quantity of coal, for all the rest is effected by its own phlogiston. The volatile part is confined, and directed to the flues; in its course the sulphureous particles strike against their roofs, and fall to the bottom in form of the finest brimstone; which is collected and carried to adjacent houses, where it is melted into what is called in the shops *stone brimstone*.

“The beds of copper, thus piled for burning, are

of vast extent. Some contain 400 tons of ore, others 2000. The first require four months to be completely burnt, the last near ten. Thus burnt, it is carried to proper places to be dressed, or washed, and made merchantable. By this process the ore is reduced to a fourth part in quantity, but considerably improved in quality: and by this means the water is strongly or richly impregnated with copper, which is dissolved by the acid quality of the sulphur; and is collected or precipitated again by iron in the above-described pits. The iron is all dissolved.

“But a far richer produce of copper is discovered from the water lodged in the bottom of the bed of ore, which is highly saturated with the precious metal. This is drawn up, either by means of whimsies or windmills, to the surface, and then distributed into numbers of rectangular pits 36 feet long, some pits more some less, 12 to 15 feet broad and 20 inches deep. To speak in the language of the adept, Venus must make an assignation with Mars, or this solution will have no effect. In plain English, a quantity of iron must be immersed in the water. The kind of iron is of no moment; old pots, hoops, anchors, or any refuse, will suffice; but of late, for the convenience of management, the adventurers procure new plates, four feet long, one and a half broad, and three quarters of an inch thick. These they immerse into the pits. The particles of copper instantly are precipitated by the iron, and the iron is gradually dissolved into a yellow ochre. Great part of it floats off by the water, and sinks to the bottom. The plates, or the old iron (as it happens), are frequently taken out, and the copper scraped off; and this is repeated till the whole of the iron is consumed. The copper thus procured differs little from native copper, and is prized accordingly, and sold for prices of L. 25 to L. 45 a-ton.

“This discovery is far from new: it has been practised long in the Wicklow mines in Ireland; and above a century in those of Hern-grundt in Hungary, where it is called *ziment copper*. The waters of the Hungarian mines are much more strongly impregnated with copper than those of Parys mountain. The first effects its operation in 12 or about 20 days, the last requires two months. Horse-shoes, iron made in shape of hearts, and other forms, are put into the foreign waters; and when perfectly transmuted, are given as presents to curious strangers.

“The ore is not got in the common manner of mining, but is cut out of the bed in the same manner as stone is out of a quarry. A hollow is now formed in the solid ore open to the day, and extends about 100 yards in length, about 40 yards in breadth, and 24 yards in depth. The ends are at present undermined, but supported by vast pillars and magnificent arches, all metallic; and these caverns meander far under ground. These will soon disappear, and thousands of tons of ore be gotten from both the columns and roofs. The sides of this vast hollow are mostly perpendicular, and access to the bottom is only to be had by small steps cut in the ore; and the curious visitor must trust to them and a rope, till he reaches some ladders, which will conduct him the rest of the descent. On the edges of the chafins are wooden platforms, which project far; on them are windlasses, by which the workmen are lowered to transact their business on the face

Anglesey,
Angling.

of the precipice. There suspended, they work in mid air, pick a small space for a footing, cut out the ore in vast masses, and tumble it to the bottom with great noise. In such situations they form caverns, and there appear safely lodged till the rope is lowered to convey them up again. Much of the ore is blasted with gunpowder, eight tons of which are said to be annually used for the purpose.

"Nature hath been profuse in bestowing her mineral favours on this spot: for above the copper ore, and not more than three quarters of a yard beneath the common soil, is a bed of yellowish greasy clay, from one to four yards thick, containing lead ore, and yielding from 600 to 1000 pounds weight of lead from one ton; and one ton of the metal yields not less than 57 ounces of silver. Mixed with the earth, are frequently certain parts of the colour of cinnabar. Whether these are symptomatic of the sulphureous arsenical silver ores or of quicksilver, I will not pretend to decide. Something interferes with the successful smelting of this earth in the grate; inasmuch that it has not yet been of that profit to the adventurers which might reasonably be expected from the crucible-assays of it, and they have at this time about 8000 tons on bank undisposed of. This place has been worked for lead ore in very distant times. In the bottom of the pool was found an ancient smelting-hearth of grit-stone, and several bits of smelted lead, of about four inches in length, two in breadth, and half an inch thick.

"These works have added greatly to the population of the island; for about 1500 persons are employed; who, with their families, are supposed to make near 8000 persons, getting their bread from these mines. The little village of Amlwch, the port of the place, is increasing fast, and the market grows considerable. At the season of the greatest work, Mr Hughes's men alone receive for many weeks L. 200 in one week, and L. 150 in another, merely for subsistence. The port is no more than a great chasm between two rocks, running far into land, and dry at low-water; into which sloops run, and lie secure to receive their lading."

Near Kemlyn Bay is a quarry of marble, common to this place, some parts of Italy, and to Corsica, and known in the shops by the name of *Verde di Corsica*. Its colours are green, black, white, and dull purple, irregularly disposed. In different blocks one or other of the colours are frequently wanting; but among the green parts are often found narrow veins of a most elegant and silky white asbestos. It is a compound species of marble: part is calcareous and may be acted on by aquafortis. The green parts partake of the nature of jasper. It is apt to be intersected by small cracks, or by asbestine veins, therefore incapable of taking a high polish. This quarry lies on the lands of Monachty, in the parish of Llan-Fair-Ynghornwy; and it is found again in the isle of Skerries, off this parish. Neither the quarry nor the asbestos are at present in use. In Rhofcolyn parish, a green amianthus, or brittle asbestos, is met with in great plenty in a green marble similar to the above; but by reason of the inflexible quality of its fibres not applicable to the same use.

ANGLING, among sportsmen, the art of fishing

with a rod, to which are fitted a line, hook, and bait. See *FISHING-Rod*, *FISHING-Hook*, *FISHING-Fly*. Angling.

The angler's first business is to attract the fish to the place intended for angling. The method of doing this, in standing waters, by throwing in grains, chopped worms, and the like, is well known: but the chief difficulty is in running rivers and brooks. The method, in this case, is to prepare a tin box capable of holding some hundred of worms, bored on all sides, and full of holes of such a size as they may be just able to crawl out at; there must be a plummet fastened to this box to sink it, and a line to draw it back at pleasure; in this case it is to be thrown into the water in a proper place, above which the angler may stand under cover. The worms will slowly and gradually crawl out of this box, and the fish will be gathered about to feed on them; the baited hook is to be thrown in higher up and carried down by the stream. If this method do not bring the fish about the place in a little time, there is reason to suspect that some pike lies lurking thereabout, and deters them: in this case, it is proper to throw out a baited hook, and he will generally be taken; after this the attempt will succeed.

When the angler takes his stand, he is to shelter himself under some tree or bush, or stand so far from the brink of the water that he can only discern his float; as the fish are timorous and easily frightened away. The angling rod must be kept in a moderate state, neither too dry nor too moist: in the first case, it will be brittle; in the other, rotten. When pastes are used, it is proper to mix a little tow with them, and rub them over with honey; finally, a small anointing with butter is of great use to keep them from washing off the hook. The eyes of any fish that is taken are an excellent bait for almost any other kind of fish. The best way of angling with the fly is down the river, and not up; neither need the angler ever make above half a dozen of trials in one place, either with fly or ground bait, when he angles for trout: by that time the fish will either offer to take, or refuse the bait and not stir at all.

In a pond, the best place for the angler to take his stand is usually that where the cattle go up into water: in rivers, if breams are fished for, it should be in the deepest and most quiet places; if eels, under the banks of rivers that hang over; perch are to be expected in clean places, where the stream is swift; and chub in deep shaded holes: roach are mostly found where the perch are, and trout only in swift and clear streams. Places where there are many weeds, or old stumps of trees, harbour fish in great numbers, and they usually bite freely there; but there is danger of entangling the line, or fastening the hook to the weeds. In case of this accident, recourse is to be had to a ring of lead, of about six inches round, fastened to a small pack-thread: this ring is to be thrust over the rod, and let fall into the water. It will descend to the place where the hook is entangled; and then, by pulling the pack-thread gently, the hook will be soon disengaged, or at the worst it can only be broke off near the end of the line; whereas, when this is not employed, the rod itself is sometimes broken, or the line nearer its upper end.

Deep waters are best for angling in, for the fish do not love to be disturbed by wind and weather.

The

Angling
↓
Anglus.

Angol,
Angola.

The openings of sluices and mill-dams always bring fish up the current to seek for the food which is brought with the stream; and angling in these places is usually successful.

The best season is from April to October; for, in very cold stormy weather, the fish will not bite: the best times of the day are from three till nine in the morning, and from three in the afternoon till sun-set. In an easterly wind, there is never much sport for the angler; the southerly winds are the best for his purpose, and a warm but lowering day is most of all to be chosen; a gentle wind, after a sudden shower, to disturb the water, makes a very good opportunity for the angler: the cooler the weather in the hottest months, the better; but in winter, on the contrary, the warmer the day the better. A cloudy day, after a bright moonlight night, is always a good day for sport; for the fish do not care for going after prey in the bright moonshine, and are therefore hungry the next morning.

Those who are fond of angling might save themselves some fruitless trouble, by observing when small fish in a jar take or refuse food. See FISH.

The several methods of angling for salmon, trout, carp, tench, perch, pike, dace, gudgeons, roach, flounder, &c. may be seen under the article FISHING.

ANGLO-CALVINISTS, a name given by some writers to the members of the church of England, as agreeing with the other Calvinists in most points except church-government.

ANGLO-SAXON, an appellation given to the language spoken by the English Saxons; in contradistinction from the true Saxon, as well as from the modern English.

ANGLUS (Thomas), an English priest, well known for the singularity of his opinions, and several little tracts which he wrote in the 17th century. He went by several names. Mr Baillet says his true name was *White*; but that he used to disguise it under that of *Candidus*, *Albus*, *Bianchi*, and *Richworth*; but he was most known in France by the name of *Thomas Anglus*. Des Cartes generally called him Mr *Vitus*. He passed some time in most countries of Europe; but his longest stay was at Rome and Paris. When he was in England, he lived a considerable time in the family of Sir Kenelm Digby; and seems to have had a great esteem for the opinions of this gentleman, as may be seen in his writings, particularly in the Preface to his Latin work concerning the Institutions of the Peripatetic Philosophy, according to the hypothesis of Sir Kenelm. He was a great advocate for the peripatetic philosophy. He attempted even to make the principles of Aristotle subservient to the explaining the most impenetrable mysteries of religion; and with this view he engaged in the discussion of predestination, free-will, and grace. Mr Baillet says, "What he wrote upon this subject resembles the ancient oracles for obscurity." In such abstruse points as we have mentioned, he was much embarrassed; and, by giving too great scope to his own thoughts, he pleased neither the Molinists nor Jansenists. He is allowed, however, to have been a man of an extensive and penetrating genius. On the 10th of June 1658, the congregation of the Index Expurgatorius at Rome condemned some treatises of Thomas Anglus. The doctors of Douay censured also 22 propositions extracted from his Sacred Institutions.

He published his *Supplicatio postulativa justitiæ*, in opposition to their censure; wherein he complains that they had given him a vague undetermined censure, without taxing any particular proposition. He died some time after the restoration of Charles II. but in what year is uncertain.

ANGOL, a city of Chili in South America, situated in W. Long. 78°. and S. Lat. 38°.

ANGOLA, a kingdom on the western coast of Africa, lying, according to the most probable accounts, between Lat. 8. 30. and 16. 21. South, forming a coast of upwards of 480 miles; but how far it extends from west to east, has never been exactly determined. Angola Proper is bounded on the north by the river Danda, which separates it from Congo; and on the south by the Coanza, by which it is separated from Benguela. This last, however, is now included in the kingdom of Angola, having been conquered by its monarchs, tho' it still retains the name of kingdom, and is included in the dimensions we have just now given. The air here is very hot and unwholesome, and the country mountainous; there being but few plains to be met with in it, except on the sea-coast, and between the huge ridges of mountains.

That part of the kingdom which we have distinguished by the name of *Angola Proper*, was subject to the kings of Congo in the year 1484, when the Portuguese first discovered the country: but how long it had been so before that time, is not known; the inhabitants being utterly destitute of chronology, and have no other way of distinguishing past events, but by saying they happened in such a king's reign. Neither, though Angola became a distinct kingdom since its discovery by the Portuguese, is it known with more certainty at what time that revolution happened; or whether the Portuguese were not concerned in assisting the viceroy of the king of Congo, who governed the province of Angola, to set up for himself.

All accounts agree, that this kingdom was founded by one *Ngola*, or *Angola*, from whom it took its name. According to the tradition of the country, this *Ngola* was a smith, and the inventor of that trade, in which he had been instructed by the demons of the country. In consequence of this, he became exceeding rich, not in gold, silver, or shell-money, which were not at that time in use, but in corn, cattle, and fruits, which were then exchanged in traffic. The country being not long after visited by a grievous famine, *Ngola* generously relieved his distressed countrymen, and saved the lives of some thousands. In gratitude for this generosity, he was unanimously chosen king; and hence the smith's trade is reckoned among the royal arts of Angola.

According to other accounts which can be more depended upon, *Ngola* was the king of Congo's viceroy; who, having become powerful by the reduction of several of the neighbouring states, was induced to set up for himself. Dreading, nevertheless, the power of his old master, he chose to send him the usual tribute and presents annually, till he reckoned himself firmly seated on the throne, and had secured it to his descendents. His measures were greatly facilitated by the wars which the king of Congo was then engaged in with the *Giagas*, a barbarous nation in the neighbourhood. These made such a powerful inroad into his dominions, that he was glad to ask assistance from *Ngola*; not as a subject, but

Angola. as a friend and ally. This was readily granted; and the two monarchs continued ever after sending presents and assistance to each other, and encouraging a mutual commerce between their subjects.

4. Ngola the first king.

Ngola lived to a great age, highly respected by his subjects, and in alliance with the king of Congo and the Portuguese, whose numerous settlements on the coast had made them become very powerful. According to the custom of the country, he had many wives and concubines. By his chief favourite he had three daughters, *Zunda Riangola*, *Tumba Riangola*, and another whose name is unknown. Towards the latter part of his life, the king's chief care was to secure the crown to the eldest of these; for which purpose he consulted his beloved queen, who encouraged him in the design with all the eloquence in her power. By her advice, he sent for his lieutenant-general, a favourite slave, whom he had created viceroy over the whole kingdom, to acquaint him with his resolution. The artful minister did not fail to applaud his design, though his intention was to defraud the princess, and seize the throne for himself. He accordingly took the opportunity, one day, when that princess and the whole court were employed in sowing their lands, to spread a report that the Angolic enemies had entered the kingdom, and were destroying every thing with fire and sword. In this confusion, the treacherous viceroy conducted the three princesses to the royal palace; and acquainting Ngola with the pretended danger, urged him to betake himself to a speedy flight. The frightened monarch, unable to stir with age, desired his minister to take the most proper means for his safety: whereupon, being a stout young fellow, he takes his majesty on his back, and carries him into a neighbouring wood; where he no sooner had him in a convenient place, than he stabbed him with a dagger. This stratagem was too shallow to remain long concealed; the murderer was quickly discovered, and many of the nobles rose in arms against him; but finding his party too strong to be opposed, they were at last obliged to submit, and suffer him quietly to ascend the throne, upon his publicly declaring that he had not seized it but with a view of securing it to the princess *Zunda Riangola*.

5. Murdered by his prime minister, who seizes the throne.

To this princess, the usurper palliated his conduct in the best manner he could; and she had art enough to disguise her resentment so effectually, that he never discovered the smallest occasion for jealousy. At last, his sudden death gave *Zunda* an opportunity of ascending the throne peaceably; when she behaved with such moderation and justice, as to gain the love and affection of all her subjects. Her jealous temper prevented her from marrying; and, by giving too much way to it, she came at last to dread as rivals the two sons of her younger sister *Tumba*, and to form designs against their life. To accomplish her purposes, she ordered them to be brought to court, pretending to have them educated under her own eye. This was declined for some time; but at length the queen prevailed so far as to have the eldest sent to her; whom she no sooner got into her power, than she caused him to be massacred, with all his attendants; only one escaping, all covered with wounds, to carry the dreadful news to the princess and her husband.

7. Murders her nephew.

On hearing of this bloody act, the afflicted parents immediately sallied forth at the head of all their vassals.

They were waited for by *Queen Zunda* at the head of a numerous army; but, no sooner did her soldiers perceive the parents of the deceased prince, than they immediately abandoned the queen to their resentment. *Tumba* immediately rushed upon her sister, and stabbed her to the heart; after which, she commanded her entrails to be taken out, and thrown into the hole in which her son's body had been cast. Upon this *Tumba* was crowned queen of *Angola*, and invited her husband to participate with her in the management of public affairs. This offer he was too wise to accept; and *Tumba*, upon his refusal, resigned the crown into the hands of her surviving son, named *Angola Chilivagni*. He proved a great and wise prince, extending his dominions by conquest, and gaining the love of his subjects by the moderation and equity of his government. He was succeeded by one of his younger sons, named *Dambi Angola*; who no sooner ascended the throne, than he put all his brethren to death, lest they should unite in favour of the eldest. The rest of his reign proved conformable to such a beginning. He was a monster of cruelty, avarice, lewdness, and perfidy. Death, however, in a short time, happily delivered his subjects from this tyrant; who, notwithstanding his infamous life, was buried with the greatest magnificence; and a mount was erected over his grave, consisting, according to the custom of the country, of a prodigious number of human victims which had been sacrificed to his ghost. *Dambi Angola* was succeeded by *Ngola Chilivagni*, a warlike and cruel prince. He conquered many nations, and made the most dreadful inroads into the kingdom of *Congo*, along the rivers of *Danda*, *Lucalla*, *Zanda*, and *Coanza*: whose waters were often tinged with the blood of thousands whom he massacred in his excursions. Notwithstanding these butcheries, *Ngola Chilivagni* showed such generosity to those who readily submitted to him, that he was sure to conquer, not only wherever he came, but wherever he seemed to direct his forces. At last, as if weary of conquest, he planted a tree on the banks of the *Coanza*, about eight leagues from *Loanda San Paulo*, as a boundary to his ravages. This tree the Portuguese called *Isanda*, or *Isandaura*; and afterwards erected a fortress near it.

Angola. Is herself murdered by her sister.

9. Dambi Angola a cruel tyrant.

10. Ngola Chilivagni; his conquests.

The same folly and insolence which took place in the breast of *Alexander the Great*, on account of his rapid conquests, soon puffed up the mind of this petty African tyrant. Because he had conquered and ravaged some of the neighbouring countries, and brought under his subjection a few cowardly barbarians; he first fancied himself invincible, and then that he was a god. He demanded the same respect and adoration that was paid to their other deities; and with this demand his subjects were servile enough to comply. This pretended deity, however, was forced to submit to the fate of other mortals, and died without leaving a successor behind him.

11. Fancies himself a god.

On the decease of *Ngola Chilivagni*, the states elected *Ngingha-Angola-Chilombo-Kickasanda*, great-nephew to queen *Tumba's* husband, as his successor. He proved such a rapacious and cruel tyrant, that his subjects universally wished for his death; which, luckily for them, soon happened. He was interred with the usual pomp and solemnities, particularly that of having a whole hecatomb of human victims sacrificed upon his grave.

Angola.

12
 Revolt against Bandi Angola.

13
 Quelled by the assistance of the king of Congo and the Portuguese.

14
 The king's daughter falls in love with the Portuguese general;

15
 Whoretires to Congo.

16
 Lays a plan for the conquest of Angola before the king of Portugal.

grave. His son Bandi Angola, who succeeded him, proved yet a greater tyrant than his father; so that he soon became intolerable to his subjects. A general revolt ensued, in which his subjects called in the cannibal Giagas to their assistance. These immediately poured in like a band of hungry dogs hastening to feed upon a carcase; and having defeated and devoured the forces of the tyrant, besieged him in an inaccessible mountain; where, not being able to come at him, they resolved to reduce him by famine. Bandi Angola applied to the king of Congo for assistance. As it was the interest of that prince to hinder the ravenous Giagas from entering into the Angolic dominions, whence they could so easily pass into his own, he did not hesitate at granting his request; and ordered a strong reinforcement of the Portuguese, of whose valour he had a high opinion, and of whom he entertained a great number at his court, to march to the assistance of the king of Angola. The command of the army was given to one of the most experienced Portuguese officers; who, depending more on the handful of Europeans he had under his command than on the Congolese, attacked the rebels, though greatly superior in number; and, having utterly defeated them, restored the king of Angola to his throne.

This essential piece of service so endeared the Portuguese to Bandi Angola, that he took them into his service, and even into his council. Their general became a great favourite of the king, but much more so of his daughter, who conceived a violent passion for him. Unfortunately for them both, the amour was carried on with so little precaution on her part, that the king quickly discovered it; and immediately formed a resolution of exterminating the Portuguese all at once. Such violent measures, however, could not be concerted so privately but the princess got some intelligence of it; and having apprised her lover of his danger, he immediately withdrew into Congo, taking with him as many of his countrymen as he conveniently could. The king of Congo expressed such strong resentment against Bandi Angola for his ingratitude, that the Portuguese general would have probably prevailed upon him to declare war against Angola, had he not been obliged to defend his own dominions against a neighbouring prince who then made an invasion. This afforded that general a fair pretence of asking leave to return home; promising to come with such reinforcements as would enable the king of Congo to revenge himself for the affront put upon him by the Angolic monarch. His real intention, however, was, to give the king of Portugal an opportunity of seizing upon the kingdom of Angola.

On his return to Lisbon, the Portuguese general having laid his plan before the king, it was so well relished, that an armament was ordered to be fitted out, well furnished with every necessary for building fortresses, &c. and a sufficient number of men. The wind proving favourable all the way back, the Portuguese soon arrived safe at Loanda San Paulo; whence the general dispatched a messenger to acquaint the king of Congo with his arrival, and to make him some rich presents. These were no sooner gone than the admiral failed up the Coanza; and, landing without opposition in the kingdom of Angola, set about erecting a fortress in

a convenient situation, which was completed in a few days.

The king being informed of the return of the Portuguese, and of their fortifying themselves on advantageous ground, gathered together a numerous army: but his forces, though upwards of 100,000 in number, were utterly defeated by the Portuguese; vast numbers killed, and many more carried into slavery. The admiral now ravaged the whole country, putting all to fire and sword, and making himself master of every advantageous spot of ground. The king, however, had still the good luck to escape all the stratagems that were laid for him; and once more got safe to his inaccessible fortrefs.

All this time Bandi Angola had himself tyrannized, and allowed his favourites to tyrannize, in such a manner, that his subjects were become no less weary of his government than when they formerly revolted. Being now exasperated beyond measure at the calamitous war of which he had been the occasion, they formed a design of putting an end to his life; and in order to draw him out of his retreat, where he wallowed in all manner of debauchery, they had recourse to the following stratagem: A deputation was sent, acquainting him with the revolt of one Cuculo Cabazzo; who, at the head of a numerous band, committed the most cruel ravages. They besought his majesty, either to levy a sufficient number of troops, and march in person against him, or to allow them to arm themselves against him. The credulous king complied with this last proposal; and granted them leave to raise what forces might be thought necessary. Four days after, notice was sent to the king, that his subjects had attacked the rebels, and had been repulsed with loss; but that, if his majesty would but condescend to animate them with his presence, the fight of him would inspire them with such courage, that they would assuredly prove victorious. This had the desired effect; and the king set out a few days after, without any other precaution than his own guards, to head his army which was encamped on the banks of the Lucalla. He no sooner appeared in view, than all the chief officers came out to meet him; and having, under pretence of paying their respects, gradually separated him from his guards, they fell upon him and dispatched him at once.

Bandi Angola was succeeded by his son Ngola Bandi, whose mother had been a slave, and whose title to the crown was consequently disputable, according to the laws of the country. Of this the new king being well apprised, thought proper to begin his reign by murdering every person who had opposed his election. He began with the *Tendula*, or commander of the king's rear-guard; who, by his office, is the chief of the electors, and the person who governs the kingdom during the interregnum. Him he ordered to be put to death, with all his family. These were followed by the principal officers of his father's court; all his concubines, together with their parents and near relations, whom he caused to be butchered; together with his half-brother, his father's son by a favourite concubine, and then but an infant. He did not spare even the son of his sister Zingha Bandi, whom she had by one of her paramours. The interest of his sister had contributed greatly to raise this tyrant to the throne; and his in-

Angola.

17
 Defeats the Angolans.

18
 Bandi Angola murdered.

19
 Cruelty of the new king.

Angola. gratitude, with the murder of her son, so exasperated her, that she swore to be revenged on him in the same way.

20
Makes war on the Portuguese, and is reduced to great distress.

The Portuguese were the next objects of his resentment. These he so much dreaded on account of their valour and policy, that he immediately declared war, resolving not to lay down his arms till he had exterminated them to the last man, or driven them totally out of his dominions. His rashness, however, cost him dear. Myriads of the Angolic poltroons were overthrown by an handful of Portuguese; and the king himself was forced to fly, first into the island of Chiconda in the river Coanza, and then into the desarts of Oacco. Here his conquerors, out of great clemency, allowed him to live among the wild beasts, without any other sustenance than what the desarts afforded. He had the misfortune also to lose his queen and two sisters Cambi and Fungi, who were taken prisoners by the Portuguese, but honourably treated.

The king being informed of this, sent an embassy to treat of their ransom and an exchange of prisoners.

21
His treachery

The proposal was readily agreed to; and the princesses were sent back, laden with presents. The king, however, refused to perform his part of the agreement, and thereby plunged himself into still greater difficulties. A new Portuguese viceroy being arrived about this time, Ngola was quite at a loss how to excuse the non-performance of his part of the treaty. At last he had recourse to his exasperated sister Zingha; and having excused, as well as he could, the murder of her son, proposed to send her on a splendid embassy to the viceroy. Having consented, but without forgetting her resentment, she set out, as plenipotentiary for the king of Angola, with a magnificent retinue, was received with all the honour due to her rank, and lodged in a splendid palace prepared for her.

22
Sends his sister Zingha on an embassy.

At the first audience Zingha had of Don John (the Portuguese viceroy), she was greatly surprized to find a stately elbow-chair prepared for him to sit upon, and for herself only a rich tapestry spread on the floor, with a velvet cushion embroidered with gold, and placed over against the chair of state. Dissembling her displeasure, however, she beckoned to one of the ladies of her retinue, commanded her to lay herself down on her elbows and knees upon the carpet, and sat herself upon her back during the whole time of the audience. She behaved with such address and dignity, as to gain the admiration of the whole council. A proposal was made of entering into an alliance offensive and defensive with the king of Angola, provided he acknowledged himself the vassal of the king of Portugal, and submitted to pay a yearly tribute. To this Zingha replied, that such conditions were indeed fit to be imposed upon those who had been conquered by the sword; but not upon a great and powerful monarch, who only sought their friendship and alliance: upon which the treaty was concluded on both sides, without any other conditions than the exchange of prisoners. The audience being over, Don John took notice to Zingha, as he conducted her out of the hall, that the lady who had served her as a seat, continued still in the same posture; upon which she replied, That it did not become the ambassador of a great monarch to make use of the same chair twice, so she looked upon her as a piece of cast-off goods not worthy of further notice.

23
Her haughty behaviour.

Zingha was so taken with the honours done her by the Portuguese, and so intent upon observing the order, dress, arms, &c. of their troops, that she staid at Loanda a considerable time; during which she was instructed in the Christian religion, and consented to be baptized. Don John and his spouse were her sponsors; who dismissed her soon after, with all possible honours, and highly satisfied with her reception and success. At her return, she took care to have the articles ratified by her brother; who expressed his approbation of them, and the highest obligations to her. He even went so far as to desire the viceroy to send him some proper persons to instruct him in the Christian religion, which he said he was very desirous of embracing. This request was immediately granted; and Don Denis de Faria, a negro priest, a native of Angola, was dispatched, along with an officer of distinction, to stand godfather to the king. These met at first with a gracious reception: but when they came to talk of baptism, Ngola altered his tone, and told them it was too much below his dignity to receive it from the son of one of his slaves, and sent them both back. This was cried up by the courtiers as a princely act: but Zingha represented, that it could not fail to exasperate the viceroy; and tried all possible means to dissuade him from it, but in vain. He suffered, however, his other two sisters, Cambi and Fungi, to be baptized; which was performed in 1625, with a splendor suited to their dignity.

As no experience seems to have been a sufficient antidote against the innate folly of Ngola Bandi, he soon after took it into his head to make war on the Portuguese, and invaded some of their territories. This last action proved his ruin: his troops were all cut off, and himself forced to swim for his life to a small island in the Coanza, about a mile long, and two bow-shots in breadth; whither the Portuguese pursued and surrounded him; so that he had no other chance, but either to fall into their hands, or be devoured by the wild beasts with which the place swarmed. From both these dangers he was relieved by a dose of poison, given him, as was supposed, by his sister Zingha. Before this time, however, he had taken care to send his eldest son to the country of the Giagas, and put him under the care of one of their chiefs, called *Giaga Caza*, whom he besought to take care of him, and protect him from his aunt Zingha, as he rightly imagined she would not fail of attempting his life, in order to secure herself on the throne.

24
Embraces the Christian religion.

25
War again declared against the Portuguese.

Zingha Bandi was crowned queen of Angola, without opposition, in 1627.—She was a very artful woman, endowed with great presence of mind, firm in her resolutions, of an intrepid courage, and a great mistress in the art of dissimulation. She inherited a large share of her brother's jealous and cruel temper, to which she would not hesitate to sacrifice her nearest relations, if they gave her the least umbrage.—To this jealousy, therefore, she resolved to sacrifice her nephew, as well knowing he had a better title to the crown than herself. She made use of the most solemn oaths to draw him out of the hands of his guardian, protesting that she had accepted of the throne with no other view than to preserve it for him. But Giaga, being well acquainted with her temper, was proof against all her oaths and fair speeches.—Zingha, finding this method ineffectual, pretended

26
The king poisoned.

27
Zingha Bandi crowned queen.

Angola. pretended a desire of resigning the crown to her nephew; to which she said she had no other objection, than that she was afraid he was yet incapable of assuming the reins of government. She therefore desired an interview with him, though ever so short, that she might satisfy herself in this particular, and promised to detain him no longer than Giaga should think necessary. Giaga thought there could be no danger in consenting to a short interview; and therefore sent the unfortunate prince to her, attended by a magnificent retinue. The cruel queen no sooner got him in her power, than she murdered him with her own hand, and caused his body to be thrown into the Coanza, ridding herself, by that inhuman act, of a dangerous rival, as well as revenging herself on her brother, as she had sworn to do, for the murder of her son.

28. She murders her nephew.

29. Declares war against the Portuguese.

30. Her bad success.

31. Refuses to become tributary to them.

32. They set up a king.

Zingha's next scheme was to rid herself of the Portuguese, who had established themselves in such a manner as to be almost entire masters of the country. They had built fortresses on every convenient spot that suited them, especially near her principal towns, which they could level with the ground with the greatest ease. They had engrossed all her commerce, were become very wealthy, and their numbers increased daily; so that they were dreaded not only by her subjects, but by all the neighbouring nations. As Zingha was of a martial temper, she did not long hesitate. She quickly made all necessary provisions, strengthened herself by alliances with the Giagas, and other idolatrous nations, and even with the Dutch and the king of Congo. With this combined force she attacked the Portuguese so suddenly and unexpectedly, that she gained some advantages over them; and the Dutch made themselves masters of San Paulo de Loando, and soon after of some of the best provinces in the kingdom. This happened in the year 1641; and the Portuguese did not recover these places till the year 1648, when the Dutch were entirely driven out of Angola.

Zingha's successes proved still more short-lived. Her allies the Congoese were so completely overthrown, that they were forced to sue for peace; which the Portuguese did not grant till they had obtained a sufficient number of hostages, and obliged the Congoese to deliver up to them some considerable posts, upon which they immediately erected fortresses. Zingha's troops were now defeated in every battle; and these defeats followed one another so close, that she was soon abandoned, not only by her allies, but by her own troops. She was now constrained to abandon her dominions, and retire to some of the eastern deserts, whither the Portuguese did not think it worth while to follow her.

Zingha being reduced to such distress, the Portuguese, after giving her some time to ruminate on her situation, sent her proposals of peace, upon condition that she should become tributary to the crown of Portugal. This proposal she rejected with scorn; and let them know, that, however her dastardly subjects might submissively and shamefully behave towards them, their queen disdained subjection to any foreign power.

On this haughty answer, the Portuguese, to mortify her still more, set up a king in her place. The person they pitched upon was named *Angola Oarij*, or *Auru*, who was of the royal family. Before he was crowned, the Portuguese obliged him to turn Christian; and he was accordingly baptized by the name of John.

The new king, however, soon died of grief, at seeing himself so hardly treated by his masters the Portuguese. They quickly set up another, named *Philip*; who bore the yoke with more patience, and lived to the year 1660.

In the mean time Zingha, exasperated at seeing herself deprived of eleven of the best provinces in her dominions, and her authority in the remaining six greatly weakened, renounced the Christian religion, and embraced all the horrid and bloody customs of the Giagas, whom she outdid even in their own barbarity. — We have already hinted the barbarity of this nation in eating human flesh. In this Zingha not only joined them, but took pleasure in devouring the raw flesh of human victims, and drinking the blood while warm, both at her sacrifices and at her public meals. — She affected a martial and heroic spirit, together with an utter aversion to the male sex; but, according to the Portuguese, maintained a number of the strongest and lustiest youths, in whose embraces she gave a full scope to her inclinations, and managed matters with such secrecy that her intrigues could never be discovered. At the same time she ordered many of her own sex to be ripped up, when their incontinency was manifested by their pregnancy; and their bodies, with those of the infants, to be cast to wild beasts.

But what made her most admired, as well as dreaded, by her subjects, was a notion that she had by various stratagems inculcated upon them, of her being able to penetrate into the most secret thoughts. To keep up this apprehension, she ordered the bones of her deceased brother to be brought from the island where he was poisoned, locked up in a chest covered with coarse plates of silver, and laid on a fine carpet upon a pedestal. A number of singhillos or priests were ordered to offer sacrifices to these bones, and to keep lamps continually burning before them. To this place she herself frequently repaired, to assist at those rites, which, as she gave out, and every body believed, engaged the spirit of the deceased to inform her of every thing that was done, said, or even designed, either in the kingdom or out of it. — To procure, however, as much real intelligence as possible, she kept vast numbers of spies all over the kingdom, who constantly gave her notice of what happened in their respective circles; and this she so cunningly improved to her own ends, that her subjects looked upon her as a kind of deity from whom nothing could be concealed.

By such means as these, Zingha gained such authority over the Giagas, that they were ready, at the very first indication of her will, to follow her through the most dreadful dangers, and to engage in the most desperate enterprizes. She now made many strenuous and daring efforts to drive out the Portuguese; but though she had, in all probability, more valour and skill than her enemies, the fire-arms gave them such an advantage, that she was always defeated with great loss. Perceiving therefore the folly of attempts of this kind, she contented herself with making continual inroads into their country, carrying off or destroying every thing that fell in her way. Though she spared neither Europeans, nor blacks, who were subjects of the mock-monarchs set up by the Portuguese, yet the case of the former was peculiarly dreadful when they happened to be taken prisoners. They were either roasted

Angola.
33. Zingha's apostacy and horrid barbarity.

34. Her insurrections over the Giagas.

35. Her terrible ravages.

Angola. by a slow fire, or had their flesh cut off in pieces, and devoured before their faces, in the manner related by Mr Bruce of the Abyssinian oxen*. In this manner she infested the Portuguese territories for 28 years, scarce ever allowing them a moment's cessation of arms. Their mock-kings were often obliged to shelter themselves from her fury in an inaccessible rock called *Maopongo*; and they themselves could never hope to enjoy their dominions with any kind of peace so long as this furious queen continued alive. They in vain exhausted all their politics either to reduce her by force, or to mollify her by presents and fair offers. The one she rejected with disdain, and always found means to baffle the other. Nor would she hearken to any terms, unless they consented to resign all their conquests. The refusal of this demand was so commonly followed by some marks of her resentment, that it was with the utmost difficulty the Portuguese could prevail on any body to carry their proposals to her; and as for Zingha, she disdained to make any to them, except those of the hostile kind. The terror of her arms procured her a free passage wherever she directed her course; all the inhabitants of a province making no less haste to abandon, than she to invade it. Thus she continued to advance, till at length she was got so far as the small island of Dangii in the river Coanza. The Portuguese now found themselves under a necessity of raising an army of negroes, in order to drive her out of it. Accordingly they surrounded the island, and intrenched themselves along the banks on both sides of the river; but while they were busy at their work, Zingha attacked them with such advantage, that she killed and wounded several hundreds of the blacks, and some of the white men. Elated with this advantage, she was preparing for another attack; when she perceived, to her surprize, that the Portuguese had drawn their lines so close, and raised them to such a height, that they overlooked her whole camp, and could fire upon her naked soldiers as if they shot at a mark.— Thus great numbers of her men were cut off, particularly her chief officers. The queen, now perceiving the danger of her situation, amused the Portuguese with proposals of an accommodation; and having obtained a truce for three days, crossed the river in the dead of the night, and led her forces to the province of Oacco. The next morning, the Portuguese, seeing no human creature upon the island, began to apprehend some new stratagem; but, upon landing some of their troops, they perceived themselves over-reached, and deprived of the fairest opportunity they ever had of forcing her to surrender at discretion.

Zingha staid no longer in the province whither she had retired, than till she was assured that the Portuguese were retired from the Coanza; and then, crossing that river once more, marched directly towards the kingdom of Metamba, which had been invaded by some of the neighbouring princes. The speed with which she led her forces thither, and recruited her army with multitudes of Giagas, who were all emulous of fighting under her banner, quickly enabled her to recover some of her territories in that kingdom. Beginning now to think herself successful, she again attacked the Portuguese; but was defeated with great loss, so as to be obliged to send for fresh troops. To complete her misfortune, she received news that the Giaga Cas-

fangi had taken the advantage of her absence, to enter the kingdom of Metamba with a numerous army, had carried off the greatest part of the inhabitants, destroyed all the fruits of the earth, plundered the towns of all that was valuable, and set fire to the rest, leaving that kingdom in a manner desolate. To add to all this, her troops, exasperated at the loss of their wives, children, and goods, which were carried to the farthest corner of Benguela, were all on the point of revolting.

Notwithstanding these disasters, Zingha behaved with such resolution and address, that the Portuguese, who, according to character, had probably instigated the Giaga against her, were so much afraid of her joining with him in alliance against them, that they dispatched one Anthony Coglio, a learned priest and an excellent negociator, with Don Gaspar Borgia an eminent officer, under pretence of negotiating a peace between them, first to the Giaga, and afterwards to the queen. They met with a very civil reception from the first, who told them that he was very willing to live at peace with that princess, and even to let her enjoy the kingdom of Metamba, though he was the rightful heir to it, provided she would lay down her arms. This answer encouraged the priest to try whether he could prevail on him to embrace the Christian religion; but this was declined by the Giaga in such strong terms, that the priest thought proper to desist, and set out for Zingha's camp.

The ambassadors, at their first arrival, met with such a polite reception, as made them hope for success: but after she had heard their proposals, she assumed a haughty threatening tone; and told them, in the conclusion of her speech, "That it did not become her dignity to lay down her arms, till she had brought the war she had begun to an honourable conclusion; that as to the Giagas, whose sect she had embraced some years before, and who had furnished her with such a prodigious number of forces to fight in her defence, her honour and interest required that she should still keep them in her service, and under her protection: and lastly, that as to herself, she remembered, indeed, that she had formerly embraced Christianity; but that it was not now a proper season to propose her returning to it, and they ought to remember that they themselves were the cause of her abandoning it."

Borgia, perceiving that she was not to be wrought upon by religious motives, shifted the topic; and told her, that she had gained honour enough in war, and that it was now high time to think of granting peace and tranquillity to the subjects of two such powerful kingdoms, and accept of the favour and friendship of the king of Portugal, which was offered her by his viceroy. To this the queen made answer, that she was perfectly well acquainted with the valour and strength of the Portuguese, and should esteem it an honour to be allied to that monarch; but that she thought it just that their respective claims to the dominions which she justly inherited from her ancestors, and of which he had unjustly deprived her, should first of all be decided, either by the sword or by some equitable judges.

Borgia, vainly imagining that he had now obtained enough, set off immediately for Loanda San Paulo; but left the priest, on some pretence or other, to see whether, in the time of sickness, he could make any

Angola.
* See *Abyssinia*.

Angola.

38.

The Portuguese send an embassy to her.

39.

Their proposals rejected.

36.
Outwits the Portuguese.

37.
Her complicated misfortunes.

^{Angola.} impreffion on the inflexible mind of Zingha, who now laboured under a lingering difeafe. Coglio, however, found all his arts to no purpofe; and, upon the queen's recovery, ſhe recommenced the war with more fury than ever.

⁴⁰ Zingha's narrow eſcape. For ſome time hoſtilities were carried on with various ſucceſs; Zingha being ſometimes victorious and ſometimes defeated. In one attempt of the latter kind, before the fortrefs of Maſſangana, ſhe not only loſt a great number of men, but had her two ſiſters Cambi and Fungi taken priſoners, ſhe herſelf eſcaping with the utmoſt difficulty. Exaſperated by this loſs, ſhe led her troops into ſome of the beſt provinces of the Portugueſe, and reduced them to a mere wilderneſs. Still, however, ſhe had the mortification to find her loſſes vaſtly greater than what ſhe gained; and had now the additional miſfortune of loſing her ſiſter Fungi, who was put to death by the Portugueſe for treachery, and ſeeing her allies the Dutch totally expelled out of Angola.

⁴¹ Begins to relent; Zingha being thus oppreſſed with a complication of miſfortunes, and conſcious of the crimes ſhe had committed, began ſeriouſly to conſider whether ſuch a continued ſeries of diſaſters was not owing to the diſpleaſure of the God of the Chriſtians. To this opinion ſhe ſeemed to have inclined; and therefore began to treat with more lenity ſuch Chriſtians as fell into her hands, eſpecially if they happened to be prieſts or monks. To theſe ſhe now began to liſten with ſome attention; and ordered them, under ſevere penalties, to be treated with all poſſible reſpect; yet without loſing in the leaſt that invincible hatred ſhe had conceived againſt thoſe who had ſtripped her of her dominions, or dropping her reſolution never to make peace till ſhe had recovered them.

⁴² But ſtill reſiſts the artifices of the Portugueſe. The viceroy, Don Salvador Correa, who had driven out the Dutch, being apprized of the regard ſhown to the clergy by Queen Zingha, thought proper to ſend ſome capuchins to her, in hopes that they might now find her more tractable. But Zingha was ſtill proof againſt their utmoſt art; obſerving, however, that if they would conſent to reſtore what they had unjuſtly taken from her, ſhe would not only return to the Chriſtian religion, but encourage it to the utmoſt of her power.

The viceroy, being now afraid that Zingha might make an alliance againſt him with the king of Congo, firſt raiſed a powerful army, and then acquainted that monarch, that, if he deſigned to prevent the total ruin of his dominions, he muſt immediately make reparation for all the damage he had cauſed to the Portugueſe by his alliance with the Dutch. The fame of the Portugueſe valour ſo intimidated the king, that he ſubmitted to a treaty almoſt on the viceroy's own terms; and as ſoon as this treaty was concluded, Don Ruy Pegado, an old experienced officer, was diſpatched to Zingha, offering a firm and laſting alliance with her, provided ſhe renounced the Giagan ſect, and returned to the boſom of the church. To this embaſſy ſhe returned the old answer, namely, that the Portugueſe themſelves had been the occaſion of all that had happened; as they had not only ſtripped her of her hereditary dominions, but dared to proclaim one of her vaffals king of Angola; but, provided theſe dominions were reſtored, ſhe would immediately embrace Chriſtianity.

All this time the furious Queen Zingha went on with her ravages, notwithstanding the viceroy kept plying her with letters for near three years. At laſt he had recourſe to the artifice of taking advantage of the remorse for her crimes with which Zingha was ſometimes affected, in order to procure the peaceable enjoyment of his own ill-gotten conqueſts.

It is eaſy to ſee, that had this viceroy, or the prieſts he employed, really intended to convert Zingha to Chriſtianity, they ought to have ſo far ſet her an example, as at leaſt to abandon part of the countries of which they had robbed her: But, inſtead of this, they impiouſly made uſe of the ſacred name of our Saviour, in order to deter a poor ſavage African from recovering what juſtly belonged to her.

⁴⁴ She returns to Chriſtianity. Queen Zingha, at laſt, came to incline ſo much to return to the Chriſtian religion, that a general murder ran through her army. But having, by various artifices, reconciled the minds of her ſubjects to this event, ſhe explained her deſign in a ſet ſpeech; offering at the ſame time liberty to thoſe who choſe to abandon her on this account to go where they would; and ſuch was their attachment to her, that even in ſuch a ſudden and important change in her reſolutions they expreſſed no uneaſineſs, but on the contrary applauded her to the higheſt degree.

The Portugueſe, after having been harrasſed in a terrible manner for 28 years, and at laſt obliged to profane the name of their Saviour to procure a peace, began now freely to enjoy the fruits of their villany. A treaty was ſet on foot between the viceroy and Zingha; which, however, was not eaſily concluded. She demanded the releaſe of her ſiſter Cambi, whoſe Chriſtian name was Donna Barbara; and the Portugueſe demanded a ranſom of 200 ſlaves, or an equivalent in money. This Zingha did not well reliſh; and, being preſſed to a compliance, threatened them with a more furious war than any they had yet experienced. Upon this the viceroy was obliged to have recourſe to the uſual method of ſending prieſts to perſuade her to comply through motives of religion. Theſe hypocrites effected their purpoſe; and the ſlaves were ſent, as if Chriſtianity required the delivering up innocent people to thoſe who had no lawful authority over them: but not being able to conclude a laſting peace about the ceſſion of the Angolic provinces, they were forced to conclude a ſhort truce, and ſent back her ſiſter.

This princeſs was received by Zingha in a very affectionate manner: and, ſome time after, the queen, her mind being probably weakened through the infirmities of old age, not only was thoroughly reconciled to the Portugueſe, but looked upon them as her beſt friends. She encouraged the Chriſtian religion; had a church built in her capital; made ſeveral laws againſt Paganiſm; and, to encourage marriage, ſhe herſelf wedded a handſome young fellow in the 75th year of her age.

The Portugueſe now imagining they would gain their point, propoſed to her the following terms, as the baſis of a laſting treaty between the two nations.

1. "That they ſhould yield to her, as a preſent, ſome of the countries of which they had already robbed her."
2. That, in conſideration of the ſaid preſent, which ſhould in no ways be interpreted as an inveſtiture, the queen ſhould pay yearly a certain acknowledgement to the

Angola-
43
Their infamous conduct.

44
She returns to Chriſtianity.

45
Treaty with the Portugueſe propoſed.

46
The Portugueſe terms.

Angola. the king of Portugal, who should be at liberty to withdraw the said present whenever she failed of making the said acknowledgement. 3. That a free commerce should be opened between those two states, as well for slaves as for other merchandizes. 4. That the queen should molest none of the lords that were feudatory to the Portuguese, whatever damages and ravages they might have committed during the late wars between them. 5. That she should restore all the Portuguese slaves that had taken refuge in her dominions. 6. That she should deliver up the Giaga Colanda, who had revolted from the Portuguese, upon condition that his crime should go unpunished."

The queen, having now a thorough view of the deep-rooted villany of those with whom she had to do, conceived such displeasure against the Portuguese, that she fell sick. During this sickness, father Anthony, her chief confidant, and a creature of the viceroy, never left off soliciting her to make her peace with God, and to accept of the terms offered her by the Portuguese: but Zingha, though worn out with age and sickness, had still the good sense to perceive, that there was no connection between making her peace with God and complying with such infamous terms; and therefore gave the following answer, which, under such circumstances, shows a magnanimity scarce equalled in any age or in any country. 1. "That as to her conversion, as it was neither owing to any desire of obtaining a peace, or other worldly motives, but the Divine Grace by which she was recalled, she was resolved to persevere in it to her last breath. 2. That as to her going over to the Giagan sect, she had in a great measure been forced to it by the Portuguese viceroy. 3. That the king of Portugal would do a generous act in restoring some of her Angolic dominions; but it would be more so, were he to restore them all. 4. That as to her paying homage to him, neither her mind nor heart were base enough to consent to it; and that as she had refused the proposal while she lived among the Giagas, much more did she think herself above it now she was a Christian queen, and owed neither tribute nor homage to any but to the Supreme Power, from whom she had received both her being and her kingdom: That, nevertheless, if she could be convinced that there was any thing in her dominions that would be acceptable to his Portuguese majesty, she would voluntarily make him a present of it; and as to the rest of the articles, such was her desire of making a firm and lasting peace with them, that she should make no difficulty of consenting to them."

This answer was not altogether satisfactory to the viceroy; but the priest, finding it impossible to make any impression upon her mind, easily prevailed upon him to consent to the following terms. 1. "That the river Lucalla should be the boundary between the dominions of the Portuguese and of Queen Zingha. 2. That neither side should thenceforth give any reception to the fugitive slaves of the other, but send them back without any delay, together with the prisoners which had been taken during the last war. 3. That the queen should remain wholly free and exempt from all tribute and homage whatever, provided she agreed to the other articles."

48 The peace signed. These terms were at last signed by the queen and viceroy in the month of April 1657; and ratified by

the king of Portugal in the month of November the same year.—The only difficulty the queen had concerning this treaty was with regard to the Giaga Colanda: and the manner in which she extricated herself from it, with her subsequent behaviour, cannot fail to give us an high idea of the mental abilities of this African heroine.

This Giagan chief, weary of the Portuguese yoke, had retired from them, at the head of 1000 stout soldiers, and a much greater number of slaves, some leagues beyond the river Lucalla, and put himself under the queen's protection. This she readily granted, as he was very able to be serviceable to her in case the perfidious conduct of the Portuguese should oblige her to renew the war. She could not therefore but look upon it as unjust and dishonourable, to deliver up a brave chief who had devoted himself to her service, and whom she had taken under her special protection, to a nation with whose perfidy she was so well acquainted. To save her honour, therefore, some time before the ratification of the treaty, she sent privately for the Giaga, and acquainted him with the demand of the Portuguese; telling him, at the same time, that though she doubted not of the viceroy's keeping his word, and forgiving his offence, yet she advised him to go out of her dominions, and settle himself and his men in some distant country from the Portuguese frontiers; but forbade him, on pain of her highest displeasure, to commit the least outrage or hostility within their dominions.

The Giaga thanked her majesty, and seemed to acquiesce with her advice, but did not follow it. On the contrary, he had no sooner reached his fortress, than he set himself about fortifying it in such a manner as looked rather like defiance than defence; and, having gathered a considerable army, soon spread a general terror around him. Of this the Portuguese failed not to complain to the queen; who immediately marched against him, surpris'd and defeated his army; and he himself being killed in the action, his head was cut off and sent to the Portuguese.

This was among the last memorable actions performed by this famous queen; who, now finding herself unfit for the fatigues of war, contented herself (in 1658) with dispatching an old experienced general against a neighbouring prince who had invaded her territories. He proved no less successful than herself, and quickly forced the aggressor to submit to her terms. She now gave herself up to study the best method of propagating Christianity among her subjects; and for this purpose sent a solemn embassy to Rome, to pay homage to the Pope in her name, and to request a fresh supply of missionaries. To this letter she received an answer from his Holiness in 1662; and it was read in the church, that same year, in the most public and solemn manner. The day appointed was the 15th of July; on which she repaired to the church at the head of a numerous retinue, and having the letter hanging about her neck in a purse made of cloth of gold. The concourse was so great, that the church could not contain one half of the people, so that none were admitted but persons of rank. The father having finished the mass, read the letter at the altar in the Portuguese language; and the secretary interpreted it in that of the country. The queen, who had stood all the while it was reading, went towards

Angola. 50 Zingha's 1. honourable behaviour.

51 Defeats and kills the Giaga Colanda.

52 Encourages Christianity.

Angola.

the altar, and on her knees received it from the father: and having kissed it, and sworn afresh upon the gospel to continue in obedience to the church of Rome, kissed the letter again, put it into the purse, and returned to the palace amidst the shouts and acclamations of many thousands of her subjects. On that day she gave a magnificent treat to the Portuguese resident, and to all her court, in two great porticos, and she herself vouchsafed to eat after the European manner; that is, sitting on a stately elbow chair, with a high table before her, covered with the finest linen, and with dishes, plates, knives, and forks, all of silver gilt. She bestowed some largesses upon her chief officers, released a good number of slaves, and at night appeared at the head of her ladies of honour, both she and they dressed in the Amazonian manner. They performed a kind of combat, in which the queen, though upwards of eighty years of age, behaved with the great vigour and activity of a woman of thirty.

54
Zingha dies

Her life, however, was not lengthened in proportion to her vigour and activity: for in the month of September she was seized with an inflammation in her throat; which, in December, having seized her breast and lungs, she expired on the 17th of that month, and was succeeded by her sister Barbara.

55
Succeeded by her sister Barbara.

The deceased queen was buried with extraordinary pomp; and, out of regard to her, Barbara was inaugurated a second and third time, with the greatest pomp, and the most joyful acclamations.—She was a very zealous Christian, but wanted her sister's abilities, and had the misfortune of being in the decline of life, lame, and almost blind. Besides this, she had been married to a proud ill-natured husband, named Mona Zingha; who, though to her he owed all his fortune and advancement, being himself no more than the son

56
Cruelty of her husband Mona Zingha to her.

of a slave, used her with such cruelty, even in the late queen's life, that she was obliged to take refuge in the palace, from whence he had the insolence immediately to fetch her. This so exasperated queen Zingha, that she had well nigh ordered him to be cut in pieces before her face; but pardoned him at the request of father Anthony, who probably knew he was privy to some religious secrets which he might, in a case of such emergency, have disclosed. On Barbara's accession to the throne, however, he not only redoubled his cruelty to her, in hopes of getting the management of affairs entirely into his own hands, but invented accusations against Anthony himself, with a design to extirpate both him and his religion. He gave out, that the late queen had been poisoned by some favourite European dishes, with which brother Ignatio used to regale her during her last illness; and attributed his wife's lameness and blindness to some forceries or charms used by the convent against her. He had even persuaded, or rather forced, his queen to consent that some of the singhillos or priests should be brought to counter-charm her distemper.

57
He accuses Father Anthony.58
Who reprimands the Queen.

Father Anthony, far from being intimidated at the accusations brought against him, repaired immediately to the palace; where he boldly reprimanded the queen for giving ear to these jugglers, threatening at the same time to leave her dominions, and carry off with him all the crosses, and other religious utensils, from which alone they could have any benefit. The queen returned a very submissive answer; and promised to deliver up

the counter-charms which she at that time had upon her, before sunset; which she accordingly did, and sent them to the convent by the hands of her secretary. This so exasperated her husband, and all the Giagan sect, that they resolved upon the destruction of all the priests and Europeans, and even the queen herself. This, however, was found improper to be attempted; and Mona Zingha was so much chagrined at his disappointment, that he retired to his own estate; giving out, that he designed to meddle no more with state affairs; but, in reality, to concert measures for engrossing the sovereignty to himself, and to deprive his wife of her life and crown.

To accomplish his purpose, he sent a messenger to her, desiring her to repair to his house, where he had something of importance to communicate; but she declining the invitation by the advice of father Anthony, he found himself disappointed, and begged leave to retire to a neighbouring province, which was under his government. He was again disappointed, and forbid to stir out of the province of Metamba. The queen was, however, guilty of an error not long after, in sending Mona Zingha, at the head of an army, to quell a revolt on the frontiers. On his returning victorious, he thought himself strong enough to revive the ancient Giagan rites, and therefore ordered 100 slaves to be sacrificed to the manes of the deceased queen. Though the queen was immediately apprised of his intention, and dispatched a messenger expressly commanding him to desist; yet Mona, by distributing some presents, particularly some European wines, among the counsellors, effected his purpose with impunity. He did not forget to send some of this wine to father Anthony: but to prevent suspicion, presented him only with a small quantity, to be used, as he said, at the mass; adding, that if it proved agreeable, he would supply him with a larger quantity. The unsuspecting priest drank about two glasses of it; and in about a quarter of an hour was seized with violent convulsions in his bowels, and other symptoms of being poisoned. By proper assistance, however, he recovered: yet so far was he disabled by this dose, that he was obliged to abandon his mission.

The queen's infirmities in the mean time daily increasing, Mona Zingha was soon delivered from all further opposition on her part, by her death, which happened on the 24th of March 1666. Upon this, Mona Zingha made all possible haste to get himself elected king; and immediately renounced the Christian religion, raising a persecution at the same time against its professors. He even wrote to the Portuguese viceroy, acquainting him with his having renounced Christianity, which he had only embraced out of complaisance to his queen, and with his design to revive the Giagan rites. To show that he meant to be as good as his word, he ordered all the children under six years of age, that could be found, to be sacrificed in honour of their infernal deities. He also recalled the singhillos, and heaped many favours upon them; so that they became entirely devoted to his purposes. He likewise caused many of his subjects to be privately poisoned; and then gave out, that their unaccountable deaths were owing to their having abandoned the religion of their ancestors, and embraced Christianity; which he styled the religion of a parcel of famished strangers, who through their extreme misery, had been forced to leave their native country.

Angola.

59
Mona Zingha revives the Giagan rites;60
And poisons Father Anthony.61
The Queen dies.62
Cruelties of Mona Zingha.

Angola. try, and seek for a livelihood in the richest provinces of Africa.

By these and such like stratagems he almost entirely extirpated Christianity, and any appearances of civilization which had been introduced among his subjects. His career, however, was stopped by Don John the prince's Barbara's first husband, from whom she had been divorced on account of his having another wife. He soon compelled the usurper to fly into an island in the Coanza; but not having the precaution to reduce him entirely, Mona Zingha found means to retrieve his affairs, and at last defeated and killed Don John himself, by which he became master of the throne without any further opposition. He was no sooner re-established, than he began to pursue his butcheries with more fury than ever: when, on a sudden, Don Francisco, the son of Don John, appeared at the head of an army in opposition to the usurper; and in the first engagement Mona Zingha being defeated and killed, Don Francisco became sole master of the empire.

It is not known whether this prince kept to the terms of the alliance made by Queen Zingha with the Portuguese or not.—These, however, have preserved their conquests, and for some time they allowed the natives to choose a king for themselves, or rather they chose him for them, as we have already noticed. These kings enjoyed only a mere shadow of royalty; their whole grandeur consisting in being allowed to breed peacocks, and adorn themselves with their feathers, which was forbidden to their subjects under pain of perpetual slavery.—The last of these kings was named Ngola Sedesio, who, disliking an empty name of royalty, revolted from the Portuguese, and carried on a long war with them; but being at last defeated and killed, his head was cut off, salted, and sent to Lisbon in pickle. After this the Portuguese seem not to have thought it safe to trust their Angolic subjects even with the name of a king of their own, but have vested the power entirely in their viceroy; but as to the extent of his dominions, and how matters stand between him and that race of Angolic princes who have preserved their liberty, we are entirely in the dark.

When in its greatest splendor, the kingdom of Angola contained the 17 following provinces: Chessama, Sumbi, Benguela, Rimba, Sietta, High and Low Bemba, Temba, Oacco, Cabezzo, Lubolo, Loanda, Bengo, Danda, Mofiche, Higher and Lower Ilamba, Oracij, and Embacca. The provinces conquered by the Portuguese during the wars above mentioned were, Danda, Mofiche, Bengo, the Higher and Lower Ilamba, Oracij, Embacca, Benguela, Sietta, Cabezzo, Lubolo, and Oacco.

The principal rivers are those already mentioned, viz. the Danda and Coanza. The Coanza is large, deep, and rapid. It empties itself into the Atlantic ocean about Latitude 9° 20' S. twelve leagues south of Loando the capital of the kingdom. It is navigable for 150 miles, and abounds with variety of fish. It forms several islands, has some cataracts, and one in particular which bears its name. As for its source, and the length of ground it crosses from east to west before it comes to the Portuguese settlement, it is absolutely unknown, as well as the countries through which it runs. Its mouth, which runs between the capes Pal-
N° 21.

merino and Lego, is above a league wide; the northern shore is the deepest, and along which the vessels fail. The fall of this river into the ocean is so rapid, that the sea appears quite muddy for two or three leagues below it. Its mouth is not easily perceived from the open sea, by reason of an island quite covered with high trees which lies just before it. The two principal islands formed by this river are called *Maffander* and *Motchiamia*. The one is six leagues long, and about two miles broad: it is very fertile in maize, millet, and some other grains, which are reaped at three different seasons of the year. It produces likewise vast quantities of manhioc, a root, of which they make a coarse kind of meal, which serves instead of bread. Here also grow great numbers of palm and other fruit trees of various kinds. The island of Motchiamia is four or five miles long, and one in breadth, mostly plain, and producing variety of roots and herbs. It likewise abounds in cattle; and there were formerly five or six Portuguese families settled upon it, who drove a considerable trade in these commodities, and likewise in slaves.

Concerning the river Danda we know little or nothing: only, that though its mouth is not above 70 or 80 miles distant from that of the Coanza, yet their distance grows so considerably wider as you penetrate further into the inlands, as to be much above twice if not thrice that space; though how much, is not exactly known.

The manners, religion, and dress, &c. of the inhabitants, are much the same with the Congosee. See CONGO.

ANGOLA *Pea*, or *Pigeon-pea*. See CYTISUS.

ANGON, in the ancient military art, a kind of javelin used by the French. They darted it at a considerable distance. The iron head of this weapon resembled a flower-de-luce. It is the opinion of some writers, that the arms of France are not flowers-de-luce, but the iron point of the angon or javelin of the ancient French.

ANGOR, among ancient physicians, a concentration of the natural heat; the consequence of which is a pain of the head, palpitation, and sadness.

ANGOT, a province or kingdom of Abyssinia, formerly rich and fertile, but almost ruined by the Gallas, a wandering nation in the internal parts of Africa, who dispossessed the Abyssinian monarchs of all that was worth possessing.

ANGOULESME, a city of France, the capital of the duchy of Angoumois, and the see of a bishop. It is seated on the top of a hill, surrounded with rocks, at the foot of which runs the river Charante. The inhabitants are said to be about 8000, and to drive a considerable trade in paper, which is their manufacture. E. Long. 0. 10. N. Lat. 45. 39.

ANGOUMOIS, a province of France, bounded on the north by Poitou, on the east by Limoufin and March, on the south by Perigord, and on the west by Saintonge. Through this province run the rivers Touvre and Charante. This last is full of excellent fish; and though it often overflows its banks, it is so far from doing any damage, that it greatly enriches the soil. The Touvre is full of trouts. The air is generally warmer than at Paris, though the country is hilly. The
foil

Angola.

Angou-
mois.63
He is de-
feated and
killed.64
Low state of
the kings
set up by
the Portu-
guese.Division in-
to provinces

Rivers.

Angoura.
Angoy.

soil produces plenty of wheat, rye, oats, Spanish corn, saffron, grapes, and all sorts of fruits. Here are several iron mines, which yield a very good sort of iron.

ANGOURA, ANGORA, or ANGORI, a city of Asia, in Anatolia, formerly called *Ancyra*, and still full of remarkable antiquities, which are so many marks of its ancient magnificence. It is at present one of the best cities in Anatolia; its streets are full of pillars and old marbles, among which are some of porphyry and jasper. The greatest part of the pillars are smooth and cylindrical; some are channelled spirally; but the most singular are oval, with plate bands before and behind from the top to the bottom of the pedestal. The houses are now made of clay, which is sometimes intermixed with fine pieces of marble. The walls of the city are low, with very mean battlements. The masonry of the walls is intermixed with pillars, architraves, capitals, and other ancient fragments, especially that of the towers and gates. The castle of Angora has a triple inclosure; and the walls are of large pieces of white marble, and a stone much like porphyry.

The basha of Angora has about 30 purses income; and there are here about 300 janizaries, under the command of a fardar. The Turks are said to be 40,000, the Armenians 4000 or 5000, and the Greeks 600. The Armenians have seven churches, besides a monastery; and the Greeks two. They breed the finest goats in the world; and their hair, which is of a dazzling white, is almost as fine as silk, and nine inches in length: it is worked into very fine stuffs, particularly camblet. All the inhabitants are employed in this manufacture. Several large caravans pass through this city to different places. E. Long. 32. 5. N. Lat. 39. 30. See ANCYRA.

ANGOY, a kingdom of Loango in Africa, bounded on the north by Cacongo, and on the south by Congo; from the former of which it is separated by the river Cabinda, and from the latter by the river Zaire. It is but of small extent; being only a vassal province of Cacongo, till the man or prince, who had married a Portuguese's daughter, was persuaded by his father-in-law to make himself independent. This he effected at a favourable juncture, the king of Loango having but just before revolted from the king of Congo, and the king of Cacongo from the new king of Loango. The country is full of woods and thickets; and has no towns of any note, except one called Bomangoy, situated on the north banks of the Zaire, and not far from its mouth. Its chief port is Cabinda, called also Kabenda, or Cubenda, situated on the mouth of a river of the same name, about five leagues north of Cape Palmerino, on the north side of the Zaire's mouth. The bay is very commodious for trade, or wooding and watering along the shore. It is flat and marshy in some places; but ascends gradually about three miles inland, and then forms itself into a ridge of hills. On the ascent of these is situated a town belonging to the father-in-law of the king above mentioned, where he constantly kept a stock of wood ready cut, to sell to foreign ships at an easy rate. From these wood-piles, south-west along the bay, lie scattered a number of fishermens huts, on each side a small fresh-water river which falls into the bay; and thence all the water for ships is brought in casks to the mouth of the river, which is so shallow, that even at full flood it can only be entered by

VOL. II. Part I.

a yawl carrying a cask or two. The town stands on the round point of the bay looking to the westward; and the English have a factory on the south-west of the road.

The country round the bay is mostly barren; owing chiefly to the laziness of the inhabitants, which often occasions a scarcity of provisions. The wild beasts swarm so in the woods, that they destroy all the tame kinds; so there are no cattle bred here but hogs. From the woods in this country some monkeys have been brought away, which in shape and stature resembled the human species. Civet-cats abound here in great plenty, and parrots may be bought for three or four ordinary knives. The coasts abound so with oysters, that the sailors quickly load their boats with them; they being found lying in great heaps like small rocks. The natives follow the occupation of fishing more than any other. They fish both on the sea and in the rivers, making use of drag-nets, which have long canes fixed at equal distances, instead of corks, to show when any fish is caught. These nets are made of a peculiar kind of root, which, after being beaten, may be spun like hemp.

The dress of the inhabitants is the same with that of the Congoese. They allow polygamy, and the best beloved wife hath the command of the rest; but is no less liable to be turned out, if she proves unfaithful. The ladies of the blood-royal have the privilege of choosing their husbands out of any, even the meanest rank; and have even the power of life and death over them; as likewise over their paramours, if any of them are caught tripping: but the husbands are by no means intitled to expect the same fidelity from their royal ladies. Women of the lower rank are obliged, when they receive a stranger, to admit them for a night or two into their embraces. This obliged the missionaries, who travelled through this country, to give notice of their approach to any of their houses, that none of the female sex might enter within their doors.—Their religion consists chiefly in a variety of superstitious customs; such as powdering their public and domestic idols with the dust of a kind of red wood, on the first day of the moon, and paying a kind of worship to that planet. If, on that night, it happens to shine clear and bright, they cry out, "Thus may I renew my life as thou dost;" but if the air is cloudy, they imagine the moon hath lost her virtue, and pay her no respect. We do not hear of their offering any sacrifices to their idols; though they commonly consult them about the success of their enterprises, thefts, or such like. The king of Congo still styles himself sovereign of Angoy; but the king of this little state pays neither tribute nor homage to any foreign power.

ANGRA, a city of Tercera, one of the Azores; the capital, not only of that island, but of all the rest, and the residence of the governor. It is seated on the south side, near the middle of the longest diameter of the island, on the edge of the sea. The harbour is the only tolerable one in the whole island, being equally secured against storms and the efforts of an enemy. It is of the form of a crescent; the extremities of which are defended by two high rocks, that run so far into the sea as to render the entrance narrow, and easily covered by the batteries on each side. From this harbour the town is said to derive its name, the

Angoy.
Angra.

Angra
||
Anguilla.

word *Angra* signifying a creek, bay, or station for shipping; and this is the only convenient one among all the Azores. The opening of the port is from the east to the south-west; and, according to Frezier, it is not above four cables-length in breadth, and not two of good bottom. Here ships may ride in great safety during the summer; but as soon as the winter begins, the storms are so furious, that the only safety for shipping is the putting to sea with all possible expedition. Happily, however, these storms are preceded by infallible signs, with which experience has made the inhabitants perfectly well acquainted. On these occasions the Pico, a high mountain in another of the Azores, is overcast with thick clouds, and grows exceedingly dark; but what they look upon as the most certain sign, is the fluttering and chirping of flocks of birds round the city for some days before the storm begins.

The town is well built and populous, is the see of a bishop, under the jurisdiction of the archbishop of Lisbon. It hath five parishes, a cathedral, four monasteries, as many nunneries, besides an inquisition and bishop's court, which extends its jurisdiction over all the Azores, Flores, and Corvo. It is surrounded by a good wall, a dry ditch of great depth and breadth, and defended by a strong castle, rendered famous by the imprisonment of king Alphonso by his brother Peter in 1668. Though most of the public and private buildings have a good appearance externally, they are but indifferently furnished within; but for this poverty the Portuguese excuse themselves, by saying, that too much furniture would prove inconvenient in so warm a climate.

At Angra are kept the royal magazines for anchors, cables, sails, and other stores for the royal navy, or occasionally for merchantmen in great distress. All maritime affairs are under the inspection of an officer called *Desembargador*, who hath subordinate officers and pilots for conducting ships into the harbour, or to proper watering-places. The English, French, and Dutch, have each a consul residing here, though the commerce of any of these nations with the Azores is very inconsiderable.

ANGRIVARII, (Tacitus); a people of Germany, situated between the Weser and the Ems, and eastward reaching beyond the Weser, as far as the Cherusci, on which side they raised a rampart (Tacitus); to the south, having the Tubantes on the Ems, and on the Weser where it bends to the forest Bacemis; to the west, the Ems and the confines of the Brueteri; and to the north, the territory of the Angrivarii lay between the Chamavi and Ansibarii. Ptolemy places them between the Cauchi and Suevi or Catti. Supposed now to contain a part of the county of Schaumburg, the half of the bishopric or principality of Minden: to the south, the greatest part of the bishopric of Osnabrug, the north part of the county of Teclenburg, and a part of the county of Ravenberg. A trace of the name of the people still remains in the appellation *Engern*, a small town in the county of Ravenberg.

ANGUILLA, one of the West-India or Carribee islands, lying in about 15° N. Lat. It has its name from its snake-like form; and is about ten leagues in length and three in breadth. It was first discovered by the English in 1650, when it was filled with alligators and other noxious animals; but they, finding the soil

fruitful, and proper for raising tobacco and corn, settled a colony on it, and imported live cattle, which have since multiplied exceedingly. But the colony not being settled under any public encouragement, each planter laboured for himself, and the island became a prey to every rapacious invader, which disheartened the inhabitants so much, that all industry was lost among them. Their chief suffering was from a party of wild Irish, who landed here after the Revolution, and treated them worse than any of the French pirates who had attacked them before. The people of Barbadoes, and other English Carribees, knowing the value of the soil, several of them removed to Anguilla, where they remained for many years, and even carried on a profitable trade, though without any government, either civil or ecclesiastical. In 1745, their militia, though not exceeding 100 men, defended a breast-work against 1000 French who came to attack them; and at last obliged them to retire with the loss of 150 men, besides carrying off some of their arms and colours as trophies of their victory. Since that time the inhabitants have subsisted mostly by farming; though they still plant sugar, and the island is said to be capable of great improvements.

ANGUINA. See TRICOSANTHES.

ANGUILLIFORM, an appellation given by zoologists, not only to the different species of eels, but to other animals resembling them in shape.

ANGUINUM OVUM, a fabulous kind of egg, said to be produced by the saliva of a cluster of serpents, and possessed of certain magical virtues. The superstition in respect to these was very prevalent among the ancient Britons; and there still remains a strong tradition of it in Wales. The account Pliny * gives of it * Lib. xix. is as follows: "Præterea est ovorum genus in magna c. 3. Galliarum fama, omnium Græcis. Angues innumeriestate convoluti, salivæ faucium corporumque spumis artificii complexu glomerantur; anguinum appellatur. Druidæ sibilis id dicunt in sublime jactari: sagoque oportere intercipi, ne tellurem attingat: donec raptorem equo: serpentes enim insequi, donec arceantur amnis alicujus interventu." — Of which the following may serve as a translation: (from *Mason's Caractacus*; the person speaking, a Druid.)

But tell me yet
From the grot of charms and spells,
Where our matron sister dwells,
Brennus, has thy holy hand
Safely brought the Druid wand,
And the potent *Adder-stone*,
Gender'd 'fore the autumnal moon?
When, in undulating twine,
The foaming snakes prolific join;
When they hiss, and when they bear
Their wond'rous egg aloof in air:
'Thence before to earth it fall,
The *Druid* in his hallow'd pall,
Receives the prize,
And instant flies,
Follow'd by the evenenm'd brood,
'Till he crosses the crystal flood.

This wondrous egg seems to be nothing more than a bead of glass, used by the Druids as a charm to impose on the vulgar, whom they taught to believe, that the possessor would be fortunate in all his attempts, and that it would gain him the favour of the great.

Our

Anguina
||
Anguinum.

Anguis.

Our modern Druidesses (says Mr Pennant, from whom we extract) give much the same account of the *ovum anguinum*, *glain neidr*, as the Welsh call it, or the *adder-gem*, as the Roman philosopher does; but seem not to have so exalted an opinion of its powers, using it only to assist children in cutting their teeth, or to cure the chincough, or to drive away an ague.

These beads are of a very rich blue colour; some plain, others streaked. For their figure, see Plate XXXII. fig. 22. n^o 1, 2, 3.

ANGUIS, or SNAKE, in zoology, a genus belonging to the order of amphibia serpentes. The characters of the anguis are these: They are squamous or scaly in the belly and under the tail; without any scuta*. There are 15 species of the anguis, viz.

1. The eryx, a native of Britain and likewise of America, is about a span in length, and about the thickness of a man's finger. One from Aberdeenshire, described by Mr Pennant, was 15 inches long; tongue broad and forked; nostrils small, round, and placed near the tip of the nose; eyes lodged in oblong fissures above the angle of the mouth; belly of a bluish lead colour, marked with small white spots irregularly disposed: The rest of the body of a greyish brown, with three longitudinal dusky lines; one extending from the head along the back to the point of the tail; the others broader, and extending the whole length of the sides. It was entirely covered with small scales; largest on the upper part of the head. 2. The fragilis, blind-worm, or slow-worm, grows to about a foot in length, and to the thickness of a man's little finger: the irides are red; the head is small; the neck still more slender; from that part the body grows suddenly, and continues of an equal bulk to the tail, which ends quite blunt. The colour of the back is cinerous, marked with very small lines composed of minute black specks: the sides are of a reddish cast; the belly dusky; both marked like the back. The tongue is broad and forked; the teeth are minute, but numerous; the scales small. The motion of this serpent is slow, from which, and from the smallness of the eyes, are derived its name. It resembles the viper in the manner of producing its young, which are put forth alive. It is frequent with us in gardens and pastures, where it lives principally under ground feeding on worms. Like others of the genus, they lie torpid during winter, and are sometimes found in vast quantities twisted together. 3. The ventralis, or glass-snake of Catesby, has 127 squamæ on the belly, and 223 on the tail. The head is very small, and the tongue of a singular form. The upper part of the body is of a colour blended brown and green, most regularly and elegantly spotted with yellow, the undermost part of which is brightest. The skin is very smooth; and shining with small scales, more closely connected, and of a different structure from those of other serpents. A small blow with a stick will cause the body to separate, not only at the place struck, but at two or three other places, the muscles being articulated in a singular manner quite through to the vertebra. They appear earlier in the spring than any other serpent, and are numerous in the sandy woods of Virginia and Carolina. They are generally said to be harmless. 4. The jaculus, or dart-snake, is about three hand-breadths long, and about the thickness of one's little finger. Its colour is a milky grey on the back, varie-

gated with small black spots like so many eyes; and on the belly it is perfectly white. The neck is wholly black; and from that two milk-white streaks run all the way along the back to the tail: the black spots also are each surrounded with a small circle of white. It has its name from its vibrating its body in the manner of a dart. It is a native of Egypt, Libya, and the islands of the Mediterranean. 5. The quadrupes: The body of this species is cylindrical, with 14 or 15 longitudinal ash-coloured streaks; the teeth are extremely small; it has no ears: the feet are at a great distance from each other, very short, with five toes and small nails; but the toes are so minute, that they can hardly be numbered: It is a native of Java. 6. The bipes, is a native of the Indies; it has two short feet, with two toes, near the anus. In every scale of the bipes there is a brown point. 7. The meleagris, is likewise a native of the Indies; it has small teeth, but no ears. This species has a great resemblance to the former. 8. The colubrina, an inhabitant of Egypt, is beautifully variegated with pale and yellow colours. 9. The maculata, a native of America, is yellow, and interspersed with ash-coloured lines on the back: the head is small in proportion to the body. 10. The reticulata, a native of America, has brownish scales, with a white margin. 11. The cerastes, with 200 squamæ on the belly and 15 on the tail, is a native of Egypt. 12. The lumbricalis, a native of America, has 230 squamæ on the belly and 7 on the tail; its colour is a yellowish white. 13. The platura: The head is oblong and without teeth; the body is about a foot and a half long, black above and white below; the tail is about one-ninth of the length of the animal, much compressed or flattened, and variegated with black and white; the scales are roundish, small, not imbricated, but they cannot be numbered. 14. The laticauda, a native of Surinam: the tail is compressed, acute, pale, with brownish belts. 15. The scytale, a native of the Indies, with 220 squamæ on the belly and 13 on the tail. The head is small and oval, and the eyes are little: the body is cylindrical, about a foot and a half long, covered with oval obtuse scales: the tail is thick and obtuse like the head; its colour is white, interspersed with brownish rings; the margins of the scales are of an iron colour; and the top of the head is blue.—According to Linnæus, none of this genus are poisonous.

ANGURIA, the WATER MELON: A genus of the diandria order, belonging to the monœcia class of plants; and in the natural method ranking under the 34th order, *Cucurbitaceæ*. The essential characters are these: The male calyx is quinquefid, and the corolla quinquepetalous: The female calyx and corolla the same: The pericarpium is a pome beneath, with two cells: The seeds are numerous.

Species. Of this genus, Linnæus reckons three species, the trilobata, pedata, and trifoliata; but only one is known in this country, by the name of *Citrus*. The fruit is cultivated in Spain, Portugal, Italy, and other warm countries of Europe; as also in Africa, Asia, and America; where it is esteemed on account of its wholesome cooling quality; but in Britain it is held in little estimation.

Culture. To have this fruit good, some seeds must be procured of three or four years old; new seeds being apt to produce vigorous plants, which are seldom

Anguis.
Anguria.* See Plates
XV. and
XXIX.

Angus
||
Anhalt.

so fruitful as those of a moderate strength. These are to be sown in the hot-bed for early cucumbers. Some new dung is to be prepared in the beginning of February, which should be thrown into a heap to heat, as is practised for early cucumbers. The bed is then to be made in the same manner as for the musk-melon, covering the dung about five inches thick with loamy earth; but as these plants require much more room than either cucumbers or common melons, there should be but one plant put into a three-light frame. A hill of the same loamy earth should therefore be raised a foot and a half high, in the middle light of each frame; into which, when the bed is of a proper temper for heat, the plants should be carefully planted, observing to water and shade them until they have taken good root. As to other particulars, their management differs very little from that of the musk-melon: only they must frequently have fresh air admitted to them; and, when the nights are cold, the glasses must be covered with mats to keep the beds warm.

ANGUS, a district of the county of FORFAR in Scotland. It was a carldom belonging to the Douglases, now extinct.

ANGUSTICLAVIA, in Roman antiquity, a tunica embroidered with little purple studs. It was worn by the Roman knights, as the laticlavia was by the senators.

ANHALT, an island of Denmark, in North Jutland, lying in the Categut, eight miles from the coast of Jutland, ten from Zealand, and seven from Holland. It is dangerous for seamen, for which reason there is a light-house.

ANHALT, a principality of Germany, in the circle of Upper Saxony, is a long narrow tract, situated for the most part betwixt the rivers Elbe and Saal, about 90 miles in length from east to west, but of unequal breadth, the greatest being on the east side, which is but 35 miles. The house of Anhalt, from whence the electors of Saxony and Brandenburg are said to derive their original, is a very ancient and honourable family. The best genealogists deduce their origin from Berenthobaldus, who made war upon the Thuringians in the sixth century: it has produced many princes who make a great figure in the German history. Joachim Ernest, who died in 1586, left five sons, who divided the principality among them. All of them having children, and being of equal authority, they unanimously agreed to submit to the eldest of the family, who has the supreme government, which is *Anhalt-Desſau*. The others are, *Anhalt-Bernburg*, *Anhalt-Schaumburg*, *Anhalt-Coethen*, and *Anhalt-Zerbſt*. The Saxons acknowledge that the inhabitants of these little independent sovereignties live in the land of milk and honey. These petty princes possess lands sufficient for their expences, the revenues being reckoned about half a million of dollars. The tax on lands is four *per cent.* which, rating them at 20 years purchase, is not quite one shilling in the pound. Upon an emergency the subjects are able to raise half a million extraordinary. The towns in these little states are not so numerous in proportion to the extent of country as in Saxony, but better peopled. It is bounded on the S. by the county of Mansfield, on the W. by the duchy of Halberstadt, on the E. by the duchy of Saxony, and on the N. by the duchy of Magdeburg. It abounds in corn, and is

watered by the Salde and Mulda; its principal trade is in beer.

ANHELATIO, or ANHELITUS, among physicians, a shortness of breath.

ANIAN, the name of a strait formerly supposed to lie between the north-east of Asia and the north-west of America; but now found to exist only in imagination.

ANIAN is also the name of a barren sandy desert lying on the east coast of Africa. It is so excessively hot and otherwise inhospitable, that it contains but very few inhabitants, except some wandering Arabs who live in camps.

ANIELLO, or MASSANIELLO. See History of NAPLES.

ANJENGO, a small town and factory, with a fort, on the coast of Malabar, in the peninsula on this side the Ganges, belonging to the East-India Company. The fort is small, but neat and strong; it is a square with four bastions, having eight guns mounted on each, carrying a ball of 18 pounds. Two of these bastions face the sea, the other two the country. Besides these, there is a line of 18 or 20 guns pointing towards the sea, of 18 and 24 pounders. About a pistol-shot from the back of the fort runs a river, which, besides being a security to the factory, adds much to the agreeable situation of the place. This river has its source in some distant mountains; and, descending in a course from the north and east, it afterwards turns in several pleasing meanders so far to the west as to wash the bottom of our factory's garden, and at last winding to the south, it empties itself into the sea. Several beautiful small islands too, which are washed by its current, diversify the scenery, and greatly heighten the beauty of the prospect. This settlement supplies our East-India Company with pepper; and its situation is also very convenient for giving proper intelligence to our ships touching here from Europe, or from any part of India. E. Long. 76. 1. N. Lat. 7. 0.

ANIL, in botany, a synonyme of a species of indigofera. See INDIGOFERA.

ANIMA, among divines and naturalists, denotes the soul, or principle of life, in animals. See SOUL.

ANIMA, among chemists, denotes the volatile or spirituous parts of bodies.

ANIMA *Hepatis*, is a name by which some call *sal martis* or *salt of iron*, on account of its supposed efficacy in diseases of the liver.

ANIMA *Mundi*, a certain pure ethereal substance or spirit, diffused, according to many of the ancient philosophers, through the mass of the world, informing, actuating, and uniting the divers parts thereof into one great, perfect, organical, and vital body or animal. Plato treats at large of the $\psi\upsilon\chi\eta\ \tau\upsilon\ \kappa\omicron\sigma\mu\upsilon$, in his *Timæus*; and is even supposed to be the author of the *dogma*; yet are interpreters much at a loss about his meaning. Aristotle, however, taking it in the common and obvious sense, strenuously opposes it. The modern Platonists explain their master's *anima mundi* by a certain universal ethereal spirit, which in the heavens exists perfectly pure, as retaining its proper nature; but on earth pervading elementary bodies, and intimately mixing with all the minute atoms thereof, it assumes somewhat of their nature, and becomes of a peculiar kind.—So the poet:

Spiritus

*Spiritus intus alit, totaque infusa per artus
Mens agitat molem, et magno se corpore miscet.*

Anima
||
Animal.

They add, that this *anima mundi*, which more immediately resides in the celestial regions as its proper seat, moves and governs the heavens in such manner, as that the heavens themselves first received their existence from the fecundity of the same spirit: for that this *anima*, being the primary source of life, every where breathed a spirit like itself, by virtue whereof various kinds of things were framed conformable to the divine ideas.

ANIMA Saturni, a white powder obtained by pouring distilled vinegar on litharge, of considerable use in enamelling. See ENAMEL.

ANIMADVERSION, in matters of literature, is used to signify, sometimes correction, sometimes remarks upon a book, &c. and sometimes a serious consideration upon any point.

ANIMAL, in natural history, an organized and living body, which is also endowed with sensation: thus, minerals are said to grow or increase, plants to grow and live, but animals alone to have sensation.

It is this property of sensation alone that can be deemed the essential characteristic of an animal; and by which the animal and vegetable kingdoms seem to be so essentially separated, that we cannot even imagine the least approximation of the one to the other. Those naturalists, indeed, who have supposed the distinction between animals and vegetables to consist in any thing else than what we have already mentioned, have found themselves greatly embarrassed; and have generally agreed, that it was extremely difficult, if not impossible, to settle the boundaries between the animal and vegetable kingdoms. But this difficulty will be easily seen to arise from their taking the characteristic marks of the animal kingdom, from something that was evidently common to both. Thus Boerhaave attempted to distinguish an animal from a vegetable, by the former having a mouth, which the latter has not: but here, as the mouth of an animal is only the instrument by which nourishment is conveyed to its body, it is evident that this can be no essential distinction, because vegetables also require nourishment, and have instruments proper for conveying it into their bodies; and where the end is the same, a difference in the means can never be essential. The fixing the difference in an animal's having a gula, stomach, and intestines, as is done by Dr Tyson, is as little to the purpose.

The power of moving from one place to another, hath by many been thought to constitute their difference; and indeed, in most cases, it is the obvious mark by which we distinguish an animal from a vegetable: but Lord Kames hath given several very curious instances of the locomotive power of plants; some of which, as he says, would do honour to an animal.—“ Upon the slightest touch, the sensitive plant shrinks back and folds up its leaves, similar to a snail; which on the slightest touch retires within its shell. A new species of the sensitive plant hath been lately discovered. See DIOMÆA. If a fly perch upon one of its flower-leaves, it closes instantly, and crushes the insect to death. There is not an article in botany more admirable than a contrivance, visible in many plants, to take advantage of good weather, and to protect themselves against bad. They open and close their flowers and leaves in

different circumstances: some close before sunset, some after: some open to receive rain, some close to avoid it. The petals of many flowers expand in the sun; but contract at night, or on the approach of rain. After the seeds are fecundated, the petals no longer contract. All the trefoils may serve as a barometer to the husbandman; they always contract their leaves on an impending storm. Some plants follow the sun, others turn from it. Many plants, on the sun's recess, vary the position of their leaves, which is styled the *sleep of plants*. A singular plant † was lately discovered in Bengal. Its leaves are in continual motion all day long; but when night approaches, they fall down from an erect posture to rest.

Animal.

† A species of the *Hedyfarum*. See that article.

“ A plant has a power of directing its roots for procuring food. The red whortle-berry, a low evergreen plant, grows naturally on the tops of our highest hills, among stones and gravel. This shrub was planted in an edging to a rich border, under a fruit-wall. In two or three years, it over-ran the adjoining deep-laid gravel-walk; and seemed to fly from the border, in which not a single runner appeared. An effort to come at food in a bad situation, is extremely remarkable in the following instance. Among the ruins of Newabbey, formerly a monastery in Galloway, there grows on the top of a wall a plane-tree about 20 feet high. Straitened for nourishment in that barren situation, it several years ago directed roots down the side of the wall, till they reached the ground ten feet below; and now the nourishment it afforded to those roots during the time of their descending is amply repaid, having every year since that time made vigorous shoots. From the top of the wall to the surface of the earth, these roots have not thrown out a single fibre; but are now united in a single root.

“ Plants, when forced from their natural position, are endowed with a power to restore themselves. A hop-plant, twisting round a stick, directs its course from south to west, as the sun does. Untwist it, and tie it in the opposite direction: it dies. Leave it loose in the wrong direction: it recovers its natural direction in a single night. Twist a branch of a tree so as to invert its leaves, and fix it in that position: if left in any degree loose, it untwists itself gradually, till the leaves be restored to their natural position. What better can an animal do for its welfare? A root of a tree meeting with a ditch in its progress, is laid open to the air. What follows? It alters its course like a rational being, dips into the ground, surrounds the ditch, rises on the opposite side to its wonted distance from the surface, and then proceeds in its original direction. Lay a wet sponge near a root laid open to the air; the root will direct its course to the sponge. Change the place of the sponge; the root varies its direction. Thrust a pole into the ground at a moderate distance from a scendant plant: the plant directs its course to the pole, lays hold of it, and rises on it to its natural height. A honeysuckle proceeds in its course, till it be too long for supporting its weight; and then strengthens itself by shooting into a spiral. If it meet with another plant of the same kind, they coalesce for mutual support; the one screwing to the right, the other to the left. If a honeysuckle twig meets with a dead branch, it sews from the right to the left. The claspers of briony shoot into a spiral, and lay hold of whatever comes in their way-

for.

Animal. for support. If, after completing a spiral of three rounds, they meet with nothing, they try again by altering their course."—

By comparing these and other instances of seeming voluntary motion in plants, with that share of life where-with some of the inferior kinds of animals are endowed, we can scarce hesitate at ascribing the superiority to the former; that is, putting sensation out of the question. Muscles, for instance, are fixed to one place as much as plants are; nor have they any power of motion, besides that of opening and shutting their shells: and in this respect they have no superiority over the motion of the sensitive plant; nor doth their action discover more sagacity, or even so much, as the roots of the plane-tree mentioned by Lord Kames.

Mr Buffon, who seems to be desirous of confounding the animal and vegetable kingdoms, denies sensation to be any essential distinction. "Sensation (says he) more essentially distinguishes animals from vegetables: but sensation is a complex idea, and requires some explication. For if sensation implied no more than motion consequent upon a stroke or an impulse, the sensitive plant enjoys this power. But if, by sensation, we mean the faculty of perceiving and comparing ideas, it is uncertain whether brute animals are endowed with it. If it should be allowed to dogs, elephants, &c. whose actions seem to proceed from motives similar to those by which men are actuated, it must be denied to many species of animals, particularly to those which appear not to possess the faculty of progressive motion. If the sensation of an oyster, for example, differed only in degree from that of a dog; why do we not ascribe the same sensation to vegetables, though in a degree still inferior? This distinction, therefore, between the animal and vegetable, is neither sufficiently general nor determined.

"From this investigation, we are led to conclude, that there is no absolute and essential distinction between the animal and vegetable kingdoms; but that nature proceeds, by imperceptible degrees, from the most perfect to the most imperfect animal, and from that to the vegetables; and the fresh-water polypus may be regarded as the last of animals and the first of plants."

It were to be wished, that philosophers would on some occasions consider, that a subject may be dark as well on account of their inability to see, as when it really affords no light. Our author boldly concludes, that there is no essential difference between a plant and an animal, because we ascribe sensation to an oyster, and none to the sensitive plant; but we ought to remember, that though we cannot perceive a distinction, it may nevertheless exist. Before Mr Buffon, therefore, had concluded in this manner, he ought to have proved that some vegetables were endowed with sensation.

It is no doubt, however, as much incumbent on those who take the contrary side of the question, to prove that vegetables are not endowed with sensation, as it was incumbent on Mr Buffon to have proved that they are. But a little attention will show us, that the difficulty here proceeds entirely from our inability to see the principle of sensation. We perceive this principle in ourselves, but no man can perceive it in another. Why then does every individual of mankind conclude, that his neighbour has the same sensations with himself? It can only be from analogy. Every man perceives his

neighbour formed in a manner similar to himself; he acts in a similar manner on similar occasions, &c. Just so it is with brute animals. It is no more doubtful that they have sensations, than that we have them ourselves. If a man is wounded with a knife, for instance, he expresses a sense of pain, and endeavours to avoid a repetition of the injury. Wound a dog in the same manner, he will also express a sense of pain; and, if you offer to strike him again, will endeavour to escape, before he feels the stroke. To conclude here, that the action of the dog proceeded from a principle different from that of the man, would be absurd and unphilosophical to the last degree.

We must further take notice, that there are sensations essentially distinct from one another; and in proportion as an animal is endowed with more or fewer of these different species, it is more or less perfect as an animal: but, as long as one of them remains, it makes not the least approach to the vegetable kingdom; and, when they are all taken away, is so far from becoming a vegetable, that it is only a mass of dead matter. The senses of a perfect animal, for instance, are five in number. Take away one of them, suppose sight, he becomes then a less perfect animal; but is as unlike a vegetable as before. Suppose him next deprived of hearing, his resemblance to a vegetable would be as little as before; because a vegetable can neither feel, taste, nor smell; and we suppose him still to enjoy these three senses. Let us, lastly, suppose him endowed only with the sense of feeling, which, however, seems to include that of taste, and he is no more a vegetable than formerly, but only an imperfect animal. If this sense is then taken away, we connect him, not with the vegetable kingdom, but with what Mr Buffon calls *brute-matter*. It is to this kingdom, and not to the vegetable, that animals plainly approximate as they descend. Indeed, to suppose an approximation between the vegetable and animal kingdoms, is very absurd: for, at that rate, the most imperfect animal ought to be the most perfect plant; but we observe no such thing. All animals, from the highest to the lowest, are possessed of vegetable life; and that, as far as we can perceive, in an equal degree, whether the animal life is perfect or imperfect: nor doth there seem to be the smallest connection between the highest degree of vegetation and the lowest degree of sensation. Though all animals, therefore, are possessed of vegetable life, these two seem to be as perfectly distinct and incommensurate to one another as any two things we can possibly imagine.

The power of vegetation, for instance, is as perfect in an onion or leek, as in a dog, an elephant, or a man: and yet, though you threaten a leek or an onion ever so much, it pays no regard to your words, as a dog would do; nor, though you wound it, does it avoid a second stroke. It is this principle of self-preservation in all animals, which, being the most powerful one in their nature, is generally taken, and with very good reason, as the true characteristic of animal life. This principle is undoubtedly a consequence of sensation; and as it is never observed to take place in vegetables, we have a right to say that the foundation of it, namely sensation, belongs not to them. There is no animal, which makes any motion in consequence of external impulse where danger is threatened, but what puts itself in a posture of defence; but no vegetable what-

Animal.

ever

Animal. ever does so. A muscle, when it is touched, immediately shuts its shell; and as this action puts it in a state of defence, we conclude that it proceeded from the principle of self-preservation. When the sensitive plant contracts from a touch, it is no more in a state of defence than before; for whatever would have destroyed it in its expanded state, will also do it in its contracted state. We conclude, therefore, that the motion of the sensitive plant proceeds only from a certain property called by physicians *irritability*; and which, though our bodies possess it in an eminent degree, is a characteristic neither of animal nor vegetable life, but belongs to us in common with brute-matter. It is certain, that an electrified silk-thread shows a much greater variety of motions than any sensitive plant. If a bit of silk-thread is dropt on an electrified metal-plate, it immediately erects itself; spreads out the small fibres like arms; and, if not detained, will fly off. If a finger is brought near it, the thread seems greedily to catch at it. If a candle approaches, it claps close to the plate, as if afraid of it.—Why do we not conclude that the thread in this case is really afraid of the candle? For this plain reason, That its seeming flight is not to get away from the candle, but to get towards the electrified metal; and, if allowed to remain there, will suffer itself to be burnt without offering to stir.—The sensitive plant, in like manner, after it has contracted, will suffer itself to be cut in pieces, without making the least effort to escape. The case is not so with the meanest animal. An hedge-hog, when alarmed, draws its body together, and expands its prickles, thereby putting itself in a posture of defence. Throw it into water, and the same principle of self-preservation prompts it to expand its body and swim. A snail, when touched, withdraws itself into its shell; but if a little quicklime is sprinkled upon it, so that its shell is no longer a place of safety, it is thrown into agonies, and endeavours to avail itself of its locomotive power in order to escape the danger. In muscles and oysters, indeed, we cannot observe this principle of self-preservation so strongly, as nature has deprived them of the power of progressive motion: but, as we observe them constantly to use the means which nature has given them for self-preservation, we can have no reason to think that they are destitute of that principle upon which it is founded.

But there is no need of arguments drawn from the inferior creation. We ourselves are possessed both of the animal and vegetable life, and certainly must know whether there is any connection between vegetation and sensation or not.—We are conscious that we exist; that we hear, see, &c.: but of our vegetation we are absolutely unconscious. We feel a pleasure, for instance, in gratifying the calls of hunger and thirst; but of the process by which our aliment is formed into chyle, the chyle mixed with the blood, the circulation of that fluid, and the separation of all the humours from it, we are altogether ignorant. If we, then, who are more perfect than other vegetables, are utterly insensible of our own vegetable life, why should we imagine that the less perfect vegetables are sensible of it?

To illustrate our reasoning here by an example.—The direction of the roots of the plane-tree mentioned by Lord Kames, shows as much sagacity, if we are to look only to the outward action, as can be observed in any motion of the most perfect animal whatever; ne-

vertheless, we have not the least suspicion, either that the tree saw the ground at a distance, or that it was informed of its being there by the rest of its roots. If a wound is made in the body of a man, and a loss of substance is to be repaired, the same sagacity will be observed in the arrangement of the fibres, not only as if they were animated, but they will dispose of themselves seemingly with a degree of wisdom far superior to what we have any idea of; yet this is done without our having the least knowledge either how it is done, or of its being done at all. We have therefore in ourselves a demonstration, that vegetable life acts without knowing what it does: and if vegetables are ignorant of their most sagacious actions, why should we suspect that they have a sensation, let it be ever so obscure, of any of their inferior ones, such as contracting from a touch, turning towards the sun, or advancing to meet a pole?

Thus we may easily give Mr Buffon a reason why we ascribe sensation to an oyster, and none to a vegetable; namely, because we perceive the vegetable do nothing but what is also performed in our own bodies, without our having the least sensation of it; whereas an oyster puts itself in a defensive posture on the approach of danger; and this being an action similar to our own upon a like occasion, we conclude that it proceeds from the same principle of sensation. Here it may also be observed, that though the inferior animals are deficient in the number, they are by no means so in the acuteness of their sensations; on the contrary, though a muscle or an oyster is probably endowed with no other sense than that of feeling, yet this sense is so exquisite, that it will contract upon the slightest touch, such as we would be altogether insensible of.

As to that power of contractility, or irritability, which is observed in some plants; our solids have it, when deprived both of vegetable and animal life: for a muscle, cut out of a living body, will continue to contract, if it is irritated by pricking it, after it has neither sensation nor vegetation.

A very good moral reason may also be adduced why we do not believe vegetables to be endowed with sensation.—Had they been so, we must suppose them to suffer pain when they are cut or destroyed; and if so, what an unhappy state must they be in, who have not the least power to avoid the injuries daily offered them? In fact, the goodness of the Deity is very conspicuous in not giving to vegetables the same sensations as to animals; and as he hath given them no means of defence, though we had not been told it by himself, we might have known that he gave them for food to animals; and, in this case, to have endowed them with sensation would have been a piece of cruelty. Tho' animals without number prey upon one another, yet all of them have some means of defence; from whence we may justly conclude, that their mutual destruction was not an original appointment of the Creator, but what he foresaw would happen in a course of time, and which he therefore gave every one of them some means of guarding against. It may no doubt be here objected, that the giving some means of self-defence to every animal cannot be reckoned a sufficient proof that it was not the original design of the Creator that they should be destroyed, seeing these means are not always effectual for their preservation.—This objection, however,

Animal. ever, cannot be completely obviated without a solution of the question concerning the origin of evil among the works of a perfectly good Being. But whatever difficulty there may be in solving this question, it is certain, that, as some means of self-defence is given to every animal, it has been the original design of the Creator, that in all cases one species of animals should not be destroyed at the pleasure of any other species; and as no means of self-defence is given to any vegetable, it is plain that they have been destined for a prey to every species of animals that had access to them. Philosophers have insisted much on the necessity of one animal's devouring another, that there might be room sufficient for all; but this, so far from being a system worthy of the divine wisdom, seems to us to be a reflection upon it, as if the author of nature could not have found means to preserve the life of one part of his creatures, without the destruction and misery of the rest. The sacred writings leave us at no loss to see how this carnivorous disposition came in; and in the next world, this piece of perfection (as the sanguinary philosophers abovementioned would have it to be) seems to be left out; for there, it is said, "They shall not hurt nor destroy; the lion shall eat straw like the ox, and there shall be no more pain."

When speaking of the food of plants, we took occasion to mention a certain power, totally different from that of attraction or repulsion, by which the food of a plant, after it was attracted, or otherwise brought to it, was assimilated to its substance. This power which we there distinguish by the name of *transmutation*, belongs in a more eminent degree to animals. The alimentary substance is changed into two kinds of matter. (1.) An excrementitious one, which passes off through the intestines; and (2.) A fluid, which is the direct pabulum of the animal. Different substances, however, are not equally changeable by this process. The human stomach is not capable of acting upon any animal substance till it has lost its vital principle: the stomachs of some animals cannot act upon creatures of their own species: some have an apparatus for grinding their food after it is swallowed, &c. and there are no animals but what are subject to death by taking certain substances into their stomach. Some substances also, though they resist the action of the stomach, and pass unchanged into the system, produce no bad effects. Thus, madder will turn the bones of animals red; rhubarb will communicate its purgative nature to the milk, and its deep yellow colour to the urine.—All these changes, however, seem to belong to the vegetative part of our system: for as every one of them are performed without our knowledge of the manner how; and not only so, but while we are absolutely unconscious of their being done; we can have no reason to suppose, that the *animal* life, properly so called, is at all connected with them, any farther than as they are at present the means of preserving the creature alive, and making the connection betwixt the principle of life and this visible creation.

The description and classing of animals make a considerable part of Natural History, known by the name of *Zoology*. See the article *ZOOLOGY*.

For particulars relating to different animals, their analogous structure, sagacity, instinct, peculiarities, &c. see *COMPARATIVE Anatomy*, *INSTINCT*, *MIGRATION*, N^o 21.

ANIMAL. AMPHIBIOUS, QUADRUPED, SINGING, ORNITHO-**Animal.**
LOGY, VIVIPAROUS, OVIPAROUS, ICHTHYOLOGY, ENTOMOLOGY, &c.

ANIMAL, used adjectively, denotes any thing belonging to, or partaking of, the nature of animals. Thus, animal actions, those that are peculiar to animals; such are sensation and muscular motion.

ANIMAL-Flower, in zoology, a name given to several species of animals belonging to the genus of *ACTINIA* of Linnæus. They have likewise been distinguished by the names of *Urtica Marina*, or *Sea-nettle*, from their supposed property of stinging; and *Sea-anemone*, from their claws or tentacles being disposed in regular circles, and tinged with a variety of bright lively colours, resembling the petals of some of our most beautiful flowers. As to one species particularly, mentioned by Abbé Diequemarre, (*Phil. Transf.* for 1773, art. 37.) the purest white, carmine, and ultramarine, are said to be scarce sufficient to express their brilliancy. The bodies of some of them are hemispherical, of others cylindrical, and of others shaped like a fig. Their substance likewise differs; some are stiff and gelatinous, others fleshy and muscular; but all of them are capable of altering their figure when they extend their bodies and claws in search of food. They are found in many of the rocky coasts of the West India islands, and likewise on some parts of the coast of England.

They have only one opening, which is in the centre of the uppermost part of the animal; round this are placed rows of fleshy claws; this opening is the mouth of the animal, and is capable of great extension. The animals themselves, though exceedingly voracious, will bear long fasting. They may be preserved alive a whole year, or perhaps longer, in a vessel of sea-water, without any visible food; but, when food is presented, one of them will successively devour two muscles in their shells, or even swallow a whole crab as large as a hen's egg. In a day or two the crab-shell is voided at the mouth, perfectly cleared of all the meat. The muscle-shells are likewise discharged whole, with the two shells joined together, but entirely empty, so that not the least particle of fish is to be perceived on opening them. An anemone of one species will even swallow an individual of another species; but, after retaining it ten or twelve hours, will throw it up alive and uninjured. Through this opening also it produces its young ones alive, already furnished with little claws, which, as soon as they fix themselves, they begin to extend in search of food.

One of the extremities of the sea-anemone resembles, as we have said, the outward leaves of that flower; while its limbs are not unlike the flag or inner part of it. By the other extremity it fixes itself, as by a sucker, to the rocks or stones lying in the sand; but it is not totally deprived of the power of progressive motion, as it can shift its situation, though very slowly.

A particular species of animal-flowers has been found in some of the islands ceded to Britain at the last treaty of peace with France; and the following account of them was published in the *Philosophical Transactions*, vol. 57. by Mr Ellis, in a letter to Lord Hillsborough.

"This compound animal, which is of a tender fleshy substance, consists of many tubular bodies, swelling gently towards the upper part, and ending like a bulb or

Animal-Flower. or very small onion; on the top of each is its mouth, surrounded by one or two rows of tentacles, or claws, which when contracted look like circles of beads.

"The lower part of all these bodies have a communication with a firm fleshy wrinkled tube, which sticks fast to the rocks, and sends forth other fleshy tubes, which creep along them in various directions. These are full of different sizes of these remarkable animals, which rise up irregularly in groups near to one another.

"This adhering tube, that secures them fast to the rock, or shelly bottom, is worthy of our notice. The knobs that we observe, are formed in several parts of it by its insinuating itself into the inequalities of the coral rock, or by grasping pieces of shells, part of which still remain in it, with the fleshy substance grown over them.

"This shows us the instinct of nature, that directs these animals to preserve themselves from the violence of the waves, not unlike the anchoring of muscles, by their fine silken filaments that end in suckers; or rather like the shelly basis of the serpula, or worm-shell, the tree-oyster, and the slipper barnacle, &c. whose bases conform to the shape of whatever substance they fix themselves to, grasping it fast with their testaceous claws, to withstand the fury of a storm.

"When we view the inside of this animal dissected lengthwise, we find like a little tube leading from the mouth to the stomach, from whence there rise eight wrinkled small guts, in a circular order, with a yellowish soft substance in them; these bend over in the form of arches towards the lower part of the bulb, from whence they may be traced downwards, to the narrow part of the upright tube, till they come to the fleshy adhering tube, where some of them may be perceived entering into a papilla, or the beginning of an animal of the like kind, most probably to convey it nourishment till it is provided with claws: the remaining part of these slender guts are continued on in the fleshy tube, without doubt for the same purpose of producing and supporting more young ones from the same common parent.

"The many longitudinal fibres that we discover lying parallel to each other, on the inside of the semi-transparent skin, are all inserted in the several claws round the animal's mouth, and are plainly the tendons of the muscles for moving and directing the claws at the will of the animal: these may be likewise traced down to the adhering tube.

"As this specimen has been preserved in spirits, the colour of the animal, when living, cannot be certainly known; it is at present of a pale yellowish brown.

"With regard to its name, it may be called *Actinia sociata*, or the *Cluster Animal-flower*."

The Abbé Dicquemarre, by many curious, though cruel, experiments related in the Phil. Trans. for 1773, has shown that these animals possess, in a most extraordinary degree, the power of reproduction; so that scarce any thing more is necessary to produce as many sea-anemonies as we please, than to cut a single one into as many pieces. A sea-anemone being cut in two by a section through the body, that part, where the limbs and mouth are placed, eat a piece of a muscle offered to it soon after the operation, and continued to feed and grow daily for three months after. The food

sometimes passed through the animal; but was generally thrown up again, considerably changed; as in the perfect sea-anemone. In about two months, two rows of limbs were perceived growing out of the part where the incision was made. On offering food to this new mouth, it was laid hold of and eat; and the limbs continually increasing, the animal gradually became as perfect as those which had never been cut. In some instances, however, he found, that, when one of these creatures was cut through, new limbs would be produced from the cut place, those at the mouth remaining as before; so that a monstrous animal was the consequence, having two mouths, and feeding at both ends. Having put some of them into a pan of water, set over a slow fire, he found that they lost their life at 50 degrees of Reaumur's thermometer. To avoid the imputation of cruelty in these experiments, the author argues the favourable consequences that have attended his operations on the sea-anemonies which have been so fortunate as to fall into his hands; as he hath not only multiplied their existence, but also renewed their youth; which last, he adds, "is surely no small advantage."

In Hughes's Natural History of Barbadoes an account is also given of several species of animal-flowers. They are there described as only found in a basin in one particular cave; and of the most remarkable species mentioned by him we have the following description.

"In the middle of the basin, there is a fixed stone, or rock, which is always under water. Round its sides, at different depths, seldom exceeding 18 inches, are seen, at all times of the year, issuing out of little holes, certain substances that have the appearance of fine radiated flowers, of a pale yellow, or a bright straw colour, slightly tinged with green, having a circular border of thick-set petals, about the size of, and much resembling, those of a single garden-marigold, except that the whole of this seeming flower is narrower at the discus, or setting on of the leaves, than any flower of that kind.

"I have attempted to pluck one of these from the rock, to which they are always fixed; but never could effect it: for as soon as my fingers came within two or three inches of it, it would immediately contract close together its yellow border, and shrink back into the hole of the rock; but, if left undisturbed for about four minutes, it would come gradually in sight, expanding, though at first very cautiously, its seeming leaves, till at last it appeared in its former bloom. However, it would again recoil, with a surprising quickness, when my hand came within a small distance of it. Having tried the same experiment by attempting to touch it with my cane, and a small slender rod, the effect was the same.

"Though I could not by any means contrive to take or pluck from the rock one of these animals entire; yet I once cut off (with a knife which I had held for a long time out of sight, near the mouth of an hole out of which one of these animals appeared) two of these seeming leaves. These, when out of the water, retained their shape and colour; but, being composed of a membrane-like substance, surprisingly thin, it soon shrivelled up, and decayed."

The reproductive power of the Barbadoes animal-flower is prodigious. Many people coming to see these strange creatures, and occasioning some inconvenience

^{Animal-Food}
^{Animalcule}
nience to a person through whose grounds they were obliged to pass, he resolved to destroy the objects of their curiosity; and, that he might do so effectually, caused all the holes out of which they appeared, to be carefully bored and drilled with an iron instrument, so that we cannot suppose but their bodies must have been entirely crushed to a pulp: nevertheless, they again appeared in a few weeks from the very same places.

Plate XXX. fig. 1. represents the actinia sociata, or clustered animal-flower, described by Mr Ellis, with its radical tube adhering to a rock: (a) One of the animals stretching out its claws. Fig. 2. A perpendicular dissection of one of the bodies, to show the gullet, intestines, stomach, and fibres or tendons that move the claws: (a) A young one arising out of the adhering tube. Fig. 3. The actinia aster, or animal-flower of the newly ceded islands. Fig. 4. The actinia anemone, or sea-anemone from the same place. Fig. 5. The under part of the same by which it adheres to the rocks. Fig. 6. The actinia helianthus, or the sea sun-flower from ditto. Fig. 7. The under part of the same. Fig. 8. The actinia dianthus, or sea-carnation, from the rocks at Hastings in Suffex. This animal adheres by its tail, or sucker, to the under part of the projecting rocks opposite to the town; and, when the tide is out, has the appearance of a long white fig: this is the form of it when put into a glass of sea-water. It is introduced here as a new variety of this animal not yet described.

ANIMAL-FOOD. See FOOD.

ANIMAL-OECONOMY. This subject is explained under ANATOMY.

ANIMAL-MAGNETISM. See MAGNETISM.

ANIMAL SPIRIT. See NERVOUS FLUID.

ANIMAL SYSTEM denotes the whole class of beings endowed with animal life, otherwise called ANIMAL KINGDOM.

ANIMALS, the preparation of, for collections or museums. See QUADRUPEDS, BIRDS, REPTILES.

PAIRING OF ANIMALS. See PAIRING.

^I
^{Common}
^{acceptation}
^{of the word.}
ANIMALCULE, in general, signifies a little animal; and thus the term might be applied to every animal which is considerably inferior in size to ourselves. It hath been customary, however, to distinguish by the name of animalcules only such animals as are of a size so diminutive, that their true figure cannot be discerned without the assistance of glasses; and more especially it is applied to such as are altogether invisible to the naked eye, and cannot even be perceived to exist but by the assistance of microscopes.

²
^{Different}
^{sizes of ani}
^{malcules.}
By the help of magnifying glasses, we are brought into a kind of new world; and numberless animals are discovered, which from their minuteness must otherwise for ever have escaped our observation: and how many kinds of these invisibles there may be, is still unknown; as they are discerned of all sizes, from those which are barely invisible to the naked eye, to such as resist the action of the microscope, as the fixed stars do that of the telescope, and with the best magnifiers hitherto invented appear only as so many moving points.

The smallest living creatures our instruments can show are those that inhabit the waters: for though possibly animalcules equally minute, or perhaps more so, may fly in the air, or creep upon the earth, it is scarce possible to bring such under our examination; but water being transparent, and confining the creatures in it,

we are able, by applying a drop of it to our glasses, to discover, to a certain degree of smallness, all that it contains—Some of the most curious of these animalcules, which have been described by microscopical observers, we shall here give an account of.

1. *The Hair-like Insect.* This is so called by Mr Baker on account of its shape; being extremely slender, and frequently an hundred and fifty times as long as broad. The body or middle part, which is nearly straight, appears, in some, composed of such rings as the windpipe of land animals is made up of; but in others, seems rather scaled, or made up of rings that obliquely cross one another. Its two ends are hooked or bent, pretty nearly in the same degree, but in a direction opposite to one another; and as no eyes can be discerned, it is difficult to judge which is the head or tail. Its progressive * motion is very singular, being performed by turning upon one end as a centre, and describing almost a quarter of a circle with the other, as represented in the figure. Its motions are very slow, and require much patience and attention in the observer. These creatures are so small, that millions of millions of them might be contained in an inch square. When viewed singly, they are exceedingly transparent, and of a beautiful green colour; but when numbers of them are brought together, they become opaque, lose their green colour, and grow entirely black.

Notwithstanding the extreme minuteness of these animalcules, they seem to be fond of society; for, after viewing for some time a parcel of them taken up at random, they will be seen disposing themselves in a kind of regular order †. If a multitude of them are put into a jar of water, they will form themselves into a regular body, and ascend slowly to the top, where, after they have remained for some time exposed to the air, their green colour changes to a beautiful sky-blue. When they are weary of this situation, they form themselves into a kind of rope, which slowly descends as low as they intend; but if they happen to be close to the side of the jar, they will descend upon it. They are so nearly of the specific gravity of water itself, that they will either remain at the bottom, float on the surface, or be suspended in the middle, according as they are originally placed, or as they themselves have a mind.

A small quantity of the matter containing these animalcules ‡ having been put into a jar of water, it happened, that one part went down immediately to the bottom, whilst the other continued floating on the top. When things had remained for some time in this condition, each of these swarms of animalcules began to grow weary of its situation, and had a mind to change its quarters. Both armies, therefore, set out at the same time, the one proceeding upwards, and the other downwards; so that, after some hours journey, they met in the middle. A desire of knowing how they would behave on this occasion, engaged the observer to watch them carefully; and to his surprize he saw the army that was marching upwards, open to the right and left, to make room for those that were descending. Thus, without confusion or intermixture, each held on its way; the army that was going up, marching in two columns to the top, and the other proceeding in one column to the bottom, as if each had been under the direction of wise leaders.

The hair-like insect was first discovered in a ditch at Norwich,

^{Animal-}
^{cule.}
³
^{Hair-like}
^{insect.}

^{*PLXXXI.}
^{fig. 1.}
^{4.}
^{Its extreme}
^{smallness,}
^{&c.}

^{5.}
^{Delights in}
^{society.}

^{† Fig. 2.}

^{‡ Fig. 3.}

^{6.}
^{Seems pos-}
^{sessed of a}
^{consider-}
^{able degree}
^{of sagacity.}

Fig. 2.



Fig. 1.



Fig. 6.

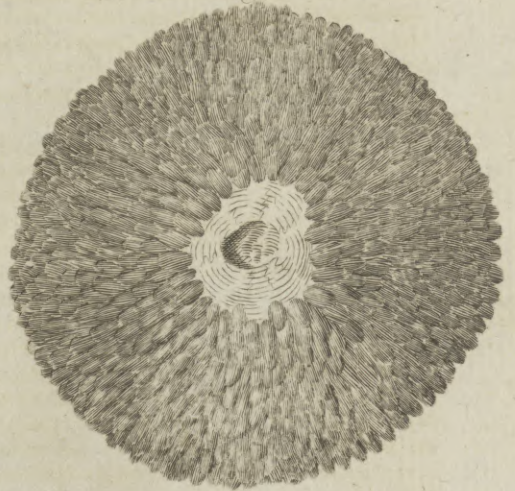


Fig. 3.



Fig. 4.

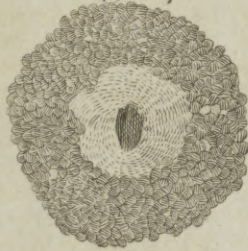


Fig. 7.

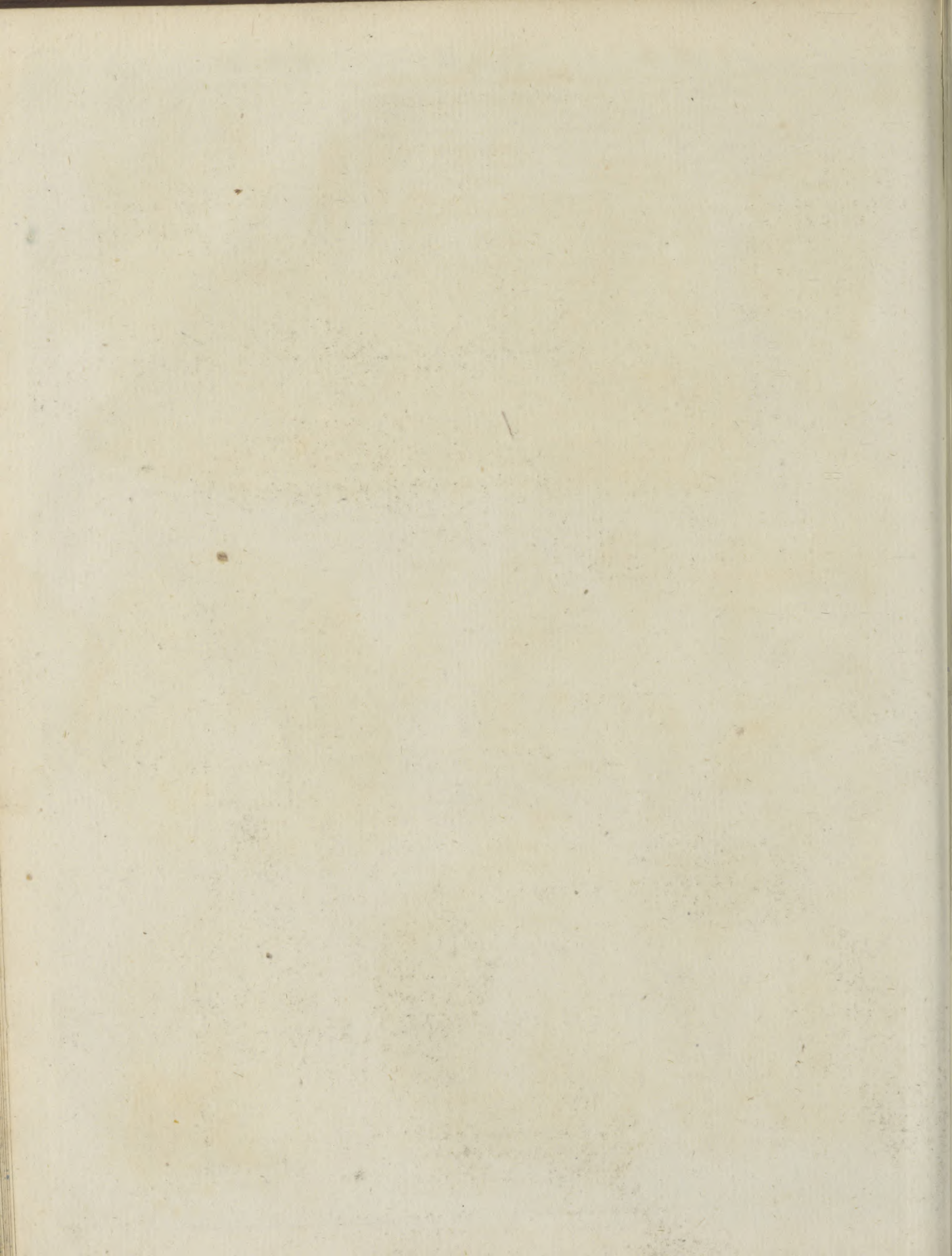


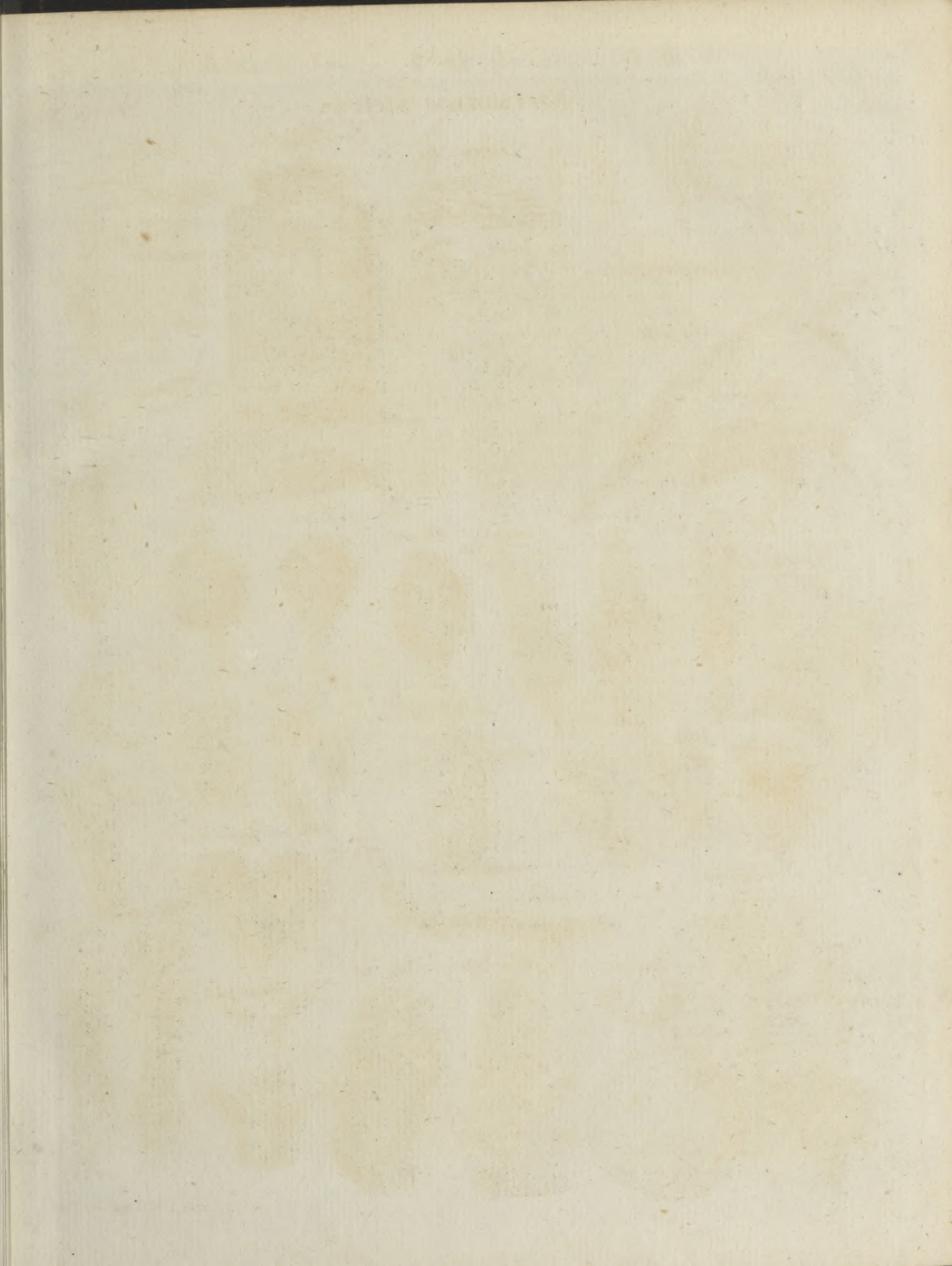
Fig. 5.



Fig. 8.









Animal-
cule.7
Bound in
prodigious
quantity.

Norwich, one end of which communicates with the river there, and the other end with a second ditch, into which several kennels empty themselves. The length of this ditch, when Mr Baker wrote his account of this animalcule, was at least 100 yards, and its breadth nine. The bottom, for more than a foot thick, was covered with a blackish green substance, in appearance like mud, made up for the most part of these insects; but, supposing only an half or a quarter part of it to be composed of them, according to the dimensions we have given, their numbers must exceed all imagination.

2. *Eels in paste*, &c. When paste is allowed to stand till it becomes sour, it is then found to be the habitation of numberless animalcules, which may be discerned by the naked eye; and though their form cannot be perfectly distinguished, their motion is very perceptible, and the whole paste will seem to be animated. Fig. 4. represents one of these anguillæ magnified.

8
Eels in paste
viviparous.

The most remarkable property of these insects is, that they are viviparous. If one of them is cut through near the middle, several oval bodies of different sizes will be seen to issue forth. These are young anguillæ, each of them coiled up and inclosed in its proper membrane, which is so exquisitely fine, as scarce to be discernible by the greatest magnifier, while it incloses the embryo animal. The largest and most forward immediately break through this covering, unfold themselves, and wriggle about in the water nimbly; others get out, uncoil, and move themselves about more slowly; and the least mature continue entirely without motion. The uterus, or vessel that contains all these oval bodies, is composed of many ringlets, not unlike the aspera arteria of land-animals, and seems to be considerably elastic; for as soon as the animalcule is cut in two, the oval bodies are thrust out with some degree of violence, from the springing back or action of this bowel. An hundred and upwards of the young ones have been seen to issue from the body of one single eel, whereby the prodigious increase of them may be accounted for; as probably several such numerous generations are produced in a short time. They seem to be all prolific; and unless trial happens to be made upon one that has brought forth all its young, or when the paste has been kept for a very long time, the experiment will always succeed.—This property of these eels being viviparous renders it highly improbable that they ever become flies.

9
Similar
creatures
found in
blighted
wheat.

Animalcules of a similar kind are likewise found in vinegar; and, like those already described, are found to be viviparous. But it is not only in acid matters that such appearances are observed. In some fields of wheat, many grains may be observed, that appear blackish outwardly, as if scorched; but when opened are found to contain a soft white substance, which, attentively considered, appears to be nothing else than a congeries of threads or fibres lying close to each other in a parallel direction, much resembling the unripe down of some thistles on cutting open the flower-heads before they begin to blow. This fibrous matter discovers not the least sign of life or motion, unless water is applied; but immediately on wetting, provided the grains of wheat have been newly gathered, the supposed fibres separate, and appear to be living creatures. Their motions at first are very languid; but gradually become more vigorous, twisting and wriggling themselves somewhat in

the manner of the eels in paste, but always slower than they, and with a great deal of less regularity.

Animal-
cule.

If the grains of wheat are grown dry by keeping, and in that condition are cut open, the fibrous matter is very distinguishable: and, on putting water to it, will separate with great readiness, and seem like fine tubes or threads tapering at both ends: but not the least motion will be perceived till they have been in water for several hours, and sometimes they will never move at all. But if the same grains are steeped in water for three or four hours, or buried for some days in the earth, till they are fully saturated with moisture, and then opened with a penknife; on taking out a small portion of the white matter carefully, and spreading it thin upon a slip of glass, the animalcules will be seen bundled together, and extended longitudinally, but without motion: and though, upon the application of water, they will not revive so soon as those taken from fresh grains, whose moisture has never been exhale; yet, after remaining an hour or two in water, they are constantly found alive and vigorous, even though the grains have been kept in a dry condition for several years.—It is necessary, however, to adapt, in some measure, the time of continuing the grains in water or earth to the age and dryness of them: for if they are not opened before they are too much softened, the animalcules will be dead; and unless the husks are opened to let those creatures out after they have been steeped, they inevitably perish in them: otherwise, they will continue alive in water for many months; and, should the water dry away, may be revived again by giving them a fresh supply.

How dis-
agreeable.The Precautions
the necessary im-
making the
experiment.

3. *The Proteus*. This animalcule has been dignified by Mr Baker with the name of *Proteus*, on account of its assuming a great number of different shapes, scarce to be known as the same animal in its various transformations; and indeed, unless it be carefully watched while passing from one shape to another, it will often become suddenly invisible, as happened more than once to Mr Baker.

The
Proteus.

When water, wherein any sort of vegetable has been infused, or animals preserved, has stood quietly some days, or weeks, in any glass or other vessel, a slimy substance will be collected about the sides: some of which being taken up with the point of a pen-knife, placed on a slip of glass in a drop of water, and looked at through the microscope, will be found to harbour several kinds of little animals that are seldom found swimming about at large; among which the proteus is one. Its shape is better understood from the figure, than from any description that could be given. Its substance and colour seems to resemble that of a snail; and its whole shape seems to bear a considerable resemblance to that of a swan. It swims to and fro with great vivacity: but will now and then stop for a minute or two; during which time its long neck is usually employed as far as it can reach, forwards, and on every side, with a somewhat slow, but equable motion, like that of a snake, frequently extending thrice the length of its body, and seemingly in search of food.

Where
found.Its
shape,
Its colour, &c.

There are no eyes, nor any opening in the head like a mouth, to be discerned: but its actions plainly prove it to be an animal that can see; for though multitudes of different animalcules swim about in the same water, and its own progressive motion is very swift, it never

Animal-
cule.

Animal-
cule.

15
Its transform-
ations.

strikes against any of them, but directs its course between them with a dexterity wholly unaccountable, should we suppose it destitute of sight.

ancient battlements on a round tower; at other times they terminate in sharp points, and altogether resemble a kind of Gothic crown. They are often seen in a kind of curvular direction, all bending the same way, and seeming like so many hooks; and now and then the ends of them will be perceived to be clubbed like mallets. This figure, however, as well as the first, they assume but rarely.

18
Shows all
the marks
of a real ro-
tation.

16
Vorticella,
where
found.

When the proteus is alarmed, it suddenly draws in its long neck, represented in fig. 5 and 6. transforming itself into the shape represented in fig. 7. when it becomes more opaque, and moves about very slowly, with the large end foremost. When it has continued some time in this posture, it will often, instead of the head and neck it had formerly, put forth a new one, with a kind of wheel-machinery, represented fig. 8. the motions of which draw a current of water to it from a considerable distance. Having often pulled in and thrust out this short head, sometimes with and sometimes without the wheel-work, the creature, as if weary, will remain motionless for a while; then its head and long neck will be very slowly protruded, as in fig. 9. and it soon resumes its former agility. Sometimes it disposes of its neck and head, as represented in fig. 10.

As these wheels are every where excessively transparent, except about their circular rim or edge, where the cogs are set, it is very difficult to determine by what contrivance they are turned about, or what their real figure is, though they seem exactly to resemble wheels moving round upon an axis. It is also hardly possible to be certain whether those circular bodies in which the teeth are set, are of a flat form, or hollow and conical; but they seem rather to be of a conical figure. The difficulty of conceiving how an articulation could be contrived so as to cause a real rotation, hath caused many people imagine that there was a deception in this case: But Mr Baker assures us, that when the wheels are fully protruded, they never fail to show all the visible marks of a regular rotation; and, in some positions, the same cogs or teeth may be traced by the eye during a complete revolution.

19
Shows great
quickness of
sensation.

4. *The Wheel-Animal, or Vorticella.* This wonderful animalcule is found in rain-water that has stood some days in leaden gutters, or in hollows of lead on the tops of houses; or in the slime or sediment left by such water; and perhaps may also be found in other places: but if the water standing in gutters of lead, or the sediment left behind it, has any thing of a red colour in it, one may be almost certain of finding them therein. Though it discovers no signs of life except when in the water, yet it is capable of continuing alive for many months after it is taken out of the water, and kept in a state as dry as dult. In this state it is of a globular shape, exceeds not the bigness of a grain of sand, and no signs of life appear: but, being put into water, in the space of half an hour, a languid motion begins, the globule turns itself about, lengthens itself by slow degrees, assumes the form of a lively maggot, and most commonly in a few minutes afterwards puts out its wheels; swimming vigorously through the water, as if in search of food; or else, fixing itself by the tail, works the wheels in such a manner as to bring its food to it.

All the actions of this creature seem to imply sagacity and quickness of sensation. At the least touch or motion in the water, they instantly draw in their wheels; and Mr Baker conjectures, that their eyes are lodged somewhere about the wheels; because, while in the maggot state, its motions are slow and blundering; but, after the wheels are protruded, they are performed with great regularity, swiftness, and steadiness.

Fig. 23. and 24. show the wheel-animal in its globular form; fig. 11. and 12. in its maggot state; and fig. 13, 14, 15, 16, 17, 18, 19, 20, 21, and 22 show the different appearances of its wheels, and also its various intermediate changes between the globular and maggot state.

Notwithstanding the minuteness of this animalcule, the microscope generally discovers others in the same drop of water, compared with which the wheel-animal may be said to be a whale. The transparency of its body, therefore, allows its internal parts to be seen, which cannot be perceived in the minutest animalcules, on account of the smallness of their size. *a*, Is the appearance of the head; and though it is every where transparent, a ring or circle, more particularly remarkable for its clearness, is commonly perceived about the middle of the forehead, a little above the mouth. This, Mr Baker thinks, might justly be called the seat of the brain. Many vessels which seem to take their origin from thence are discernible in the head, wherein some transparent fluid appears continually agitated by a kind of fluctuating motion.

Fig. 15.
20
Description
of its inter-
nal parts.

17
Its wheel
work de-
scribed.

The most remarkable part of this animalcule is its wheel-work. This consists of a couple of semicircular instruments, round the edges of which many little fibrillæ move themselves very briskly, sometimes with a kind of rotation, and sometimes in a trembling or vibrating manner. When in this state, it sometimes unfastens its tail, and swims along with a great deal of swiftness, seemingly in pursuit of its prey. Sometimes the wheels seem to be entire circles, armed with small teeth, like those of the balance-wheel of a watch, appearing projected forwards beyond the head, and extending sideways somewhat wider than its diameter. The teeth or cogs of these wheels seems to stand very regularly at equal distance: but the figure of them varies according to their position, the degree of their protrusion, and perhaps the will of the animal itself. They appear sometimes like minute oblong squares, rising at right angles from the periphery of a circle, like

The thorax, *b*, is joined to the head by a very short neck, *c*, and appears to be about the sixth part of the whole length of the animal. In the middle of the thorax is placed the heart, *d*, where its systole and diastole is plainly visible. It is seen through the back of the insect, shutting and opening alternately with great regularity and exactness. Its size is proportionable to the creature's bigness; and its shape, during the systole, is nearly circular, being composed seemingly of two semilunar parts, which then approach each other laterally, and form between them a roundish or horse-shoe like figure, whose upper side is flat, and the under one convex. The diastole is performed by a seeming separation, or opening, of these two semilunar parts, whereby the transverse diameter of the heart is very much enlarged. This separation begins exactly in the middle

Animal-
cule.

middle of the lower part next the tail; and opens to such a considerable width upwards, that the two parts, when at their utmost distention, seem only joined by an arched vessel at their anterior end. The alternate motions of contraction and dilatation are performed with great strength and vigour, in pretty much the same time as the pulsation of the arteries of a man in health. The motions of the heart are communicated to all the internal parts of the thorax; and seem to extend a great deal further; for a strict examination discovers, at the same time, throughout the whole animal, contractions and dilatations going on, that are apparently correspondent thereto. These motions of the heart, however, are sometimes suspended, or imperceptible, for two or three minutes: after which they are renewed, and go on again with the same regularity as before. From the under part of the thorax proceeds a small transparent horn represented at a fig. 11. and 12. It is never visible but when the animal turns on its back or side.

The blood or circulating fluid of the wheel-animal is so absolutely colourless, that the current of it through the vessels is indistinguishable by glasses. A sort of irregular agitation of some fluid is indeed perceived, which is perhaps a compound motion of currents running different ways, and forming such an appearance, tho' no single current is any where distinctly visible.

Immediately below the thorax is another annular division, e, joining upwards to the thorax, and downwards to the abdomen, the entrance whereof it serves occasionally to enlarge or diminish. The abdomen, f, is by much the largest part of the animal, and contains the stomach and intestines. When the insect is full of food, these bowels appear opaque and of a blood-red colour, extending quite through the belly and great part of the tail, and exhibiting a variety of contractions and dilatations. The belly is capable of stretching out greatly in length, or being shortened very much, and widening its diameter. It assumes many shapes, and becomes occasionally a case for all the other parts of the body.

21
Other kinds
of wheel-
animals.

Besides the abovementioned one, there are found in the waters several other species of animals furnished with wheels, some of which appear to have a rotatory, and others a vibratory, motion. Fig. 25. represents a kind found in the ditch at Norwich, where the hair-like insect is produced. They differ from the foregoing only in having very long tails. Fig. 26, 27, and 28, represent a species of wheel-animals, which are also covered with shells. The body of this species consists of three parts, in like manner as the other; only the thorax and abdomen, in this, are not separated by any gut, or intermediate vessel, but are joined immediately together. The heart is plainly perceived, having a regular systole and diastole, at a, as in the former species. These creatures occasionally draw themselves entirely within their shells; and the shell then appears terminated by six short spikes on one side and two on the other.

22
Manner of
producing
their young
ones.

The young ones of this species are carried in oval faculi, or integuments, fastened externally to the lower part of their shells somewhere about the tail: these faculi are sometimes opaque only at one end, and seemingly empty at the other; sometimes they appear opaque in the middle, with a transparency all round, as

in fig. 26. When a young one is about to burst its integuments, the parent assists it greatly, by wagging its tail, and striking the oval bag, so that the young one's head becomes as it were forced into the water, though the tail cannot be so soon disengaged. In this condition the young one sets its wheel a-going, and exerts all its endeavours to free itself from its confinement. When it has got clear, it swims away, wagging its tail as the old one does, and leaving the integument adhering to the shell of the parent. The old one then uses a number of efforts to get rid of this incumbrance, striking against it with her tail, fixing the end of her tail upon it, and then darting her body forward; with several very odd motions not easy to be described. This kind of wheel-animals are great tormentors of the water-flea, *Pulex aquaticus arborefcens* of Swammerdam; of which a figure is given from that author (Plate XXXII.): fig. 2. shows the natural size of the flea; and fig. 1. shows it magnified, with some of the wheel-animals adhering to it. These insects are often found in great numbers in the same water: and when that is the case, it is not uncommon to discover five or six of these crustaceous wheel-animals fastened by their tail to the shell or horns of the flea; causing it, seemingly, a vast deal of uneasiness; nor can they be driven away, or shaken off, by all the efforts the flea can use for that purpose.

Animal-
cule.

Fig. 28. b.

23
Insect the
Pulex A-
quaticus.

5. *The Bell-flower Animal, or Plumed Polype.* These animalcules dwell in colonies together, from ten to sixteen (seldom falling short of the former number, or exceeding the latter), in a slimy kind of mucilaginous or gelatinous case; which, out of the water, has no determined form, appearing like a little lump of slime; but, when expanded therein, has some resemblance to the figure of a bell with its mouth upwards; and is usually about half an inch long, and a quarter of an inch in diameter. These bells, or colonies, are to be found adhering to the large leaves of duckweed, and other aquatic plants. They may be most easily discovered by letting a quantity of water, with duckweed in it, stand quietly for three or four hours in glass vessels in a window, or other place whence a strong light comes: for then, if any are about the duckweed, they will be found, on careful inspection, extending themselves out of their cases, and making an elegant appearance.

24
Bell-flower
animal.

25
Where dis-
covered.

The bell, or case, which these animals inhabit, being very transparent, all the motions of its inhabitants may be discerned through it distinctly. It seems divided internally into several apartments, or rather to contain several smaller sacculi, each of which incloses one of these animals. The openings at the tops of these sacculi, are but just sufficient to admit the creature's head and a small part of its body to be thrust out beyond them; the rest remaining always in the case. It can, however, occasionally retire into its case altogether; and never fails to do so when alarmed by any sudden motion of the water, or of the vessel which contains it.

26
Motions of
the whole
colony.

Besides the particular and separate motion which each of these creatures is able to exert within its own case and independent of the rest; the whole colony together has a power of altering the position of the bell, or even of removing it from one place to another; and hence this bell is sometimes found standing perfectly upright, as in fig. 29, and 33. and sometimes bending the upper part

Animal-
cule.Animal-
cule.27
Description
of an indi-
vidual.

part downwards, as in fig. 30. As these animalcules seem not to choose to stay together in societies whose number exceeds 15, when the colony happens to increase in number, the bell may be observed to split gradually, beginning from about the middle of the upper or anterior extremity, and proceeding downwards towards the bottom, as in fig. 32. till they at last separate entirely, and become two complete colonies independent of each other, one of which sometimes removes to another part of the vessel.

The arms of each individual of this colony are set round the head, to the number of 40, having each the figure of an Italic *s*, one of whose hooked ends is fastened to the head; and all together, when expanded, compose a figure shaped somewhat like a horse's shoe, convex on one side next the body, but gradually opening and turning outwards, so as to leave a considerable area within the outer extremities of the arms. When the arms are thus extended, the creature, by giving them a vibrating motion, can produce a current in the water, which brings the animalcules, or whatever other minute bodies are within the sphere of its action, with great velocity to its mouth, situated between the arms; where they are taken in if liked, or driven away by a contrary motion. The food is conveyed immediately from the mouth or opening between the arms, through a narrow neck, into a passage seemingly correspondent to the œsophagus in land animals; down which it passes into the stomach, where it remains for some time, and then is voided upwards, in small round pellets, thro' a gut whose exit is near the neck. The body consists of three divisions; in the uppermost of which are contained all the abovementioned intestines, which are only to be discerned when the creature is full, at which time they become opaque. The other two divisions, which are probably fixed to the bell, seem to be of no other use than to give the creature a power of contraction and extension. The arms are not able to contract like those of the common polype; but, when the animal retires into its case, they are brought together in a close and curious order, so as to be easily drawn in. Though their general appearance when expanded is that of a cup whose base and top are of an horse-shoe form, they sometimes separate into four parts, and range themselves as in fig. 36. so as to resemble four separate plumes of feathers. Tho' their eyes cannot be discovered, yet Mr Baker thinks they have some perception of the light: for when kept in the dark, they always remain contracted: but on being exposed to the light of the sun or of a candle, they constantly extend their arms, and show evident signs of being pleased.

Fig. 29. represents one complete colony or bell standing erect, with all the animals out of their kingdom, and their arms extended, exhibiting all together a very pretty appearance. *a* represents two oval bodies, supposed by Mr Baker to be eggs.

Fig. 30. shows all the creatures withdrawn into their cells, and the end of the bell hanging downwards.

Fig. 33. shows the bell erect, with only one of the animals coming out, in order to show its connection with the bell.

Fig. 34. shows the head and arms of a single polype closing together, and disposing themselves in order to be drawn into the bell.

Fig. 35. shows one complete animal greatly magni-

fied, to show its several parts more distinctly; viz. *a* the head, resembling a horse-shoe; *b b*, the arms seen from one side; *c*, The narrow neck; *d*, the œsophagus; *e*, the stomach; *f*, the gut or last intestine thro' which the food passes after being digested in the stomach; *g*, the anus, where the feces are discharged in little pellets; *h i*, that part of the bell which surrounds the body of the animal, and closes upon it when it retires down.

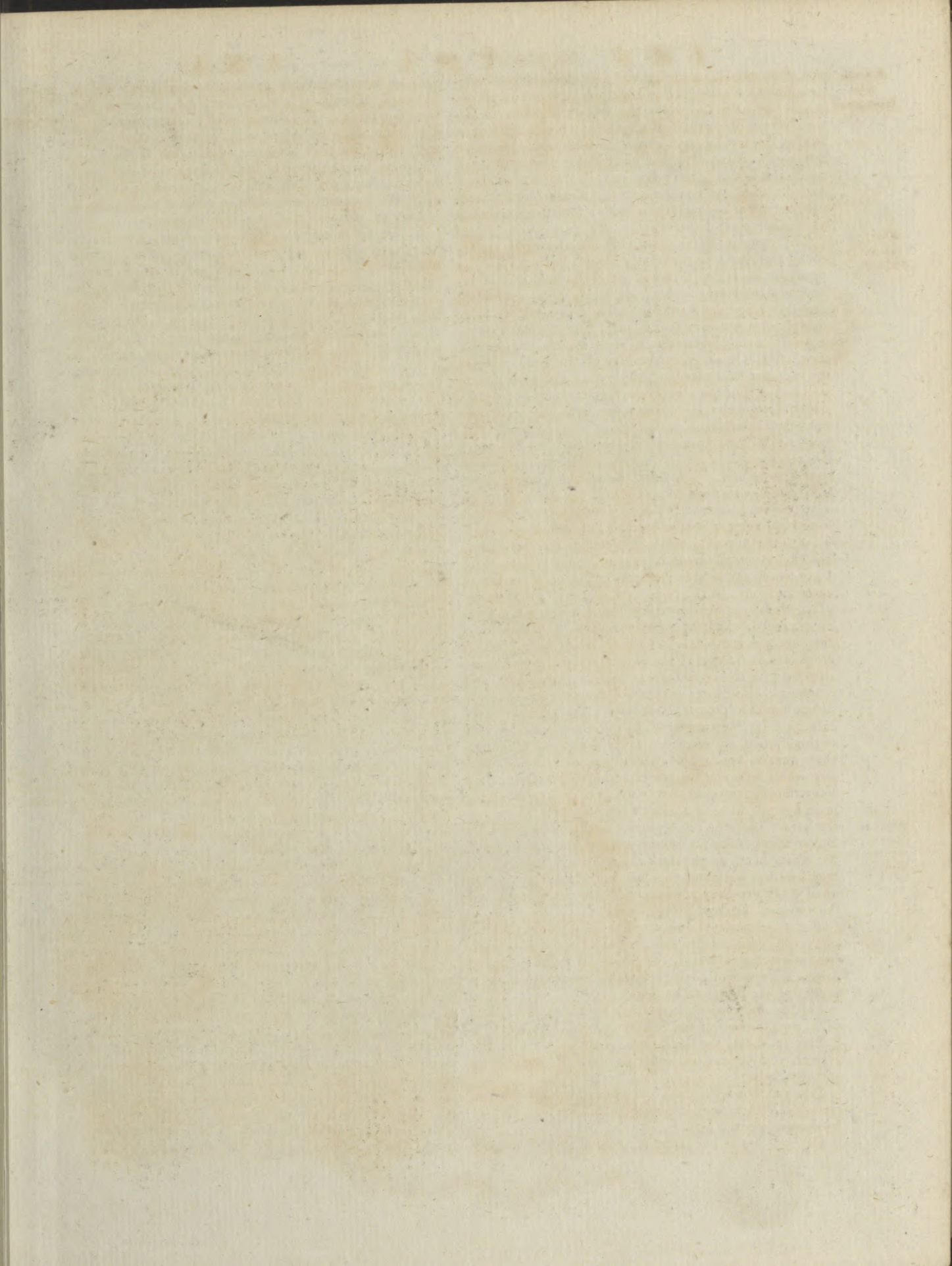
Fig. 37. the head and arms seen in front.

6. *The Globe-animal.* This animalcule, represented in fig. 38. seems exactly globular, having no appearance of either head, tail, or fins. It moves in all directions, forwards or backwards, up or down, either rolling over and over like a bowl, spinning horizontally like a top, or gliding along smoothly without turning itself at all. Sometimes its motions are slow, at other times very swift; and, when it pleases, it can turn round, as it were upon an axis, very nimbly, without removing out of its place. The whole body is transparent, except where the circular black spots are shown in the figure. Some of the animals have no spots, and others from one to seven. The surface of the whole body appears, in some, as if all over dotted with points; in others, as if granulated like shagreen: but their more general appearance is, as if beset thinly round with short moveable hairs or bristles, which probably are the instruments by which their motions are performed. These animalcules may be seen by the naked eye, but appear only like moving points.

7. *The Pipe-animal.* These creatures are found on the coast of Norfolk, living in small tubes or cases of sandy matter, in such multitudes as to compose a mass sometimes of three feet in length. Fig. 39. shows a piece of such a congeries broke off, where *a a a a* represent the mouths or openings of the pipes wherein the little animals make their abode. Fig. 40. shows one single pipe, with its inhabitant, separated from the rest, and magnified nine or ten times in diameter. The pipe or case *b* is made of sand, intermixed here and there with minute shells, and all cemented together by a glutinous slime, probably issuing from the animal's own body *c*, which is composed of muscular ringlets like those of a worm, capable of great extension or contraction. The anterior end or head, *d*, is exceedingly beautiful, having round it a double row of little arms disposed in a very regular order, and probably capable of extension, in order to catch its food, and bring it to its mouth. Some of these tubes are found petrified, and constitute one species of siringoides.

8. *An Insect with net-like arms.* The properties and shape of this little animal are very extraordinary. It is found only in cascades, where the water runs very swift. There these insects are found in clusters, standing erect on their tails; and resembling, when all together, the combs of bees at the time they are filled with their aureliæ. On being taken out of the water, they spin threads, by which they hang exactly in the same manner as the garden-spider. Fig. 42. shows one of these insects magnified. Its body appears curiously turned as on a lathe; and at the tail are three sharp spines, on which it raises itself, and stands upright in the water: but the most curious apparatus is about its head, where it is furnished with two instruments like fans or nets, which serve to provide its food. These it frequently spreads out and draws in again; and when drawn up they

28
Seem to
have a per-
ception of
light.31
Sometimes
found petrified.32
Insect with
net-like
arms.



ANIMAL CULES



Fig. 2.



Fig. 3.



Fig. 4.

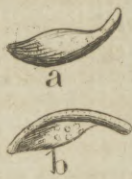


Fig. 5.

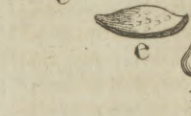


Fig. 6.



Fig. 8.



Fig. 7.

Fig. 11.

Fig. 12.

Fig. 13.



Fig. 14.

Fig. 15.

Fig. 16.

Fig. 17.

Fig. 18.

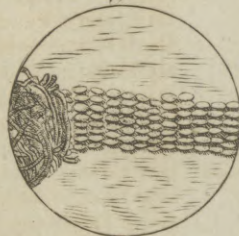
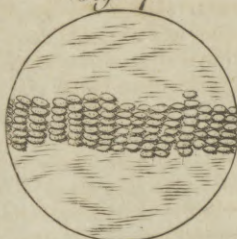
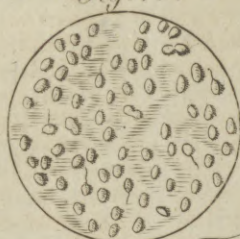
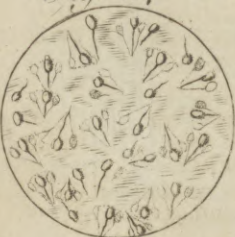


Fig. 19.



Fig. 21. Spermatic Animalcula of the Dog according to the first Edition of Leuwenhoek. Spermatic Animalcula of the Rabbit.



Fig. 22. ANGUINUM OVUM.



Fig. 20.



Fig. 23. AREOMETER.



Animal-
cule.

are folded together with the utmost nicety and exactness, so as to be indiscernible when brought close to the body. At the bottom of these fans a couple of claws are fastened to the lower part of the head, which, every time the nets are drawn in, conduct to the mouth of the animal whatever is taken in them. When the creature doth not employ its nets, it thrusts out a pair of sharp horns, as in fig. 41. where the insect is shown magnified about 400 times.

33
Surprising
property of
spoiling
water.

Some of these creatures being kept with water in a vial, most of them died in two days; and the rest, having spun themselves transparent cases (which were fastened either to the sides of the glass, or to pieces of grass put into it), seemed to be changed into a kind of chrysalis: but before taking this form, they appeared as in fig. 43. which shape they likewise assumed when weary with catching their food, or when lying in wait for it. None of them lived above three days; and though fresh water was given them two or three times a-day, yet in a few hours it would stink to a degree scarce conceivable, and that too at several yards distance, though, in proportion to the water, all the included insects were not more than as 1 to 1,150,000. This makes it probable, that it is necessary for them to live in a rapid stream, lest they should be poisoned by the effluvia issuing from their own bodies, as no doubt they were in the vial.

34
An aquatic
worm.

9. *A curious aquatic worm.* This animalcule is shown, magnified, at fig. 31. It is found in ditch-water; and is of various sizes, from $\frac{1}{4}$ to $\frac{1}{2}$ an inch in length. About the head it has somewhat of a yellowish colour; but all the rest of the body is perfectly colourless and transparent, except the intestines, which are considerably opaque, and disposed as in the figure. Along its sides are several papillæ, with long hairs growing from them: it has two black eyes, and is very nimble. But the most remarkable thing in this creature is a long horn or proboscis; which, in the large ones, may be seen with the naked eye, if the water is clear, and is sometimes $\frac{1}{4}$ of an inch in length: this it waves to and fro as it moves in the water, or creeps up the side of the glass; but it is not known whether it is hollow, or of what use it is to the creature itself.

35
Its horn or
proboscis.

36
Spermatic
animals
when disco-
vered.

10. *Spermatic Animals, and Animalcula Infusoria.* The discovery of living animalcules in the semen of most animals is claimed by Mr Lewenhoeck and Mr Nicholas Hartsoeker; who both say they published it about the end of the year 1677 or beginning of 1678: but Mr Lewenhoeck having given the most particular description of, and made by far the greatest number of experiments concerning them, the discovery is commonly attributed to him.

37
General ap-
pearance
the same in
every ani-
mal.

According to this naturalist, these animalcules are found in the semen masculinum of every kind of animal; but their general appearance is very much the same, nor doth their size differ in proportion to the bulk of the animal to which they belong. The bodies of all of them seem to be of an oblong oval form, with long tapering slender tails issuing from them; and as by this shape they resemble tadpoles, they have been frequently called by that name; tho' the tails of them, in proportion to their bodies, are much longer than the tails of tadpoles are: and it is observable, that the animalcules in the semen of fishes have tails much longer and more slender than the tails of those in other ani-

mals; inasmuch, that the extremity of them is not to be discerned without the best glasses, and the utmost attention. Fig. 21. N^o 1, 2, 3, 4, represent the spermatic animalcula of the rabbit; and N^o 5, 6, 7, 8, those of a dog; according to Mr Lewenhoeck.

Animal-
cule.
Pl. XXXII.

The numbers of these animalcula are inconceivable. On viewing with a microscope the milt or semen masculinum of a living cod-fish, innumerable multitudes of animalcules were found therein, of such a diminutive size, that he supposed at least 10,000 of them capable of being contained in the bulk of a grain of sand; whence he concludes, that the milt of this single fish contained more living animalcules than there are to be found people living in the whole world. To find the comparative size of these animalcules, Mr Lewenhoeck placed an hair of his head near them; which hair, thro' his microscope, appeared an inch in breadth; and he was satisfied, that at least 60 such animalcules could easily lie within that diameter; whence, their bodies being spherical, it follows, that 216,000 of them are but equal to a globe whose diameter is the breadth of a hair. He observed, that when the water wherewith he had diluted the semen of a cod-fish was exhale, the little bodies of the animalcules burst in pieces; which did not happen to those in the semen of a ram: and this he imputes to the greater firmness and consistency of the latter, as the flesh of a land-animal is more compact than fish.

38
Inconceiv-
able num-
ber and mi-
nuteness.

These animalcules appear to be very vigorous, and are tenacious of life; for they may be observed to move long after the animal from which they are taken is dead. They have this peculiarity also, that they are continually in motion, without the least rest or intermission, provided there is fluid sufficient for them to swim about in. These animalcula are peculiar to the semen; nothing that has the least token of life being discovered, by the best glasses, either in the blood, spittle, urine, gall, or chyle. Great numbers, however, are to be found in the whitish matter that sticks between the teeth; some of which are of an oval figure, and others resemble eels.

39
Are conti-
nually in
motion.

The *Animalcula Infusoria*, take their name from their being found in all kinds either of vegetable or animal infusions. Indeed, there is scarce any kind of water, unless impregnated with some mineral substance, but what will discover living creatures.—Mr Lewenhoeck says, that at first he could discern no living creatures in rain-water; but after standing some days, he discovered innumerable animalcules, many thousands of times less than a grain of sand, and in proportion to a mite as a bee is to a horse.—In other rain-water, which had likewise stood some time, he found the smallest sort he had ever seen; and, in a few days more, met with others eight times as big as these, and almost round.—In another quantity of rain-water, that had been exposed like the former, he discovered a kind of animalcules with two little horns in continual motion. The space between the horns was flat, though the body was roundish, but tapering a little towards the end; where a tail appeared, four times as long as the body, and the thickness of a spider's web. He observed several hundreds of these within the space a grain of sand would occupy. If they happened on the least filament or string, they were entangled in it; and then would extend their bodies into an oblong round, and struggle hard to disengage their tails. He observed a second

40
Animalcula
Infusoria.

41
Mr Lewen-
hoeck's ac-
count of a-
nimalcules
in rain-wa-
ter.

⁴² Animal-
culc. fort of an oval figure, and imagined the head to stand at the sharpest end. The body was flat, with several small feet moving exceeding quick, but not discernible without a great deal of attention. Sometimes they changed their shape into a perfect round, especially when the water began to dry away. He met also with a third sort, twice as long as broad, and eight times smaller than the first: yet in these he discerned little feet, whereby they moved very nimbly. He perceived likewise a fourth sort, a thousand times smaller than a louse's eye, and which exceeded all the rest in briskness: he found these turning themselves round, as it were upon a point, with the celerity of a top. And he says, there were several other sorts.

⁴² Surprising
production
of these ani-
malcules.

The production of *animalcula infusoria* is very surprising. In four hours time, an infusion of cantharides has produced animalcula less than even the tails of the spermatic animals we have already described. Neither do they seem to be subject to the fate of other animals; but, several kinds of them at least, by dividing themselves in two, to enjoy a sort of immortality. Nor do the common methods by which other animals are destroyed, seem to be effectual for destroying their vital principle. Hot mutton-gravy, secured in a phial with a cork, and afterwards set among hot ashes to destroy as effectually as possible every living creature that could be supposed to exist in it, has nevertheless been found swarming with animalcules after standing a few days. In the Philosophical Transactions, Vol. LIX. we have the following curious account, given us by Mr Ellis, of from infusions of animalcules produced from an infusion of potatoes and on of potatoes.

⁴³ Mr Ellis's
account of
animalcules
from infusions
of potatoes.

"On the 25th of May 1768, Fahrenheit's thermometer 70°, I boiled a potato in the New-River water till it was reduced to a mealy consistence. I put part of it, with an equal proportion of the boiling liquor, into a cylindrical glass-vessel that held something less than half a wine-pint, and covered it close immediately with a glass-cover. At the same time, I sliced an un-boiled potato; and, as near as I could judge, put the same quantity into a glass-vessel of the same kind; with the same proportion of New River water not boiled; and covered it with a glass cover; and placed both vessels close to each other.

"On the 26th of May, 24 hours afterwards, I examined a small drop of each, by the first magnifier of Wilson's microscope, whose focal distance is reckoned at $\frac{1}{3}$ part of an inch; and, to my amazement, they were both full of animalcula of a linear shape, very distinguishable, moving to and fro with great celerity; so that there appeared to be more particles of animal than vegetable life in each drop.

"This experiment I have repeatedly tried, and always found it to succeed in proportion to the heat of the circumambient air; so that even in winter, if the liquors are kept properly warm, at least in two or three days the experiment will succeed.

"What I have observed are infinitely smaller than spermatic animals, and of a very different shape: the truth of which every accurate observer will soon be convinced of, whose curiosity may lead him to compare them; and I am persuaded he will find they are no way akin.

"At present I shall pass over many other curious observations, which I have made on two years experi-
N° 21.

ments, in order to proceed to the explaining a hint which I received last January from Mr De Saussure of Geneva, when he was here; which is, that he found one kind of these animalcula infusoria that increase by dividing across into nearly two equal parts.

Animal-
culc.

"I had often seen this appearance in various species a year or two ago, as I found upon looking over the minutes I had taken when I made any new observation; but always supposed the animal, when in this state, to be in coition.

"Not hearing, till after M. De Saussure left this kingdom, from what infusion he had made his observation; his friend Dr de la Roche of Geneva informed me, the latter end of February last, that it was from hempseed.

"I immediately procured hempseed from different seedsmen in distant parts of the town. Some of it I put into New-River water, some into distilled water, and some I put into very hard pump-water. The result was, that in proportion to the heat of the weather, or the warmth in which they were kept, there was an appearance of millions of minute animalcula in all the infusions; and, sometime after, some oval ones made their appearance, as at fig. 3. b. c. These were much larger than the first, which still continued; these wriggled to and fro in an undulatory motion, turning themselves round very quick all the time that they moved forwards. I was very attentive to see these animals divide themselves; and at last I perceived a few of the appearance of fig. 3. a, as it is represented by the first magnifier of Wilson's microscope; but I am so well convinced by experience that they would separate, that I did not wait to see the operation: however, as the following sketches, which I have drawn from five other species, will very fully explain this extraordinary phenomenon, there will be no difficulty in conceiving the manner of the first. See fig. 4, 5, 6, 7, 8.

⁴⁴ From an infusion
of
hempseed.

"The proportion of the number of these animals which I have observed to divide in this manner, to the rest, is scarce 1 to 50; so that it appears rather to arise from hurts received by some few animalcula among the many, than to be the natural manner in which these kinds of animals multiply; especially if we consider the infinite quantity of young ones which are visible to us through the transparent skins of their bodies, and even the young ones that are visible in those young ones while in the body of the old ones.

"But nothing more plainly shows them to be zoophytes than this circumstance, That when, by accident, the extremity of their bodies has been shrivelled for want of a supply of fresh water, the applying more fresh water has given motion to the part of the animal that was still alive; by which means, this shapeless figure has continued to live and swim to and fro all the time it was supplied with fresh water.

"I cannot finish this part of my remarks on these animals, without observing, that the excellent Linnæus has joined the *beroë* with the *volvox*, one of the animalcula infusoria. The *beroë* is a marine animal, found on our coasts; of a gelatinous transparent nature, and of an oval or spherical form, about half an inch to an inch diameter; divided like a melon into longitudinal ribs, each of which is furnished with rows of minute fins; by means of which, this animal, like the animalcula infusoria, can swim in all directions with great
swiftneſs.

⁴⁵ Beroë described.

Animal-
cule.

swiftness. In the same manner I have seen most of those minute animals move so swift that we could not account for it, without supposing such a provision in nature, which is really true, but cannot be seen till the animals grow faint for want of water; then, if we attend, we may with good glasses plainly discover them.

47
Method of
discovering
the fins of
animal-
cules.

"I have lately found out, by mere accident, a method to make their fins appear very distinctly, especially in the larger kind of animalcula, which are common to most vegetable infusions; such as the terrebella. This has a longish body, with a cavity or groove at one end, like a gimlet: by applying, then, a small stalk of the horse-shoe geranium (or geranium zonale of Linnæus), fresh broken, to a drop of water in which these animalcula are swimming, we shall find that they will become torpid instantly; contracting themselves into an oblong oval shape, with their fins extended like so many bristles all round their bodies. The fins are in length about half the diameter of the middle of their bodies. Before I discovered this expedient, I tried to kill them by different kinds of salts and spirits; but though they were destroyed by this means, their fins were so contracted, that I could not distinguish them in the least. After lying in this state of torpidity for two or three minutes, if a drop of clean water is applied to them, they will recover their shape, and swim about immediately, rendering their fins again invisible."

Fig. 3, 4, 5, 6, 7, 8. represent different species of animalcula infusoria, mentioned by Mr Ellis as belonging to the genus of volvox of Linnæus.

Fig. 3. represents the volvox ovalis, or egg-shaped volvox; at (b) and (c) it is expressed in its natural shape; at (a) the manner in which it becomes two animals, by separating across the middle. This was found in the infusion of hempseed; but is found in other vegetable infusions, particularly that of tea-seed.

Fig. 4. is the volvox torquilla, or wryneck. At (a) is represented its divided state; at (b) and (c) its natural state: this is common to most vegetable infusions, as is the following.

Fig. 5. is the volvox volutans, or the roller. At (a) the animal is separated, and becomes two distinct beings, each swimming about and providing for itself: this is often the prey of another species of this genus, especially while it is weak by this separation, not being so active for some time till it can recover itself. At (c) the animal appears to be hurt on one side; this impression in a little time is succeeded by another in the opposite side, as at (b), which soon occasions a division. At (d) is the side-view, and at (e) the front-view, of the natural shape of the animal.

Fig. 6. is the volvox oniscus, or wood-louse. At (a) is the natural shape of it, as it appears full of little hairs both at the head and tail; with those at the head, it whirls the water about to draw its prey to it; the feet, which are many, are very visible, but remarkably so in a side-view at (d). At (b) it is represented beginning to divide; and at (c) the animals are ready to part: in this state, as if in exquisite pain, they swim round and round, and to and fro, with uncommon velocity, violently agitated till they get asunder. This was found in an infusion of different kinds of pine-branches.

VOL. II. Part I.

Fig. 7. is the volvox terrebella, or the gimlet. This is one of the largest of the kind, and is very visible to the naked eye. It moves along swiftly, turning itself round as it swims, just as if boring its way. (a) and (b) are two views of its natural shape, (c) shows the manner of its dividing. When they are separated, the lower animal rolls very awkwardly along, till it gets a groove in the upper part. (d) represents one of them lying torpid, by means of the juice of the horse-shoe geranium, with its fins extended. This animal is found in many infusions, particularly of grass or corn.

Animal-
cule.

Fig. 8. is the volvox vorax, or glutton. This animal was found in an infusion of the Tartarian pine; it varies its shape very much, contracting and extending its proboscis, turning it to and fro, in various directions, as at a, b, c, d, e. It opens its proboscis underneath the extremity, when it seizes its prey. The less active animals, that have lately been divided, such as those at fig. 3. (a), and at fig. 4. (a), serve it as food, when they come in its way: these it swallows down instantly, as it is represented at fig. 8. h and i. At (f) it is ready to divide, and at (g) it is divided; where the hinder part of the divided animal has got a proboscis or beak, to procure nourishment for itself, and soon becomes a distinct being from the fore-part.

Thus we have given as full an account as our limits would admit, of the most curious kinds of animalcules that have hitherto been observed. We cannot, however, dismiss this subject, without taking notice of some of the most remarkable hypotheses which have been formed concerning their nature and origin.

Before the invention of microscopes, the doctrine of equivocal generation, both with regard to animals and plants of some kinds, was universally received: but this instrument soon convinced every intelligent person, that those plants which formerly were supposed to be produced by equivocal generation arose from seeds, and the animals, in like manner, from a male and female. But as the microscope threw light upon one part of nature, it left another involved in darkness: for the origin of the animalcula infusoria, or of the spermatic animals already mentioned, remains as yet as much unknown as that of many other kinds was when the doctrine of equivocal generation reigned in full force.

The discovery of spermatic animalcules was thought to throw some light on the mysterious affair of generation itself, and these minute creatures were imagined to be each of them individuals of the same species with the parent. Here the infinite number of these animalcules was an objection, and the difficulty remained as great as before; for, as every one of these animalcules behaved to be produced from a male and female, to explain their origin by animalcular generation in the same manner, was only explaining generation by itself.

This hypothesis, therefore, having proved unsatisfactory, others have been invented. Mr Buffon, particularly, hath invented one, by which he at once annihilates the whole animalcular world; and in this he hath been followed by several very ingenious philosophers. For a particular account of this, so far as it concerns generation, we must refer to that article; but as he gives such a particular account of his having examined the human semen, that we cannot doubt of his accuracy, we shall here contrast his account with that of Mr Lewenhoeck already mentioned.

E

Having

Animal-
cule.M. Buffon's
experiments
on the hu-
man semen.

Having procured the femal vessels of a man who died a violent death, he extracted all the liquor from them while they were still warm; and having examined a drop of it with a double microscope, it had the appearance fig. 9. Large filaments appeared, which in some places spread out into branches, and in others intermingled with one another. These filaments clearly appeared to be agitated by an internal undulatory motion, like hollow tubes, which contained some moving substance. He saw distinctly this appearance changed for that fig. 10. Two of these filaments, which were joined longitudinally, gradually separated from each other in the middle, alternately approaching and receding, like two tense cords fixed by the ends, and drawn asunder in the middle. These filaments were composed of globules that touched one another, and resembled a chaplet of beads. After this, he observed the filaments swelled in several places, and perceived small globular bodies issue from the swelled parts, which had a vibratory motion like a pendulum. These small bodies were attached to the filaments by small threads, which gradually lengthened as the bodies moved. At last, the small bodies detached themselves entirely from the filaments, drawing after them the small thread, which looked like a tail. When a drop of the femal liquor was diluted, these small bodies moved in all directions very briskly; and had he not seen them separate themselves from the filaments, he would, he says, have thought them to be animals. The femal matter was at first too thick, but gradually became more fluid; and, in proportion as its fluidity increased, the filaments disappeared, but the small bodies became exceedingly numerous. Each of them had a long thread or tail attached to it, from which it evidently endeavoured to get free. Their progressive motion was extremely slow, during which they vibrated to the right and left, and at each vibration they had a rolling unsteady motion in a vertical direction.

At the end of two or three hours, the femal matter becoming still more fluid, a greater number of these moving bodies appeared. They were then more free of incumbrances; their tails were shorter; their progressive motion was more direct, and their horizontal motion greatly diminished. In five or six hours, the liquor had acquired almost all the fluidity it could acquire, without being decomposed. Most of the small bodies were now disengaged from their threads; their figure was oval. They moved forward with considerable quickness, and, by their irregular motions backward and forward, they had now more than ever the appearance of animals. Those that had tails adhering to them, seemed to have less vivacity than the others; and of those that had no tails, some altered both their figure and their size. In twelve hours, the liquor had deposited at the bottom of the vial a kind of ash-coloured gelatinous substance, and the fluid at top was almost as transparent as water. The little bodies being now entirely freed from their threads, moved with great agility, and some of them turned round their centres. They also often changed their figures, from oval becoming round, and often breaking into smaller ones. Their activity always increased as their size diminished. In 24 hours, the liquor had deposited a greater quantity of gelatinous matter, which, being with some difficulty diluted in water, exhibited an appearance somewhat resembling lace. In the clear

femen itself only a few small bodies were now seen moving; next day, these were still farther diminished; and after this nothing was to be seen but globules, without the least appearance of motion. Most of the above-mentioned appearances are shown fig. 10, 11, 12, 13, 14, 15, 16. Fig. 17. and 18. represent an appearance of the globules in another experiment, in which they arranged themselves in troops, and passed very quickly over the field of the microscope. In this experiment they were found to proceed from a small quantity of gelatinous mucilage.

From these experiments, Mr Buffon concludes, that what have been called spermatc animals, are not creatures really endowed with life, but something proper to compose a living creature; and he distinguishes them by the name of *organic particles*. The same individual kinds of animals he declares he has found in the fluids separated from the ovaria of females; and for the truth of this appeals to the testimony of Mr Needham, who was an eye-witness of his experiments. He also brings an additional proof of his doctrine from Mr Needham's observations on the milt of the *calmar*, a species of cuttle-fish. Here the spermatc animals, at least what have the only appearance of life, are vastly larger than in any other creature, so as to be plainly visible to the naked eye. When magnified, they appear as at fig. 19. and 20. *a*. Their first appearance is at fig. 19. *a* and *b*, when they resemble springs inclosed in a transparent case. These springs were equally perfect at first as afterwards; only in time they contracted themselves, and became like a kind of screw. The head of the case is a species of valve which opens outward, and through which every thing within may be forced out. It contains, besides, another valve *b*, a little barrel *c*, and a spongy substance *d e*. Thus the whole machine consists of an outer transparent cartilaginous case *a*, the superior extremity of which is terminated by a round head formed by the case itself, and performs the office of a valve. This external case contains a transparent tube: which includes the spring, a piston or valve, a little barrel, and a spongy substance. The screw occupies the superior part of the tube and case, the piston and barrel are situated in the middle, and the spongy substance occupies the inferior part. These machines pump the liquor of the milt; the spongy substance is full of this liquor; and, before the animal spawns, the whole milt is only a congeries of these bodies which have sucked up all the liquor of it. Whenever these small machines are taken out of the body of the animal, and put in water, or exposed to the air, they begin to act, as represented fig. 19. and 20.; the spring mounts up, and is followed by the piston, the barrel, and the spongy substance which contains the liquor: and, as soon as the spring and the tube in which it is contained begin to issue out of the case, the spring plaits, and the whole internal apparatus moves, till the spring, the piston, and the barrel, have entirely escaped from the case. When this is effected, all the rest instantly follow, and the milky liquor which had been pumped in, and confined in the spongy substance, runs out through the barrel.

According to this account, the milt of the *calmar* contains no animalcules; and therefore we may conclude, that the small moving bodies which are to be seen in the semen of other animals, are not really

Animal-
cule.51
Needham's
experiments
on the milt
of the cal-
mar.

Fig. 20.

52

Conclusion
against the
existence of
animal-
cules.

Animal-
cule.

really creatures endowed with life. Mr Buffon extends the analogy still further; and concludes, that all the moving bodies which are to be found in the infusions either of animal or vegetable substances are of a similar nature. "To discover, says he, whether all the parts of animals, and all the seeds of plants, contained moving organic particles, I made infusions of the flesh of different animals, and of the seeds of more than 20 different species of vegetables; and after remaining some days in close glasses, I had the pleasure of seeing organic moving particles in all of them. In some they appeared sooner, in others later; some preserved their motions for months, and others soon lost it. Some at first produced large moving globules resembling animals, which changed their figure, split, and became gradually smaller. Others produced only small globules, whose motions were extremely rapid; and others produced filaments, which grew longer, seemed to vegetate, and then swelled and poured forth torrents of moving globules."

53
BaronMunchan-
sen's theory

This last observation gave rise to a new system. Baron Munchanfen, perceiving that the last-mentioned moving globules, after moving for some time, began again to vegetate, concluded that they were first animals and then plants.—This strange hypothesis Mr Ellis has overturned in the paper already quoted; in which he asserts, that they are no other than the seeds of that genus of fungi called *mucor* or *mouldiness*, and that their motion is owing to numbers of minute animalcules attacking them for food. "Having (says he), at the request of Dr Linnæus, made several experiments on the infusion of mushrooms in water, in order to prove the theory of Baron Munchanfen, that their seeds are first animals, and then plants (which he takes notice of in his System of Nature, p. 1326, under the genus of chaos, by the name of *chaos fungorum seminum*), it appeared evidently, that the seeds were put into motion by very minute animalcules, which proceeded from the putrefaction of the mushroom; for, by pecking at these seeds, which are reddish, light, round bodies, they moved them about with great agility in a variety of directions; while the little animals themselves were scarce visible, till the food they had eaten had discovered them. The satisfaction I received from clearing up this point, led me into many other curious and interesting experiments.

54

Disproved
by Mr Ellis.

"The ingenious Mr Needham supposes these little transparent ramified filaments, and jointed or coralloid bodies, which the microscope discovers to us on the surface of most animal and vegetable infusions when they become putrid, to be zoophytes, or branched animals: but to me they appear, after a careful scrutiny with the best glasses, to be of that genus of fungi called *mucor*, or *mouldiness*; many of which Michelius has figured, and Linnæus has accurately described.

"Their vegetation is so amazingly quick, that they may be perceived in the microscope even to grow and seed under the eye of the observer.

"Mr Needham has pointed out to us a species that is very remarkable for its parts of fructification. (See Philosophical Transactions, vol. xlv. tab. 5. fig. 3. a, A.) This, he says, proceeded from an infusion of bruised wheat.

"I have seen the same species arise from the body of a dead fly, which was become putrid by lying floating for some time in a glass of water, where some flowers

had been in the month of August 1768. This species of *mucor* sends forth a mass of transparent filamentous roots; from whence arise hollow stems, that support little oblong oval seed-vessels, with a hole on the top of each. From these I could plainly see minute globular seeds issue forth in great abundance with an elastic force, and turn about in the water as if they were animated.

"Continuing to view them with some attention, I could just discover, that the putrid water which surrounded them was full of the minute animalcule; and that these little creatures began to attack the seeds of the *mucor* for food, as I have observed before in the experiment on the seeds of the larger kind of fungi or mushrooms. This new motion continued the appearance of their being alive for some time longer: but, soon after, many of them arose to the surface of the water, remaining there without motion; and a succession of them afterwards coming up, they united together in little thin masses, and floated to the edge of the water, remaining there quite inactive during the time of observation.

"As this discovery cleared up many doubts which I had received from reading Mr Needham's learned dissertation, I put into the glass several other dead flies, by which means this species of *mucor* was propagated so plentifully, as to give me an opportunity of frequently trying the same experiment to my full satisfaction.

"Lastly, These jointed coralloid bodies, which Mr Needham calls *chaplets* and *pearl necklaces*, I have seen frequently very distinctly. These appear not only on an infusion of bruised wheat when it becomes putrid, but on most other bodies when they throw up a viscid scum and are in a state of putrefaction. These, then, are evidently no more than the most common *mucor*, the seeds of which are every where floating in the air; and bodies in this state afford them a natural proper soil to grow upon. Here they send downwards their fine transparent ramified roots into the moisture which they float upon; and from the upper part of the scum, their jointed coralloid branches rise full of seed into little grove-like figures. When a small portion of these branches and seeds are put into a drop of the same putrid water upon which the scum floats, many of these millions of little animalcule with which it abounds, immediately seize them as food, and turn them about with a variety of motions, as in the experiments on the seeds of the common mushrooms, either singly, or two or three seeds connected together; answering exactly to Mr Needham's description, but evidently without any motion of their own, and consequently not animated."

Mr Buffon, however, is not content with denying life only to those beings where the signs of it are the most equivocal; but includes in the same rank of organic particles, almost every animal too small to be discovered by the naked eye, and even some of those whose motions are evidently perceptible to the eye. "Almost all microscopic animals," says he, "are of the same nature with the moving bodies in the seminal fluids and infusions of animal and vegetable substances. The eels in paste, in vinegar, &c. are all of the same nature, and derived from the same origin. There are, perhaps, as many beings that either live or vegetate, produced by a fortuitous assemblage of organic particles,

Animal-
cule.55
M. Buffon's
opinion of
different
kinds of ani-
malcules.

Animal-
culc.

cles, as by a constant and successive generation. Some of them, as those of the calmar, are only a kind of machines, which, though exceedingly simple, are very active. Others, as the spermatic animalcules, seem to imitate the movements of animals. Others resemble vegetables in their manner of growth and extension. There are others, as those of blighted wheat, which at pleasure can be made alternately either to live or die, and it is difficult to know to what they should be compared. There are still others, and in great numbers, which are at first a kind of animals, then become a species of vegetables, and again return alternately to their vegetable state. The eels in paste have no other origin than the union of the organic particles of the most essential part of the grain. The first eels that appear are certainly not produced by other eels; but tho' they are not propagated themselves, they fail not to engender other living eels. By cutting them with the point of a lancet, we discover smaller eels issuing in great numbers out of their bodies. The body of this animal seems to be only a sheath or sac, containing a multitude of smaller animals, which perhaps are other sheaths of the same kind, in which the organic matter is assimilated into the form of eels."

56
His reason-
ing incon-
clusive.

Though we can by no means pretend to account for the appearance of these animalcules, yet we cannot help observing, that our ignorance of the cause of any phenomenon is no argument against its existence. Though we are not able to account in a satisfactory manner for the origin of the native Americans, we suppose Mr Buffon himself would reckon it absurd to maintain that the Spaniards on their arrival there found only *organic particles* moving about in disorder. The case is the very same with the eels in paste. They are exceedingly minute in comparison with us; but, with the solar microscope, Mr Baker has made them assume a more respectable appearance, so as to have a diameter of an inch and an half, or two inches, and a length proportionable. They swam up and down very briskly; the motion of their intestines was plainly visible; when the water dried up, they died with apparent agonies, and their mouths gaped very wide. Were we to find a creature of the size of this magnified eel, gasping in a place where water had lately been, we certainly would never conclude it to be an *organic particle*, or a fortuitous assemblage of them; but a fish. Why then should we conclude otherwise with regard to the eel while in its natural state, than that it is a little fish? In reasoning on this subject, we ought always to remember, that, however essential the distinction of bodies into great and small may appear to us, they are not so to the Deity; with whom, as Mr Baker well expresses himself, "an atom is as a world, and a world but as an atom."—Were the Deity to exert his power for a little, and give a natural philosopher a view of a quantity of paste filled with eels, from each of whose bodies the light was reflected as when it passes through a solar microscope; instead of imagining them organic particles, the paste would appear like a little mountain, he would probably look upon the whole as a monstrous assemblage of serpents, and be afraid to come near them. Wherever, therefore, we discover beings to appearance endowed with the principle of self-preservation, or whatever else we make the characteristic of animals, neither the smallness of their size, nor the impossibility of

our knowing how they come there, ought to cause us doubt of their being really animated.—At the same time, it must also be remembered, that *motion* is not always a characteristic of animal life, even though the moving bodies should avoid one another, or any seeming obstacle placed in their way. We know, that inanimate bodies, when electrified, will avoid others endowed with an electricity of the same kind, and adhere to those which have the opposite one. As we are by no means acquainted with the utmost powers of electricity, but on the contrary, from what we do know of it have all the reason in the world to conclude that it can produce effects utterly beyond our comprehension, it is impossible for us to know what share it may have in producing the motions observed in vegetable-infusions, or in the semen of animals.—We may also further observe, that though in Mr Ellis's experiment of the boiled potato he took it for granted that every seed of animal life would be destroyed by the boiling water, yet even this cannot be proved; nay, on the contrary, it hath been proved by undeniable experiments, that the human body itself hath endured a heat of 240 degrees of Fahrenheit (28 degrees above that of boiling water) without injury. The eggs of these animalcula might therefore be strong enough to resist the heat hitherto used in Mr Ellis's or any other experiment.

Animal-
culc.

A considerable objection to the existence of animalcules in the semen, or any other part of animal bodies, must arise from the total exclusion of air, which is found so necessary to the life of larger animals. Some instances, however, have been observed of large animals being found in such situations as they could not possibly have enjoyed the least benefit from the air for a great number of years; and in this state they have not only lived, but lived much longer than they would otherwise have done.

57
Animals
sometimes
found living
in solid bod-
ies.

In Toulon harbour and the road, are found solid hard stones, and perfectly entire; containing, in different cells, secluded from all communication with the air, several living shell-fish, of an exquisite taste, called *Dactyli*, i. e. Dates: to come at these fish, the stones are broken with mauls. Also, along the coast of Anconia, in the Adriatic, are stones usually weighing about 50 pounds, and sometimes even more; the outside rugged, and easily broken, but the inside so hard, as to require a strong arm and an iron maul to break them: within them, and in separate niches, are found small shell-fish, quite alive, and very palatable, called *Solenes* or *Cappe lunghe*. These facts are attested by Gassendi, Blondel, Mayol, the learned bishop of Sulturara, and more particularly by Aldrovandi a physician of Bologna. The two latter speak of it as a common fact which they themselves saw.

In the volume for 1719, of the Academy of Sciences at Paris, is the following passage:

"In the foot of an elm, of the bigness of a pretty corpulent man, three or four feet above the root, and exactly in the centre, has been found a live toad, middle-sized, but lean, and filling up the whole vacant space: no sooner was a passage opened, by splitting the wood, than it scuttled away very hastily: a more firm and sound elm never grew; so that the toad cannot be supposed to have got into it. The egg whence it was formed, must, by some very singular accident, have been

Animal-
culc.

been lodged in the tree at its first growth. There the creature had lived without air, feeding on the substance of the tree, and growing only as the tree grew. This is attested by Mr Hubert, professor of philosophy at Caen."

The volume for the year 1731 has a similar observation, expressed in these words:

"In 1719, we gave an account of a fact, which, though improbable, was well attested; that a toad had been found living and growing in the stem of a middling elm, without any way for the creature to come out or to have got in. M. Seigne, of Nantes, lays before the academy a fact just of the very same nature, except that, instead of an elm, it was an oak, and larger than the elm, which still heightens the wonder. He judges, by the time requisite for the growth of the oak, that the toad must have subsisted in it, without air, or any adventitious aliment, during 80 or 100 years. M. Seigne seems to have known nothing of the fact in 1719."

With the two foregoing may be classed a narrative of Ambrose Paré, chief surgeon to Henry III. king of France, who, being a very sensible writer, relates the following fact, of which he was an eye-witness:

"Being (says he) at my seat, near the village of Meudon, and over-looking a quarry-man whom I had set to break some very large and hard stones; in the middle of one we found a huge toad, full of life, and without any visible aperture by which it could get there. I began to wonder how it received birth, had grown and lived; but the labourer told me, it was not the first time he had met with a toad, and the like creatures, within huge blocks of stone, and no visible opening or fissure."

Observations of living toads, found in very hard and entire stones, occur in several authors, particularly Baptist Fulgosa doge of Genoa, the famous physicians Agricola and Horstius, and lord Verulam: others give very specious accounts of snakes, frogs, crabs, and lobsters, being found alive, inclosed within blocks of marble, rocks, and large stones.

An instance similar to these, of the truth of which we have no reason to doubt, was observed in this country in the year 1773, where a large toad was found in the middle of a piece of coal having not the least visible crack or fissure.

58
The subject
is illobscure. Upon the whole, therefore, though philosophers are not yet able to discover how these minute creatures are produced; yet, that there really are animals much smaller than what we can discern with our naked eye, seems to be indisputable. The subject, however, is still evidently obscure, and will no doubt require the utmost attention of philosophers, as well as further improvements in the construction of microscopes, fully to investigate it.

Animalcula are said to be the cause of various disorders. The itch, from several experiments, is affirmed to be a disorder arising from the irritations of a species of animalcula found in the pustules of that ailment; whence the communication of it by contact from one to another is easily conceived, as also the reason of the cure being effected by cutaneous applications. On this foundation some have attributed the small-pox and measles, and infectious diseases; others the epilepsy, &c. to animalcules. Langius goes farther, and

pretends to reduce all diseases in general to the same principle. A late writer at Paris, who assumed the title of an English physician, has done more. He not only accounts for all diseases, but for the operations of all medicines, from the hypothesis of animalcules. He has peculiar animals for every disease; scorbutic animalcules, podagrical animalcules, variolous animalcules, &c. all at his service. Journ. des Sçav. tom. lxxxii. p. 535, &c.

But as most discoveries in natural philosophy have laid a foundation for the warm imaginations of some men to form visionary theories, to the great prejudice of real knowledge; so those relating to animalcula have been drawn in, however improperly, to support the most whimsical and chimerical systems.

ANIMALCULES Invisible.—Naturalists suppose another species or order of invisible animalcules, viz. such as escape the cognizance even of the best microscopes, and give many probable conjectures in relation to them. Reason and analogy give some support to the existence of infinite imperceptible animalcules. The naked eye, say some, takes in from the elephant to the mite; but there commences a new order reserved only for the microscope, which comprehends all these from the mite to those 27 millions of times smaller; and this order cannot be yet said to be exhausted, if the microscope be not arrived at its last perfection. See further on this subject the article MICROSCOPE.

ANIMATED, or ANIMATE, in a general sense, denotes something endowed with animal-life. It also imports a thing to be impregnated with vermin or animalcules.

ANIMATED Horse-hairs. See *HORSE-HAIRS*.

ANIMATION signifies the informing an animal body with a soul.—The different hypotheses of physicians and philosophers, concerning the time of animation, have had their influence on the penal laws made against artificial abortions; it having been made capital to procure miscarriage in the one state, while in the other it was only deemed a venial crime. The emperor Charles V. by a constitution published in 1532, put the matter on another footing; instead of the distinction of an animated and unanimated foetus, he introduced that of a vital and non-vital foetus, as a thing of more obvious and easy decision, and not depending on any system either of creation, traduction, or infusion. Accordingly a foetus is said, in a legal sense, to be animated, when it is perceived to stir in the womb; which usually happens about the middle of the term of gestation.

ANIME, in heraldry, a term used when the eyes of a rapacious creature are borne of a different tincture from the creature itself.

ANIME, a resin exuding from the trunk of a large American tree, called by Piso *jataiba*, by the Indians *courbaril*, (a species of *HYMENÆA*). This resin is of a transparent amber colour, a light agreeable smell, and little or no taste. It dissolves entirely, but not very readily, in rectified spirit of wine; the impurities, which are often in large quantity, remaining behind. The Brazilians are said to employ anime in fumigations for pains and aches proceeding from a cold cause: with us, it is rarely, if ever, made use of for any medicinal purposes.

ANIMETTA, among ecclesiastical writers, denotes

Animal-
cules
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Animetta.

Aninga
||
Anna.

notes the cloth wherewith the cup of the eucharist is covered.

ANINGA, in commerce, a root which grows in the Antilles islands, and is pretty much like the China plant. It is used by sugar-bakers for refining the sugar.

ANJOU, a province and duchy of France, bounded on the east by Touraine, on the south by Poictou, on the west by Bretagne, and on the north by Maine. It is 70 miles in length, and in breadth 60. Through this province run five navigable rivers: the Loire, which divides it into two parts; the Vienne, the Toue, the Maienne, and the Sarte.

The air is temperate, and the country agreeably diversified with hills and meadows. There are 33 forests of oak-trees mixed with beech. The country produces white-wine, wheat, barley, rye, oats, pease, beans, flax, hemp, walnuts, and some chefnuts. In lower Anjou they make cyder. There are fruit-trees of all kinds, and pasture proper for horses. The greatest riches of the province consists in cows, oxen, and sheep. There are several coal and iron mines; and yet there are but two forges in the whole province. There are quarries of marble and of slate; as well as quarries of white stone, proper for building, on the side of the river Loire. Here are also several saltpetre-works and some glass-houses. The remarkable towns, besides Angers the capital, are Saumur, Brifac, Pons de Cea, La Fleche, and Beaufort.

ANIO, (Cicero, Horace, Priscian); **ANIEN**, (Statius); now *il Teverone*: a river of Italy, which falls into the Tiber, three miles to the north of Rome, not far from Antemnæ. It rises in a mountain near Treba, (Pliny); and, running through the country of the Æquiculi, or Æqui, it afterwards separated the Latins from the Sabines; but nearer its mouth, or confluence, it had the Sabines on each side. It forms three beautiful lakes in its course, (Pliny). In the territories of Tibur it falls from a great height, and there forms a very rapid cataract; hence the epithet *præceps*, and hence the steam caused by its fall, (Horace). *Anienus* is the epithet formed from it, (Virgil, Propertius): *Anienus* is also the god of the river, (Propertius, Statius).

ANISUM, or **ANISE**. See **PIMPINELLA**.

ANKER, a liquid measure at Amsterdam. It contains about 32 gallons English measure.

ANKLE, in anatomy, the joint which connects the foot to the leg.—We have an account of the menfes being regularly evacuated at an ulcer of the ankle, *Edin. Med. Obs.* vol. iii. art. 29.

ANN, or **ANNAT**, in Scots law, is half a year's stipend, which the law gives to the executors of ministers of the church of Scotland, over and above what was due to the minister himself, for his incumbency.

ANNA, one of the three principalities into which Arabia Deserta is divided.

ANNA, one of the chief cities of the above principality, and formerly a famed mart-town, is situated in Lat. 33. 57. and E. Long. 42. 10. on the river Euphrates, in a fruitful and pleasant soil. It has two streets, which are divided by the river. That on the Mesopotamia side is about two miles long, but thinly peopled, and by none but tradesmen; that on the opposite side is about six miles in length, and it is there

that the principal inhabitants of the city dwell. Every house has some ground belonging to it; and these grounds are loaded with noble fruit-trees, as lemons, oranges, citrons, quinces, figs, dates, pomegranates, olives, all very large and in great plenty. Some of the flat grounds are sown with corn and other grain, which yield likewise a considerable crop. This city is the common rendezvous of all the robbers that infest the country, and from which they disperse themselves into all parts of the Defart. Here they meet to consult; here they hold their grand council, and deliberate where to rob next with success. It is with great difficulty that the Turkish aga, and the janissaries, who are kept here, can levy the tribute imposed by the Turks on all the commodities carried through this city, which is one of the great thorough-fares for the passing of the caravans that go to and from Aleppo, Tripoli, Damascus, Bagdad, and some other parts of the Turkish empire.

ANNA Comnena. See **COMNENA**.

ANNABON. See **ANNOBON**.

ANNALE, in the church of Rome, a term applied to the masses celebrated for the dead during a whole year.

ANNALIS CLAVUS, the nail which the Prætor, Consul, or Dictator, drove into the wall of Jupiter's temple annually upon the Ides of September, to show the number of years. But this custom was superseded by reckoning years by consulships. The ceremony was sometimes performed to avert the plague, &c.

ANNALS, in matters of literature, a species of history, which relates events in the chronological order wherein they happened. They differ from perfect history in this, that annals are but a bare relation of what passes every year, as a journal is of what passes every day; whereas history relates not only the transactions themselves, but also the causes, motives, and springs of actions. Annals require nothing but brevity; history demands ornament.—Cicero informs us of the origin of annals. To preserve the memory of events, the *Pontifex Maximus*, says he, wrote what passed each year, and exposed it on tables in his own house, where every one was at liberty to read: this they called *annales maximi*; and hence the writers who imitated this simple method of narrating facts were called *annalists*.

ANNAN, the capital of Annandale, a division of Dumfriesshire in Scotland; a small town, containing 500 or 600 inhabitants, and situated on a river of the same name, in W. Long. 3°. N. Lat. 54. 40. This place, which is a royal borough, has some trade in wine, and exports annually between 20 and 30,000 Winchester bushels (10 and 15,000 bolls) of corn. Vessels of about 250 tons can come within half a mile of the town; and of 60, as high as the bridge; which consists of five arches, defended by a gateway. A fabric for carding and spinning of cotton has lately been erected, and the town begins to increase. Here was formerly a castle; which was built by the Bruces after they became lords of Annandale. Upon the death of David II. the son of King Robert, in 1371, this castle (Lochmaben), and the lordship of Annandale, came to Thomas Randolph Earl of Murray, and went with his sister Agnes to the Dunbars, Earls of March: after their forfeiture it went to the Douglasses, who also lost it by the same fate; and then having come to

Alex.

Anna
||
Annan.

Annan,
Annand.

Alexander Duke of Albany, he, for rebelling against his brother King James III. and plundering the fair of Lochmaben in 1484, was also forfeit. Since which time it continued in the hands of the King, and became the great key of the west border.

The stewardry or district of Annandale, of which Lochmaben castle was the chief fortalice, is a fertile vale, 24 miles long, and about 14 miles broad: from its vicinity to England, and the continual incursions and predatory wars of the borderers, the greatest part of it was uncultivated and common: but since the beginning of the present century, or rather within the last thirty years, all these wastes and commons have been divided and brought into culture, and the country has assumed a new appearance; which may be ascribed not only to the division of the commons, but likewise to the improvement made in the roads, and particularly in the great western road from Edinburgh to London by Moffat, Gratney, and Carlisle, running through this vale, and carried on by some gentlemen of the country, after they had obtained an act of parliament for levying a toll to defray the expence of making and keeping it in repair.

Annandale formed a part of the Roman province of Valentia; and Severus's wall ending here, it abounds with Roman stations and antiquities. The camps at Birrens in Middlebie, and on the hill of Burnwork, are still entire, and their form is preserved; and the traces and remains of a military road are now visible in different parts of the country. The ruins of the house or castle of Auchincass, in the neighbourhood of Moffat, once the seat of that potent baron, Thomas Randolph, Earl of Murray, Lord of Annandale, and Regent of Scotland in the minority of David II. covers above an acre of ground, and even now conveys an idea of the plan and strength of the building. The ancient castle of Comlongan, formerly belonging to the Murays, Earls of Annandale, and now to Lord Stormont, is still in a tolerable state of preservation; but except this castle and that of Hoddum, most of the other old fortalices and towers are now taken down, or in ruins.

Annandale is a marquiseat belonging to the Johnstons, and the chief of the name.

ANNAND (William), dean of Edinburgh in Scotland, the son of William Annand minister of Air, was born at Air in 1633. Five years after, his father was obliged to quit Scotland with his family, on account of their loyalty to the king, and adherence to the episcopal government established by law in that country. In 1651, young Annand was admitted a scholar in University college in Oxford; and though he was put under the care of a presbyterian tutor, yet he took all occasions to be present at the sermons preached by the loyal divines in and near Oxford. In 1656, being then bachelor of arts, he received holy orders from the hands of Dr Thomas Fulwar, bishop of Ardfert or Kerry in Ireland, and was appointed preacher at Weston on the green near Bicester in Oxfordshire, where he met with great encouragement from Sir Francis Norris, lord of that manor. After he had taken his degree of master of arts, he was presented to the vicarage of Leighton-Buzzard in Bedfordshire; where he distinguished himself by his edifying manner of preaching, till 1662, when he went into Scotland, in quality of chaplain to

John Earl of Middleton, the king's high-commissioner to the church of that kingdom. In the latter end of the year 1663, he was instituted to the tolbooth church at Edinburgh, and from thence was removed some years after to the trone church of that city, which is likewise a prebend. In April 1676, he was nominated by the king to the deanery of Edinburgh; and in 1685, he commenced Doctor of Divinity in the university of St Andrew's. He wrote, 1. *Fides Catholica*; or, The Doctrine of the Catholic Church in eighteen grand Ordinances, referring to the word, sacraments, and prayer, in purity, number, and nature, catholically maintained, and publicly taught, against heretics of all sorts. Lond. 1661-2, 4to. 2. Solutions of many proper and profitable questions, suitable to the nature of each Ordinance, &c. printed with the *Fides Catholica*. 3. *Panem Quotidianum*; or, A short Discourse, tending to prove the legality, decency, and expediency, of set forms of prayers in the Churches of Christ, with a particular Defence of the Book of Common Prayer of the Church of England. Lond. 1671, 4to. 4. *Pater Noster*, Our Father; or, The Lord's Prayer explained, the sense thereof, and duties therein, from Scripture, History, and the Fathers, methodically cleared, and succinctly opened. Lond. 1670, 8vo. 5. *Mysterium Pictatis*; or, The Mytery of Godliness, &c. Lond. 1672, 8vo. 6. *Doxologia*; or, Glory to the Father, the Church's Hymn, reduced to glorifying the Trinity. Lond. 1672, 8vo. 7. *Dualitas*; or, A twofold subject displayed and opened, conducive to godliness and peace in order: First, *Lex loquens*, the honour and dignity of magistracy, with the duties thereupon, &c.; Secondly, *Duorum Unitas*; or, The agreement of magistracy and ministry at the election of the honourable magistrates at Edinburgh, and opening of the Diocefan Synod of the Reverend Clergy there. Edin. 1674, 4to. Dr Annand died the 13th of June 1689, and was honourably interred in the Grey-Friars church in Edinburgh.

ANNANO, a strong fort of Italy, in the duchy of Milan. It has been twice taken by the French; but was restored to the duke of Savoy in 1706. It is seated on the river Tanaro, in E. Long. 8. 30. N. Lat. 44. 40.

ANNAPOLIS, the chief town in Maryland, in North America; which as yet is but mean, because the people in this province choose to live on their plantations, as in Virginia. St Mary's was once the capital of the province of Maryland, and the town of Annapolis was known by the name of *Severn*. It received its present name in 1694, when it was made a port-town, and the residence of a collector and naval officer. W. Long. 78. 10. N. Lat. 39. 25.

ANNAPOLIS ROYAL, a town of Nova Scotia, is seated in the bay of Fundy; and, though a mean place, was formerly the capital of the province. It has one of the finest harbours in America, capable of containing 1000 vessels at anchor in the utmost security. The place is also protected by a fort and garrison. At the bottom of the harbour is a point of land, which divides two rivers; and on each side there are pleasant meadows, which in spring and autumn are covered with all sorts of fresh-water fowl. There is a trade carried on by the Indians with furs, which they exchange for European goods. W. Long. 64. 5. N. Lat. 45. 10.

ANNATES;

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Annates, Annealing. ANNATES, among ecclesiastical writers, a year's income of a spiritual living.

These were, in ancient times, given to the Pope through all Christendom, upon the decease of any bishop, abbot, or parish-clerk, and were paid by his successor. At the Reformation they were taken from the Pope, and vested in the king; and, finally, Queen Anne restored them to the church, by appropriating them to the augmentation of poor livings.

ANNEALING, by the workmen called *nealing*, is particularly used in making glass: it consists in placing the bottles, &c. whilst hot, in a kind of oven or furnace, where they are suffered to cool gradually; they would otherwise be too brittle for use.—Metals are rendered hard and brittle by hammering: they are therefore made red hot, in order to recover their malleability; and this is called *nealing*.

The difference between unannealed and annealed glass, with respect to brittleness, is very remarkable. When an unannealed glass-vessel is broken, it often flies into a small powder, with a violence seemingly very unproportioned to the stroke it has received. In general, it is in greater danger of breaking from a very slight stroke than from one of some considerable force. One of those vessels will often resist the effects of a pistol-bullet dropt into it from the height of two or three feet; yet a grain of sand falling into it will make it burst into small fragments. This takes place sometimes immediately on dropping the sand into it: but often the vessel will stand for several minutes after, seemingly secure; and then, without any new injury, it will fly to pieces. If the vessel be very thin, it does not break in this manner, but seems to possess all the properties of annealed glass.

The same phenomena are still more strikingly seen in glass drops or tears. They are globular at one end, and taper to a small tail at the other. They are the drops which fall from the melted mass of glass on the rods on which the bottles are made. They drop into the tubs of water which are used in the work; the greater part of them burst immediately in the water. When those that remain entire are examined, they discover all the properties of unannealed glass in the highest degree. They will bear a smart stroke on the thick end without breaking; but if the small tail be broken, they burst into small powder with a loud explosion. They appear to burst with more violence, and the powder is smaller in an exhausted receiver than in the open air. When they are annealed, they lose those properties.

Glass is one of those bodies which increase in bulk when passing from a fluid to a solid state. When it is allowed to crystallize regularly, the particles are so arranged, that it has a fibrous texture: it is elastic, and susceptible of long continued vibrations; but when a mass of melted glass is suddenly exposed to the cold, the surface crystallizes, and forms a solid shell round the interior fluid parts: this prevents them from expanding when they become solid. They, therefore, have not the opportunity of a regular crystallization; but are compressed together with little mutual cohesion: On the contrary, they press outward to occupy more space, but are prevented by the external crust. In consequence of the effort of expansion in the internal parts, the greater number of glass drops burst in cool-

ing; and those which remain entire are not regularly Annealing, crystallized. A smart stroke upon them communicates

a vibration to the whole mass, which is nearly synchronous in every part; and therefore the effort of expansion has little more effect than if the body were at rest; but the small tail and the surface only are regularly crystallized. If the tail be broken, this communicates a vibration along the crystallized surface, without reaching the internal parts. By this they are allowed some expansion; and overcoming the cohesion of the thin outer shell, they burst it, and are dispersed in powder.

In an unannealed glass-vessel, the same thing takes place. Sometimes the vibration may continue for a considerable time before the internal parts overcome the resistance. If the vessel be very thin, the regular crystallization extends through the whole thickness; or at least the quantity of compressed matter in the middle is so inconsiderable as to be incapable of bursting the external plate.

By the process of annealing, the glass is kept for some time in a state approaching to fluidity; the heat increases the bulk of the crystallized part, and renders it so soft, that the internal parts have the opportunity of expanding and forming a regular crystallization.

A similar process is now used for rendering kettles and other vessels of cast-iron less brittle: of it the same explanation may be given. The greater number of metals diminish in bulk when they pass from a fluid to a solid state; iron, on the contrary, expands.

When cast-iron is broken, it has the appearance of being composed of grain: forged or bar iron appears to consist of plates. Forged iron has long been procured, by placing a mass of cast-iron under large hammers, and making it undergo violent and repeated compression. A process is now used for converting cast-iron into forged, by heat alone. The cast-iron is placed in an air-furnace, and kept for several hours in a degree of heat, by which it is brought near to a fluid state. It is then allowed to cool gradually, and is found to be converted into forged-iron. This process is conducted under a patent; although, if Reaumur's experiments upon cast-iron be consulted, it will appear not to be a new discovery.

By these experiments it is ascertained, that if cast-iron be exposed for any length of time to a heat considerably below its melting point, the texture and properties are not changed: but if it be kept in a heat near the melting point, the surface soon becomes lamellated like forged-iron; and the lamellated structure extends farther into the mass in proportion to the length of time in which it is exposed to that degree of heat. When it is continued for a sufficient time, and then allowed to cool gradually, it is found to possess the lamellated structure throughout.

Cast-iron, then, is brittle, because it has not had the opportunity of crystallizing regularly. When it is exposed to cold while fluid, the surface becoming solid, prevents the inner parts from expanding and arranging themselves into regular crystals. When cast-iron is brought near to the melting-point, and continued for a sufficient length of time in that degree of heat, the particles have the opportunity of arranging themselves into that form of crystals by which forged-iron is distinguished, and by which it possesses cohesion and all its properties.

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There appears, therefore, to be no other essential difference between forged and cast iron, except what arises from the crystallization. Cast-iron is indeed often not sufficiently purified from other substances which are mixed with the calx. It appears also to contain a considerable quantity of calx unreduced; for during the process for converting it into forged-iron by heat alone, a pale flame rises from the metal till near the end of the process. This is owing to fixed air which the heat forces off from the calx. The expulsion of this air reduces the calx, and thereby frees the metal from that injurious mixture.

That this explanation of the annealing of iron is probable, appears also from the well-known fact of forged-iron being incomparably more difficult of fusion than cast-iron. A piece of forged iron requires a very violent heat to melt it; but when it is reduced to a small powder, it melts in a much lower degree of heat. Iron diminishes in bulk when it passes into a fluid state, while most other metals increase in volume. The expansion which heat occasions in bringing them to their melting-point, will be favourable to their fluidity, by gradually bringing the particles to the same state of separation in which they are when the mass is fluid; but the expansion of iron by heat removes it farther from that state, and keeps it in the state which is favourable to the continuance of it in a crystallized form. It will not melt till the heat expand it so much that the cohesion of crystallization be overcome. When it is reduced to a minute powder before it be exposed to the heat, it melts sooner. The crystals having been destroyed, that cohesion has no effect in preventing it from passing into a state of fluidity.

Upon the same principles may be explained the almost peculiar property of welding possessed by iron, and the conversion of forged iron into steel.

But perhaps they may also be applied to platina, a metal which has lately gained much attention. It possesses some of the properties of iron. It is still more difficult of fusion than that metal. It is susceptible of being welded. The natural grains of it can scarcely be melted in the focus of the most powerful burning glass; but when it is dissolved in aqua regia, and precipitated by the vegetable alkali, it has been melted in small globules by the blow-pipe. When precipitated by sal ammoniac, it has been melted in a considerable mass in the heat of a furnace; but it is said to be hard and brittle.

Many attempts have been made to procure a mass of it in a malleable state, but without success. It is said that the process is now discovered by a chemist in Spain. The treatment of the metal is probably very simple. Perhaps it only consists in precipitating it in a minute powder from aqua regia, exposing it to a strong heat which melts it, and keeping it for some time in a state nearly fluid, that it may, like iron, crystallize regularly: by this it will possess all its metallic properties.

ANNE, Queen of Great Britain, daughter of James II. when Duke of York, was born in 1664, and married to Prince George of Denmark in 1683, by whom she had several children, but survived them all. Upon the death of William III. March 8, 1702, she succeeded to the throne, and to a war with France, which was prosecuted under her reign by the great Duke of

Marlborough, with more glory than profit to this nation. She effected the long wished-for union between England and Scotland, which took place May 1st, 1707; and dying August 1st, 1714, was succeeded by George Lewis Augustus Elector of Hanover, as the direct descendant from James I. by his daughter Elizabeth queen of Bohemia.

St Ann's Day, a festival of the Christian church, celebrated by the Latins on the 26th of July, but by the Greeks on the 9th of December. It is kept in honour of Anne, or Anna, mother of the Virgin Mary.

ANNECY, a city of Savoy, seated between Chambery and Geneva, on the banks of a lake of the same name, from whence runs several brooks, which flow through the town, and uniting at length form a river. There are piazzas in most of the streets of the town, which serve to shelter the inhabitants from rain. It has several collegiate and parish churches, as well as convents for men and women. The lake is about nine miles long and four broad. E. Long. 6. 12. N. Lat. 45. 53.

ANNESLEY (Arthur), Earl of Anglesey, and lord privy seal in the reign of King Charles II. was the son of Sir Francis Annesley, Bart. Lord Mount Norris, and Viscount Valentia, in Ireland; and was born at Dublin on the 10th of July 1614. He was for some time at the university of Oxford, and afterwards studied the law at Lincoln's Inn. He had a considerable share in the public transactions of the last century: for in the beginning of the civil war he sat in the parliament held at Oxford; but afterwards became reconciled to the opposite party, and was sent commissioner to Ulster, to oppose the designs of the rebel Owen O'Neal. He engaged in several other affairs with great success. He was president of the council of state after the death of Oliver, and was principally concerned in bringing about the Restoration: soon after which, King Charles II. raised him to the dignity of a baron, by the title of Lord Annesley, of Newport Pagnel, Bucks; and a short time after, he was made Earl of Anglesey. During that reign he was employed in some very important affairs, was made treasurer of the navy, and afterwards lord privy-seal. In October 1680, his lordship was charged by one Dangerfield, in an information delivered upon oath, at the bar of the house of commons, with endeavouring to stifle evidence in relation to the Popish plot, and to promote the belief of a Presbyterian one. The uneasiness he received from this attack did not prevent his speaking his opinion freely of those matters in the house of lords, particularly in regard to the Popish plot. About the same time he answered the Lord Castlehaven's Memoirs, in which that nobleman endeavoured to paint the Irish rebellion in the lightest colours; and a sharp dispute was raised, which ended in the seals being taken from him. He was a person of great abilities, had uncommon learning, and was well acquainted with the constitution and laws of England. He wrote, besides his Animadversions on Castlehaven's Memoirs, 1. The Privileges of the House of Lords and Commons stated. 2. A Discourse on the House of Lords. 3. Memoirs. 4. The History of the Troubles in Ireland, from the rebellion in 1641 till the restoration. 5. Truth unveiled, in behalf of the Church of England;—and some other works. He died in April 1686, in the 73d year of his age; and was succeeded by his son James.

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ANNEXATION, in law, a term used to imply the uniting of lands or rents to the crown.

ANNIHILATION, the act of reducing any created being into nothing.

Christians, Heathens, Jews, Siamese, Persians, divines, philosophers, &c. have their peculiar systems, sentiments, conjectures, not to say dreams, concerning annihilation; and we find great disputes among them about the reality, the possibility, the means, measures, prevention, ends, &c. of annihilation.

The first notions of the production of a thing from, or reduction of it to, nothing, Dr Burnet shows, arose from the Christian theology; the words *creation* and *annihilation*, in the sense now given to them, having been equally unknown to the Hebrews, the Greeks, and the Latins.

The ancient philosophers in effect denied all annihilation as well as creation, resolving all the changes in the world into new modifications, without supposing the production of any thing new, or destruction of the old. By daily experience, they saw compounds dissolved; and that in their dissolution nothing perished but their union or connection of parts: when in death the body and soul were separated, the man they held was gone, but that the spirit remained in its original the great soul of the world, and the body in its earth from whence it came; these were again wrought by nature into new compositions, and entered new states of being which had no relation to the former.

The Persian bramins hold, that after a certain period of time, consisting of 71 joogs, God not only annihilates the whole universe, but every thing else, angels, souls, spirits, and all, by which he returns to the same state he was in before the creation; but that, having breathed a while, he goes to work again, and a new creation arises, to subsist 71 joogs more, and then to be annihilated in its turn. Thus they hold there have been almost an infinite number of worlds: but how many joogs are elapsed since the last creation, they cannot certainly tell; only in an almanac written in the Sanscrit language in 1670, the world is said to be then 3,892,771 years old from the last creation.

The Siamese heaven is exactly the hell of some Socinians and other Christian writers; who, shocked with the horrible prospect of eternal torments, have taken refuge in the system of annihilation. This system seems countenanced by Scripture; for that the words *death*, *destruction*, and *perishing*, whereby the punishment of the wicked is most frequently expressed in Scripture, do most properly import annihilation and an utter end of being. To this Tillotson answers, that these words, as well as those corresponding to them in other languages, are often used, both in Scripture and other writings, to signify a state of great misery and suffering, without the utter extinction of the miserable. Thus God is often said in Scripture to bring *destruction* on a nation, when he sends judgments upon them, but without exterminating or making an end of them. So, in other languages, it is frequent, by *perishing*, to express a person's being made miserable; as in that known passage in Tiberius's letter to the Roman senate: *Ita me dii, deaque omnes, pejus perdant, quam hodie perire me sentio*. As to the word *death*, a state of misery which is as bad or worse than death may properly enough be called by that name; and thus the punishment of wicked men

after the day of judgment is in the book of Revelations frequently called the *second death*.

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Some Christian writers allow a long time of the most terrible torments of sinners; and after that suppose that there shall be an utter end of their being. Of this opinion Irenæus appears to have been; who, according to M. du Pin, taught that the souls, at least of the wicked, would not subsist eternally; but that, after having undergone their torments for a certain period, they would at last cease to be at all. But Tillemont, Petit, Didier, and others, endeavour to defend Irenæus from this imputation, as being too favourable to the wicked.

It has been much disputed among divines, whether, at the consummation of all things, this *earth* is to be annihilated, or only purified, and fitted for the habitation of some new order of beings. Gerard in his *Common Places*, and Hakewil in his *Apology*, contend earnestly for a total abolition or annihilation. Ray, Calmet, and others, think the system of renovation or restitution more probable, and more consonant to Scripture, reason, and antiquity. The fathers who have treated on the question are divided; some holding that the universe shall not be annihilated, but only its external face changed; others asserting, that the substance of it shall be destroyed.

How widely have the sentiments of mankind differed as to the possibility and impossibility of annihilation! According to some, nothing so difficult; it requires the infinite power of the Creator to effect it: some go further, and seem to put it out of the power of God himself. According to others, nothing so easy: Existence is a state of violence; all things are continually endeavouring to return to their primitive nothing; it requires no power at all; it will do itself; nay, what is more, it requires an infinite power to prevent it.

Many authors consider preservation as a continual re-production of a thing, which, subsisting no longer of itself, would every moment return into nothing. Gassendi on the contrary asserts, that the world may indeed be annihilated by the same power which first created it, but that to continue it there is no occasion for any power of preservation.

Some divines, of which number the learned Bishop King seems to be, hold annihilation for the greatest of all evils, worse than even the utmost torments of hell-flames; while others, with some of the eastern philosophers, acknowledge annihilation for the ultimate pitch of happiness human nature is capable of; that sovereign good, that absolute beatitude, so long vainly sought for by the philosophers, is found here. No wonder it had been so long concealed; for who would have thought of looking for the *summum bonum*, where others have placed the sum of misery?

The said prelate proposes it as a question, Whether suffering eternal torments be a greater evil than not existing? He thinks it highly probable, that the damned will be such fools, that, feeling their own misery in the most exquisite degree, they will rather applaud their own conduct, and choose to be, and to be what they are, rather than not to be at all; fond of their condition, however wretched, like people enraged, they will persist in their former sentiments without opening their eyes to their folly, and persevere by way of indignation and revenge. Mr Bayle refutes him on this head; but might, one would think, have saved himself the trouble.

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The Talapoins hold it the supreme degree of happiness to have the soul totally annihilated, and freed from the burden and slavery of transmigrations. They speak of three Talapoins, who, after a great number of transmigrations, became gods; and when arrived at this state, procured this further reward of their merit to be annihilated. The ultimate reward of the highest perfection man can arrive at is *nieurepan*, or annihilation; which at length is granted to those who are perfectly pure and good, after their souls have wandered many thousand years through various bodies.

ANNI NUBILES, in law, denotes the marriageable age of a woman, viz. after she has arrived at twelve.

ANNIVERSARY, the annual return of any remarkable day. Anniversary days, in old times, more particularly denoted those days in which an office was yearly performed for the souls of the deceased, or the martyrdom of the saints was yearly celebrated in the church.

ANNOBON, a small island of Africa, on the coast of Loango, belonging to the Portuguese. It lies in E. Long. 5. 10. S. Lat. 1. 50. and receives its name from being discovered on New-year's day. According to Pyrrard, it is about five or six French leagues in compass; but Bandrand says, it is ten leagues round. Here are two high mountains, the tops of which being continually covered with clouds, occasion frequent rains. On the south-east of the island are two rocks; one of which is low, and upon a level with the surface of the sea; the other higher and larger, but both dangerous in the night to shipping; but between them the channel is deep and clear. These rocks are inhabited by vast numbers of birds, so tame, that the sailors frequently catch them with their hands. On the same side of the island is a convenient watering-place at the foot of a rivulet, which tumbles from the mountains down to a valley covered with orange and citron trees, &c. and affording a pleasant and refreshing shade; but the road on the north-west side is difficult and dangerous, though most frequented by ships who have no intention of touching upon the continent. In either place it is difficult to take in a sufficient quantity of water, on account of the violent breakings of the sea, and a stone intrenchment erected by the negroes, from which they annoy all strangers that attempt to land. The true road for shipping lies on the north-east side, where they may anchor in seven, ten, thirteen, or sixteen fathoms, on a fine sand close to the land, opposite to the village where the negroes have thrown up their intrenchments.

The climate is wholesome, and the air clear and serene for the greatest part of the year. Every part of the island is watered by pleasant brooks, and fresh-water springs, which, however, at the new and full moons, or in all high tides, acquire a breakishness. The banks of every rivulet are covered with palms, whence the inhabitants extract their wine by incision. Here are a number of fertile valleys, which produce Turkey-corn, rice, millet, yams, potatoes, &c. and afford pasture for abundance of oxen, sheep, goats, &c. Poultry and fish also abound here; but the only mercantile production is cotton, which is esteemed equal in quality to any produced in India, though the quantity is small.

In the year 1605, the Dutch admiral Matelief

found 200 negroes, and two Portuguese, on Annobon, most of them able to bear arms, expert in the use of them, and trained up in military discipline. La Croix says, it has a town opposite to the road that contains above 100 houses, the whole surrounded by a parapet. Most of their dwellings are cane-huts. In the whole island there is not a single house built of stone, and only two of wood, which belong to the Portuguese. All the inhabitants are meanly clothed; the women go bare-headed, and have also the upper part of the body naked, modesty being defended by a piece of linen wrapt under their stomach, and falling down in the form of a petticoat, or wide apron, to the knees. As to the men, they wear only a linen girdle round the loins, with a small flap before. The women carry their children on their backs, and suckle them over the shoulder. All the inhabitants are subject to the Portuguese governor, who is the chief person in the island; at the same time that the negroes have their own chief, subordinate to him. They are all rigid catholics, having been either compelled or persuaded by the arguments of the Portuguese to embrace, and, like all other converts, they are bigotted in proportion to the novelty of the belief, and their ignorance of the true tenets.

ANNO DOMINI, i. e. the year of our Lord; the computation of time from our Saviour's incarnation.

ANNOMINATION, in rhetoric, the same with what is otherwise called *paronomasia*. See PARONOMASIA.

ANNONA, in Roman antiquity, denotes provision for a year of all sorts, as of flesh, wine, &c. but especially of corn. Annona is likewise the allowance of oil, salt, bread, flesh, corn, wine, hay, and straw, which was annually provided by the contractors for the maintenance of an army.

ANNONA, the *Custard Apple*: A genus of the polygynia order, belonging to the polyandria class of plants; and in the natural method ranking under the 52d order, *Coadunat.e.* The characters are: The *calyx* is a triphyllous perianthium: The *corolla* consists of six heart-shaped petals: The *stamina* have scarcely any filaments; the antheræ are numerous, sitting on the receptaculum: The *pistillum* has a roundish germen; no styli; the stigmata obtuse and numerous: The *pericarpium* is a large roundish unilocular berry, covered with a scaly bark: The *seeds* are numerous.

Species. 1. The *reticulata*, or custard-apple, is a native of the West-Indies, where it grows to the height of 25 feet, and is well furnished with branches on every side: the bark is smooth, and of an ash colour; the leaves are of a light green, oblong, and have several deep transverse ribs or veins, ending in acute points; the fruit is of a conical form, as large as a tennis-ball, of an orange colour when ripe, having a soft, sweet, yellowish pulp, of the consistence of a custard, from whence it has its name. 2. The *muricata*, or four-lop, rarely rises above 20 feet high, and it is not so well furnished with branches as the other; the leaves are broader, have a smooth surface without any furrows, and are of a shining green colour: the fruit is large, of an oval shape, irregular, and pointed at the top, of a greenish yellow colour, and full of small knobs on the outside: the pulp is soft, white; and of a sour and sweet taste intermixed, having many oblong, dark-coloured

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Annotation.

loured seeds. 3. The squamosa, or sweet sop, seldom rises higher than 15 feet, and well furnished with branches on every side. The leaves have an agreeable scent when rubbed; the fruit is roundish and scaly, and when ripe turns of a purple colour, and hath a sweet pulp. 4. The palustris, or water-apple, grows to the height of 30 or 40 feet. The leaves are oblong, pointed, with some slender furrows, and have a strong scent when rubbed; the fruit is seldom eaten but by negroes. The tree grows in moist places in all the West-India islands. 5. The cherimola, with oblong scaly fruit, is a native of Peru, where it is much cultivated for the fruit, and grows to be a very large tree well furnished with branches. The leaves are of a bright green colour, and much larger than those of any of the other sorts. The fruit is oblong, and scaly on the outside, of a dark purple colour when ripe, and the flesh is soft and sweet, intermixed with many brown seeds which are smooth and shining. 6. The Africana, with smooth bluish fruit. 7. The Asiatica, or purple, apple. This grows in some of the French islands, as also in Cuba, in great plenty. The trees rise to the height of 30 feet or more. The fruit is esteemed by the inhabitants of those islands, who frequently give them to sick persons. 8. The triloba, or North-American annona, called by the inhabitants *papanu*, is a native of the Bahama islands, and likewise of Virginia and Carolina. The trunks of the trees are seldom bigger than the small of a man's leg, and are about 10 or 12 feet high, having a smooth greenish-brown bark. In March, when the leaves begin to sprout, the blossoms appear, consisting of six greenish-white petals. The fruit grows in clusters of three, and sometimes of four together: when ripe, they are yellow, covered with a thin smooth skin, which contains a yellow pulp of a sweet luscious taste. In the middle of this pulp, lie in two rows twelve seeds, divided by as many thin membranes. All parts of the tree have a rank, if not a fetid, smell; nor is the fruit relished by many except negroes. These trees grow in low shady swamps, and in a very fat soil.

Culture. The last sort will thrive in the open air in Britain, if it is placed in a warm and sheltered situation; but the plants should be trained up in pots, and sheltered in winter for two or three years till they have acquired strength. The seeds frequently remain a whole year in the ground; and therefore the earth in the pots ought not to be disturbed, though the plants do not come up the first year. If the pots where those plants are sown are plunged into a new hot-bed, they will come up much sooner than those that are exposed to the open air. All the other sorts require to be kept in a warm stove, or they will not live in this country.

ANNONÆ PREFECTUS, in antiquity, an extraordinary magistrate, whose business it was to prevent a scarcity of provision, and to regulate the weight and fineness of bread.

ANNONAY, a small town of France, in the Upper Vivarais, seated on the river Deunre. E. Long. 4. 52. N. Lat. 45. 15.

ANNOT, a small city in the mountains of Provence in France. E. Long. 7. 0. N. Lat. 44. 4.

ANNOTATION, in matters of literature, a brief commentary, or remark, upon a book or writing, in or-

der to clear up some passage, or draw some conclusion from it.

ANNOTTA. See ANOTTA.

ANNUAL, in a general sense, an appellation given to whatever returns every year, or is always performed within that space of time.

ANNUAL Motion of the Earth. See ASTRONOMY.

ANNUAL Leaves, are such leaves as come up afresh in the spring, and perish in winter. These stand opposed to *Ever-greens*.

ANNUAL Plants, called also simply *annuals*, are such as only live their year, *i. e.* come up in the spring and die again in the autumn; and accordingly are to be recruited every year.

ANNUALRENT is used, in Scots law, to denote an yearly profit due by a debtor in a sum of money to a creditor for the use of it.

Right of ANNUALRENT, in Scots law, the original method of burdening lands with an yearly payment for the loan of money, before the taking of interest for money was allowed by statute.

ANNUEL OF NORWAY, of which mention is made in the acts of parliament of King James III. was an annual payment of an hundred marks Sterling, which the kings of Scotland were obliged to pay to the kings of Norway, in satisfaction for some pretensions which the latter had to the Scottish kingdom, by virtue of a conveyance made thereof by Malcolm Kenmore, who usurped the crown after his brother's decease. This annuel was first established in 1266; in consideration whereof the Norwegians renounced all title to the succession to the isles of Scotland. It was paid till the year 1468, when the annuel, with all its arrears, was renounced in the contract of marriage between king James III. and Margaret daughter of Christian I. king of Norway, Denmark, and Sweden.

ANNUITY, a sum of money, payable yearly, half yearly, or quarterly, to continue a certain number of years, for ever, or for life.

An annuity is said to be an arrear, when it continues unpaid after it falls due. And an annuity is said to be in reversion, when the purchaser, upon paying the price, does not immediately enter upon possession; the annuity not commencing till some time after.

Interest on annuities may be computed either in the way of simple or compound interest. But compound interest, being found most equitable, both for buyer and seller, the computation by simple interest is universally disused.

I. Annuities for a certain time.

PROBLEM I. Annuity, rate, and time, given, to find the amount, or sum of yearly payments, and interest.

RULE. Make 1 the first term of a geometrical series, and the amount of 1 l. for a year the common ratio; continue this series to as many terms as there are years in the question; and the sum of this series is the amount of 1 l. annuity for the given years; which, multiplied by the given annuity, will produce the amount sought.

EXAMPLE. An annuity of 40 l. payable yearly, is forborn and unpaid till the end of 5 years? What will then be due, reckoning compound interest at 5 per cent. on all the payments then in arrear?

Annotta
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Annuity.

Annuity. $1 : 1.05 : 1.1025 : 1.157625 : 1.21550625$? whose sum is 5.52563125 l.; and $5.25563125 \times 40 = 221.02525 = 221$ l. os. 6d. the amount sought.

The amount may also be found thus: Multiply the given annuity by the amount of 1 l. for a year; to the product add the given annuity, and the sum is the amount in two years; which multiply by the amount of 1 l. for a year; to the product add the given annuity, and the sum is the amount in 3 years, &c. The former question wrought in this manner follows.

40 am. in 1 year.	126.1 am. in 3 years.
<u>1.05</u>	<u>1.05</u>
42.00	132.405
<u>40</u>	<u>40</u>
82 am. in 2 years.	172.405 am. in 4 years.
<u>1.05</u>	<u>1.05</u>
86.10	181.02525
<u>40</u>	<u>40</u>
126.1 am in 3 years.	221.02525 am. in 5 years.

If the given time be years and quarters, find the amount for the whole years, as above; then find the amount of 1 l. for the given quarters; by which multiply the amount for the whole years; and to the product add such a part of the annuity as the given quarters are of a year.

If the given annuity be payable half yearly, or quarterly, find the amount of 1 l. for half a year or a quarter; by which find the amount for the several half-years or quarters, in the same manner as the amount for the several years is found above.

PROB. 2. Annuity, rate, and time given, to find the present worth, or sum of money that will purchase the annuity.

RULE. Find the amount of the given annuity by the former problem; and then, by compound interest, find the present worth of this amount, as a sum due at the end of the given time.

EXAMP. What is the present worth of an annuity of 40 l. to continue 5 years, discounting at 5 per cent. compound interest?

By the former problem, the amount of the given annuity for 5 years, at 5 per cent. is 221.02525; and by compound interest, the amount of 1 l. for 5 years, at 5 per cent. is 1.2762815625.

And, $1.2762815625 \times 221.02525000 = 173.179 = 173$ l. 3s. 7d. the present worth sought.

The present worth may be also found thus: By compound interest, find the present worth of each year by itself, and the sum of these is the present worth sought. The former example done in this way follows.

1.2762815625	40.00000000	(31.3410
1.21550625	40.00000000	(32.9080
1.157625	40.000000	(34.5535
1.1025	40.0000	(36.2811
1.05	40.00	(38.0952

Present worth, 173.1788

If the annuity to be purchased be in reversion, find first the present worth of the annuity, as commencing

immediately, by any of the methods taught above; and then, by compound interest, find the present worth of that present worth, rebating for the time in reversion; and this last present worth is the answer.

EXAMP. What is the present worth of a yearly pension or rent of 75 l. to continue 4 years, but not to commence till 3 years hence, discounting at 5 per cent.?

.05 : 1 :: 75 : 1500
$1.05 \times 1.05 \times 1.05 \times 1.05 = 1.21550625$
$1.21550625 \times 1500.00000 = 1234.05371$
1500
<u>1234.05371</u>

265.94629, present worth of the annuity, if it was to commence immediately.

$1.05 \times 1.05 \times 1.05 = 1.157625$ L. s. d.
 $1.157625 \times 265.94629 = 229$ 14 8 $\frac{1}{4}$

PROB. 3. Present worth, rate and time given, to find the annuity.

RULE. By the preceding problem, find the present worth of 1 l. annuity for the rate and time given; and then say, As the present worth thus found to 1 l. annuity, so the present worth given to its annuity; that is, divide the given present worth by that of 1 l. annuity.

EXAMP. What annuity, to continue 5 years, will 173 l. 3s. 7d. purchase, allowing compound interest at 5 per cent.?

.05 : 1 :: 1 : 20 l.
$1.05 \times 1.05 \times 1.05 \times 1.05 \times 1.05 = 1.2762815625$
$1.2762815625 \times 20.0000000 = 15.6705$
20
<u>15.6705</u>

4.3295 present worth of 1 l. annuity.
 4.3295 \times 173.179 = 40 l. annuity. Ans.

II. Annuities for ever, or freehold Estates.

In freehold estates, commonly called annuities in fee-simple, the things chiefly to be considered are, 1. The annuity or yearly rent. 2. The price or present worth. 3. The rate of interest. The questions that usually occur on this head will fall under one or other of the following problems.

PROB. 1. Annuity and rate of interest given, to find the price.

As the rate of 1 l. to 1 l. so the rent to the price.

EXAMP. The yearly rent of a small estate is 40 l. What is it worth in ready money, computing interest at 3 $\frac{1}{2}$ per cent.?

As .035 : 1 :: 40 : 1142.857142 = L. 1142 17 1 $\frac{1}{2}$.

PROB. 2. Price and rate of interest given, to find the rent or annuity.

As 1 l. to its rate, so the price to the rent.

EXAMP. A gentleman purchases an estate for 4000 l. and has 4 $\frac{1}{2}$ per cent. for his money: Required the rent?

As 1 : .045 :: 4000 : 1 : 180 l. rent sought.

PROB. 3. Price and rent given, to find the rate of interest.

As the price to the rent, so 1 to the rate.

EXAMP. An estate of 180 l. yearly rent is bought for 4000 l.: What rate of interest has the purchaser for his money?

As 4000 : 180 :: 1 : .045 rate sought.

ANNUITY. PROB. 4. The rate of interest given, to find how many years purchase an estate is worth.

Divide 1 by the rate, and the quot is the number of years purchase the estate is worth.

EXAMP. A gentleman is willing to purchase an estate, provided he can have $2\frac{1}{2}$ per cent. for his money: How many years purchase may he offer?
 .025)1.000(40 years purchase. *Ans.*

PROB. 5. The number of years purchase, at which an estate is bought or sold, given, to find the rate of interest.

Divide 1 by the number of years purchase, and the quot is the rate of interest.

EXAMP. A gentleman gives 40 years purchase for an estate: What interest has he for his money?
 40)1.000(.025 rate sought.

The computations hitherto are all performed by a single division or multiplication, and it will scarcely be perceived that the operations are conducted by the rules of compound interest; but when a reversion occurs, recourse must be had to tables of annuities on compound interest.

PROB. 6. The rate of interest, and the rent of a freehold estate in reversion, given, to find the present worth or value of the reversion.

By Prob. 1. find the price or present worth of the estate, as if possession was to commence presently; and then, by the Tables, find the present value of the given annuity, or rent, for the years prior to the commencement; subtract this value from the former value, and the remainder is the value of the reversion.

EXAMP. A has the possession of an estate of 130l. per annum, to continue 20 years; B has the reversion of the same estate from that time for ever: What is the value of the estate, what the value of the 20 years possession, and what the value of the reversion, reckoning compound interest at 6 per cent.?

By Prob. 1. .06)130.00(2166.6666 value of the estate.
 By Tables 1491.0896 val. of the possession.

675.5770 val. of the reversion.

PROB. 7. The price or value of a reversion, the time prior to the commencement, and rate of interest, given, to find the annuity or rent.

By the Tables, find the amount of the price of the reversion for the years prior to the commencement; and then by Prob. 3. find the annuity which that amount will purchase.

EXAMP. The reversion of a freehold estate, to commence 20 years hence, is bought for 675.577l. compound interest being allowed at 6 per cent.: Required the annuity or rent?

By the Tables the amount of 675.577l. } L.
 for 20 years, at 6 per cent. is } 2166.6
 By Prob. 2. 2166.6x.06=130.0 rent sought.

III. Life Annuities.

THE value of annuities for life is determined from observations made on the bills of mortality. Dr Halley, Mr Simpson, and Monf. de Moivre, are gentlemen of distinguished merit in calculations of this kind.

Dr Halley had recourse to the bills of mortality at Breslaw, the capital of Silesia, as a proper standard for the other parts of Europe, being a place pretty central, at a distance from the sea, and not much crowded with traffickers or foreigners. He pitches upon 1000 persons all born in one year, and observes how many of these were alive every year, from their birth to the extinction of the last, and consequently how many died each year, as in the first of the following tables; which is well adapted to Europe in general. But in the city of London, there is observed to be a greater disparity in the births and burials than in any other place, owing probably to the vast resort of people thither, in the way of commerce, from all parts of the known world. Mr Simpson, therefore, in order to have a table particularly suited to this populous city, pitches upon 1280 persons all born in the same year, and records the number remaining alive each year till none were in life.

It may not be improper, however, to observe, that however perfect tables of this sort may be in themselves, and however well adapted to any particular climate, yet the conclusions deduced from them must always be uncertain, being nothing more than probabilities, or conjectures drawn from the usual period of human life. And the practice of buying and selling annuities on lives, by rules founded on such principles, may be justly considered as a sort of lottery or chance-work, in which the parties concerned must often be deceived. But as estimates and computations of this kind are now become fashionable, we shall subjoin some brief account of such as appear most material.

Dr Halley's Table on the bills of mortality at Breslaw.

Age.	Perf. liv.	A.	Perf. liv.	A.	Perf. liv.	A.	Perf. liv.
1	1000	24	573	47	377	70	142
2	855	25	567	48	367	71	131
3	798	26	560	49	357	72	120
4	760	27	553	50	346	73	109
5	732	28	546	51	335	74	98
6	710	29	539	52	324	75	88
7	692	30	531	53	313	76	78
8	680	31	523	54	302	77	68
9	670	32	515	55	292	78	58
10	661	33	507	56	282	79	49
11	653	34	499	57	272	80	41
12	646	35	490	58	262	81	34
13	640	36	481	59	252	82	28
14	634	37	472	60	242	83	23
15	628	38	463	61	232	84	20
16	622	39	454	62	222	85	15
17	616	40	445	63	212	86	11
18	610	41	436	64	202	87	8
19	604	42	427	65	192	88	5
20	598	43	417	66	182	89	3
21	592	44	407	67	172	90	1
22	586	45	397	68	162	91	0
23	579	46	387	69	152		

annuity. Mr Simpson's Table on the bills of mortality at London.

Age.	Perf. liv.	A.	Perf. liv.	A.	Perf. liv.	A.	Perf. liv.
0	1280	24	434	48	220	72	59
1	870	25	426	49	212	73	54
2	700	26	418	50	204	74	49
3	635	27	410	51	196	75	45
4	600	28	402	52	188	76	41
5	580	29	394	53	180	77	38
6	564	30	385	54	172	78	35
7	551	31	376	55	165	79	32
8	541	32	367	56	158	80	29
9	532	33	358	57	151	81	26
10	524	34	349	58	144	82	23
11	517	35	340	59	137	83	20
12	510	36	331	60	130	84	17
13	504	37	322	61	123	85	14
14	498	38	313	62	117	86	12
15	492	39	304	63	111	87	10
16	486	40	294	64	105	88	8
17	480	41	284	65	99	89	6
18	474	42	274	66	93	90	5
19	468	43	264	67	87	91	4
20	462	44	255	68	81	92	3
21	455	45	246	69	75	93	2
22	448	46	237	70	69	94	1
23	441	47	228	71	64	95	0

From the preceding tables the probability of the continuance or extinction of human life is estimated as follows.

1. The probability that a person of a given age shall live a certain number of years, is measured by the proportion which the number of persons living at the proposed age has to the difference between the said number and the number of persons living at the given age.

Thus, if it be demanded, what chance a person of 40 years has to live seven years longer? from 445, the number of persons living at 40 years of age in Dr Halley's table, subtract 377, the number of persons living at 47 years of age, and the remainder 68, is the number of persons that died during these 7 years; and the probability or chance that the person in the question shall live these 7 years is as 377 to 68, or nearly as 5½ to 1. But, by Mr Simpson's table, the chance is something less than that of 4 to 1.

2. If the year to which a person of a given age has an equal chance of arriving before he dies, be required, it may be found thus: Find half the number of persons living at the given age in the tables, and in the column of age you have the year required.

Thus, if the question be put with respect to a person of 30 years of age, the number of that age in Dr Halley's table is 531, the half whereof is 265, which is found in the table between 57 and 58 years: so that a person of 30 years has an equal chance of living between 27 and 28 years longer.

3. By the tables, the premium of insurance upon lives may in some measure be regulated.

Thus, the chance that a person of 25 years has to live another year, is, by Dr Halley's table, as 80 to 1; but the chance that a person of 50 years has to live a year longer is only 30 to 1; and, consequently, the premium for insuring the former ought to be to the premium for insuring the latter for one year, as 30 to 80, or as 3 to 8.

PROB. I. To find the value of an annuity of 1 l. for the life of a single person of any given age.

Monf. de Moivre, by observing the decrease of the probabilities of life, as exhibited in the table, composed an algebraic theorem or canon, for computing the value of an annuity for life; which canon we here lay down by the way of

RULE. Find the complement of life; and, by the tables, find the value of 1 l. annuity for the years denoted by the said complement; multiply this value by the amount of 1 l. for a year, and divide the product by the complement of life; then subtract the quot from 1; divide the remainder by the interest of 1 l. for a year; and this last quot will be the value of the annuity sought, or, in other words, the number of years purchase the annuity is worth.

EXAMP. What is the value of an annuity of 1 l. for an age of 50 years, interest at 5 per cent.?

86
50 age given.
—
36 complement of life.

By the tables, the value is, 16.5468
Amount of 1 l. for a year, 1.05

827340
165468

Complement of life, 36)17.374140(.482615
From unity, viz. 1.000000
Subtract .482615

Interest of 1 l. .05).517385(10.3477 value sought.

By the preceding problem is constructed the following table.

Annuity.

The value of 1 l. annuity for a single life.

The value of 1 l. annuity for a single life.

Annuity.

Age.	3 per c.	3½ per c.	4 per c.	4½ per c.	5 per c.	6 per c.
9=10	19.87	18.27	16.88	15.67	14.60	12.80
8=11	19.74	18.16	16.79	15.59	14.53	12.75
7=12	19.60	18.05	16.64	15.51	14.47	12.70
13	19.47	17.94	16.60	15.43	14.41	12.65
6=14	19.33	17.82	16.50	15.35	14.34	12.60
15	19.19	17.71	16.41	15.27	14.27	12.55
16	19.05	17.59	16.31	15.19	14.20	12.50
5=17	18.90	17.46	16.21	15.10	14.12	12.45
18	18.76	17.33	16.10	15.01	14.05	12.40
19	18.61	17.21	15.99	14.92	13.97	12.35
4=20	18.46	17.09	15.89	14.83	13.89	12.30
21	18.30	16.96	15.78	14.73	13.81	12.20
22	18.15	16.83	15.67	14.64	13.72	12.15
23	17.99	16.69	15.55	14.54	13.64	12.10
3=24	17.83	16.56	15.43	14.44	13.55	12.00
25	17.66	16.42	15.31	14.34	13.46	11.95
26	17.50	16.28	15.19	14.23	13.37	11.90
27	17.33	16.13	15.04	14.12	13.28	11.80
28	17.16	15.98	14.94	14.02	13.18	11.75
29	16.98	15.83	14.81	13.90	13.09	11.65
30	16.80	15.68	14.68	13.79	12.99	11.60
2=31	16.62	15.53	14.54	13.67	12.88	11.50
32	16.44	15.37	14.41	13.55	12.78	11.40
33	16.25	15.21	14.27	13.43	12.67	11.35
34	16.06	15.05	14.12	13.30	12.56	11.25
35	15.86	14.89	13.98	13.17	12.45	11.15
36	15.67	14.71	13.82	13.04	12.33	11.05
37	15.46	14.52	13.67	12.90	12.21	11.00
38	15.29	14.34	13.52	12.77	12.09	10.90
1=39	15.05	14.16	13.36	12.63	11.96	10.80
40	14.84	13.98	13.20	12.48	11.83	10.70
41	14.63	13.79	13.02	12.33	11.70	10.55
42	14.41	13.59	12.85	12.18	11.57	10.45
43	14.19	13.40	12.68	12.02	11.43	10.35
44	13.96	13.20	12.50	11.87	11.29	10.25
45	13.73	12.99	12.32	11.70	11.14	10.10
46	13.49	12.78	12.13	11.54	10.99	10.00
47	13.25	12.56	11.94	11.37	10.84	9.85
48	13.01	12.36	11.74	11.19	10.68	9.75
49	12.76	12.14	11.54	11.00	10.51	9.60
50	12.51	11.92	11.34	10.82	10.35	9.45
51	12.26	11.69	11.13	10.64	10.17	9.30
52	12.00	11.45	10.92	10.44	9.99	9.20
53	11.73	11.20	10.70	10.24	9.82	9.00
54	11.46	10.95	10.47	10.04	9.63	8.85
55	11.18	10.69	10.24	9.82	9.44	8.70
56	10.90	10.44	10.01	9.61	9.24	8.55
57	10.61	10.18	9.77	9.39	9.04	8.35
58	10.32	9.91	9.52	9.16	8.83	8.20
59	10.03	9.64	9.27	8.93	8.61	8.00
60	9.73	9.36	9.01	8.69	8.39	7.80

Age.	3 per c.	3½ per c.	4 per c.	4½ per c.	5 per c.	6 per c.
61	9.42	9.08	8.75	8.44	8.16	7.60
62	9.11	8.79	8.48	8.19	7.93	7.40
63	8.79	8.49	8.20	7.94	7.68	7.20
64	8.46	8.19	7.92	7.67	7.43	6.95
65	8.13	7.88	7.63	7.39	7.18	6.75
66	7.79	7.56	7.33	7.12	6.91	6.50
67	7.45	7.24	7.02	6.83	6.64	6.25
68	7.10	6.91	6.75	6.54	6.36	6.00
69	6.75	6.57	6.39	6.23	6.07	5.75
70	6.38	6.22	6.06	5.92	5.77	5.50
71	6.01	5.87	5.72	5.59	5.47	5.20
72	5.63	5.51	5.38	5.26	5.15	4.90
73	5.25	5.14	5.02	4.92	4.82	4.60
74	4.85	4.77	4.66	4.57	4.49	4.30
75	4.45	4.38	4.29	4.22	4.14	4.00
76	4.05	3.98	3.91	3.84	3.78	3.65
77	3.63	3.57	3.52	3.47	3.41	3.30
78	3.21	3.16	3.11	3.07	3.03	2.95
79	2.78	2.74	2.70	2.67	2.64	2.55
80	2.34	2.31	2.28	2.26	2.23	2.15

The above table shows the value of an annuity of one pound for a single life, at all the current rates of interest; and is esteemed the best table of this kind extant, and preferable to any other of a different construction. But yet those who sell annuities have generally one and a half or two years more value, than specified in the table, from purchasers whose age is 20 years or upwards.

Annuities of this sort are commonly bought or sold at so many years purchase; and the value assigned in the table may be so reckoned. Thus the value of an annuity of one pound for an age of 50 years, at 3 per cent. interest, is 12.51; that is, 12 l. 10 s. or twelve and a half years purchase. The marginal figures on the left of the column of age serve to shorten the table, and signify, that the value of an annuity for the age denoted by them is the same with the value of an annuity for the age denoted by the numbers before which they stand. Thus the value of an annuity for the age of 9 and 10 years is the same; and the value of an annuity for the age of 6 and 14, for the age of 3 and 24, &c. is the same. The further use of the table will appear in the questions and problems following.

QUEST. 1. A person of 50 years would purchase an annuity for life of 200 l.: What ready money ought he to pay, reckoning interest at 4½ per cent.?

L.

By the table the value of 1 l. is 10.8
Multiply by 200

Value to be paid in ready money, 2164.00 Ans.

QUEST. 2. A young merchant marries a widow lady of 40 years of age, with a jointure of 300 l. a-year, and wants to dispose of the jointure for ready money: What sum ought he to receive, reckoning interest at 3½ per cent.?

By

Annuity.

By the table the value of 1 l. is 13.98
 L.
 300

Value to be received in ready money, 4194.00 *Ans.*

PROB. 2. To find the value of an annuity for the joint continuance of two lives, one life failing, the annuity to cease.

Here there are two cases, according as the ages of the two persons are equal or unequal.

1. If the two persons be of the same age, work by the following

RULE. Take the value of any one of the lives from the table; multiply this value by the interest of 1 l. for a year; subtract the product from 2; divide the foresaid value by the remainder; and the quot will be the value of 1 l. annuity, or the number of years purchase sought.

EXAMP. What is the value of 100 l. annuity for the joint lives of two persons, of the age of 30 years each, reckoning interest at 4 per cent.?

By the table, one life of 30 years is - 14.68
 Multiply by - .04
 Subtract the product - 5872
 From - 2.0000

Remains - 1.4128

And 1.4128)14.68(10.39 value of 1 l. annuity.

And 10.39 x 100 = 1039 the value sought.

2. If the two persons are of different ages, work as directed in the following

RULE. Take the values of the two lives from the table; multiply them into one another, calling the result the first product; then multiply the said first product by the interest of 1 l. for a year, calling the result the second product; add the values of the two lives, and from their sum subtract the second product; divide the first product by the remainder, and the quot will be the value of 1 l. annuity, or the number of years purchase sought.

EXAMP. What is the value of 70 l. annuity for the joint lives of two persons, whereof one is 40 and the other 50 years of age, reckoning interest at 5 per cent.?

By the table, the value of 40 years is - 11.83
 And the value of 50 years is - 10.35

First product, 122.4405
 Multiply by - .05

Second product, 6.122025

Sum of the two lives, - 22.18000
 Second product deduct, - 6.122025

Remainder, - 16.057975

And 16.057975)122.4405(7.62 value of 1 l. annuity.

70

533.40 value sought.

PROB. 3. To find the value of an annuity upon the longest of two lives; that is, to continue so long as either of the persons is in life.

RULE. From the sum of the values of the single lives subtract the value of the joint lives, and the remainder will be the value sought.

EXAMP. What is the value of an annuity of 1 l. up-

on the longest of two lives, the one person being 30, and the other 40 years of age, interest at 4 per cent.?

By the table, 30 years is - 14.68
 40 years is - 13.20

Value of their joint lives, by Prob. 2. } 27.88
 Case 2. is - } 9.62

Value sought, - 18.26

If the annuity be any other than 1 l. multiply the answer found as above by the given annuity.

If the two persons be of equal age, find the value of their joint lives by Case 1. of Prob. 2.

PROB. 4. To find the value of the next presentation to a living.

RULE. From the value of the successor's life subtract the joint value of his and the incumbent's life, and the remainder will be the value of 1 l. annuity; which multiplied by the yearly income, will give the sum to be paid for the next presentation.

EXAMP. A enjoys a living of 100 l. per annum, and B would purchase the said living for his life after A's death: The question is, What he ought to pay for it, reckoning interest at 5 per cent. A being 60, and B 25 years of age?

L.
 By the table, B's life is - 13.46
 Joint value of both lives, by Prob. 2. is 6.97

The value of 1 l. annuity, - 6.49
 Multiply by - 100

Value of next presentation, - 649.00

The value of a direct presentation is the same as that of any other annuity for life, and is found for 1 l. by the table; which being multiplied by the yearly income, gives the value sought.

PROB. 5. To find the value of a reversion for ever, after two successive lives; or to find the value of a living after the death of the present incumbent and his successor.

RULE. By Prob. 3. find the value of the longest of the two lives, and subtract that value from the value of the perpetuity, and the remainder will be the value sought.

EXAMP. A, aged 50, enjoys an estate or living of 100 l. per annum; B, aged 30, is intitled to his lifetime of the same estate after A's death; and it is proposed to sell the estate just now, with the burden of A and B's lives on it: What is the reversion worth, reckoning interest at 4 per cent.?

L.
 By the table, A's life of 50 is - 11.34
 B's life of 30 is - 14.68

Sum, 26.02

Value of their joint lives, found by } - 8.60

Prob. 2. Case 2. is - }
 Value of the longest life, - 17.42 sub.
 From the value of the perpetuity, - 25.00

Remains the value of 1 l. reversion, - 7.58
 Multiply by - 100

Value of the reversion, - 758.00
 PROB.

Annuity.

PROB. 6. To find the value of the joint continuance of three lives, one life failing, the annuity to cease.

RULE. Find the single values of the three lives from the table; multiply these single values continually, calling the result the product of the three lives; multiply that product by the interest of 11. and that product again by 2, calling the result the double product; then, from the sum of the several products of the lives, taken two and two, subtract the double product; divide the product of the three lives by the remainder, and the quot will be the value of the three joint lives.

EXAMP. A is 18 years of age, B 34, and C 56; What is the value of their joint lives, reckoning interest at 4 per cent.?

By the table, the value of A's life is 16.1, of B's 14.12, and of C's 10.01.
 $16.1 \times 14.12 \times 10.01 = 2275.6$, product of the three lives,

	.64
	91.024
	2

	182.048, double product.
Product of A and B, 16.1	× 14.12 × 227.33
A and C, 16.1	× 10.01 = 161.16
B and C, 14.12	× 10.00 = 141.34

Sum of all, two and two,	529.83
Double product subtract,	- 182.048

Remainder,	347.782

And $347.782 \div 2275.600 = 6.54$ value sought.

PROB. 7. To find the value of an annuity upon the longest of three lives.

RULE. From the sum of the values of the three single lives taken from the table, subtract the sum of all the joint lives, taken two and two, as found by Prob. 2. and to the remainder add the value of the three joint lives, as found by Prob. 6. and that sum will be the value of the longest life sought.

EXAMP. A is 18 years of age, B 34, and C 56: What is the value of the longest of these three lives, interest at 4 per cent.?

By the table, the single value of A's life is 16.1
 single value of B's life is 14.12
 single value of C's life is 10.01

Sum of the single values, 40.23

By Prob. 2. the joint value of A and B is 10.76
 joint value of A and C is 8.19
 joint value of B and C is 7.65

Sum of the joint lives, 26.60

Remainder, 13.63

By Prob. 6. the value of the 3 joint lives is 6.54

Value of the longest of the 3 lives, 20.17

Other problems might be added, but these adduced are sufficient for most purposes. The reader probably may wish that the reason of the rules, which, it must be owned, are intricate, had been assigned; but this could not be done without entering deeper into the subject than was practicable in this place. See CHANCES.

ANNUITIES (*Borrowing upon*); one of the methods employed by government for raising supplies.

Of this there are two methods; that of borrowing upon annuities for terms of years, and that of borrowing upon annuities for lives.

During the reigns of king William and queen Anne, large sums were frequently borrowed upon annuities for terms of years, which were sometimes longer and sometimes shorter. In 1693, an act was passed for borrowing one million upon an annuity of 14 per cent., or of 140,000 l. a-year for 16 years. In 1691, an act was passed for borrowing a million upon annuities for lives, upon terms which in the present times would appear very advantageous. But the subscription was not filled up. In the following year the deficiency was made good by borrowing upon annuities for lives at 14 per cent., or at little more than seven years purchase. In 1695, the persons who had purchased those annuities were allowed to exchange them for others of 96 years, upon paying into the exchequer 63 pounds in the hundred; that is, the difference between 14 per cent. for life, and 14 per cent. for 96 years, was sold for 63 pounds, or for four and a half years purchase. Such was the supposed instability of government, that even these terms procured few purchasers. In the reign of queen Anne, money was upon different occasions borrowed both upon annuities for lives and upon annuities for terms of 32, of 89, and of 99 years. In 1719, the proprietors of the annuities for 32 years were induced to accept in lieu of them South Sea stock to the amount of eleven and a half years purchase of the annuities, together with an additional quantity of stock equal to the arrears which happened then to be due upon them. In 1720, the greater part of the other annuities for terms of years both long and short were subscribed into the same fund. The long annuities at that time amounted to 666,821 l. 8 s. 3½ d. a-year. On the 5th of January, 1775, the remainder of them, or what was not subscribed at that time, amounted only to 136,453 l. 12 s. 8 d.

During the two wars which begun in 1739 and in 1755, little money was borrowed either upon annuities for terms of years, or upon those for lives. An annuity for 98 or 99 years, however, is worth nearly as much money as a perpetuity, and should, therefore, one might think, be a fund for borrowing nearly as much. But those who, in order to make family-settlements, and to provide for remote futurity, buy into the public stocks, would not care to purchase into one of which the value was continually diminishing; and such people make a very considerable proportion both of the proprietors and purchasers of stock. An annuity for a long term of years, therefore, though its intrinsic value may be very nearly the same with that of a perpetual annuity, will not find nearly the same number of purchasers. The subscribers to a new loan, who mean generally to sell their subscription as soon as possible, prefer greatly a perpetual annuity redeemable by parliament, to an irredeemable annuity for a long term of years of only equal amount. The value of the former may be supposed always the same, or very nearly the same; and it makes, therefore, a more convenient transferable stock than the latter.

During the two last-mentioned wars, annuities, either for terms of years or for lives, were seldom granted but

Annuity. as premiums to the subscribers to a new loan, over and above the redeemable annuity or interest upon the credit of which the loan was supposed to be made. They were granted, not as the proper fund upon which the money was borrowed; but as an additional encouragement to the lender.

Annuities for lives have occasionally been granted in two different ways; either upon separate lives, or upon lots of lives, which in French are called *Tontines*, from the name of their inventor. When annuities are granted upon separate lives, the death of every individual annuitant disburthens the public revenue so far as it was affected by his annuity. When annuities are granted upon tontines, the liberation of the public revenue does not commence till the death of all the annuitants comprehended in one lot, which may sometimes consist of twenty or thirty persons, of whom the survivors succeed to the annuities of all those who die before them; the last survivor succeeding to the annuities of the whole lot. Upon the same revenue more money can always be raised by tontines than by annuities for separate lives. An annuity, with a right of survivorship, is really worth more than an equal annuity for a separate life, and from the confidence which every man naturally has in his own good fortune, the principle upon which is founded the success of all lotteries, such an annuity generally sells for something more than it is worth. In countries where it is usual for government to raise money by granting annuities, tontines are upon this account generally preferred to annuities for separate lives. The expedient which will raise most money, is almost always preferred to that which is likely to bring about in the speediest manner the liberation of the public revenue.

In France a much greater proportion of the public debts consists in annuities for lives than in England. According to a memoir presented by the parliament of Bourdeaux to the king in 1764, the whole public debt of France is estimated at twenty-four hundred millions of livres; of which the capital for which annuities for lives had been granted, is supposed to amount to three hundred millions, the eighth-part of the whole public debt. The annuities themselves are computed to amount to thirty millions a-year, the fourth part of one hundred and twenty millions, the supposed interest of that whole debt. It is not the different degrees of anxiety in the two governments of France and England for the liberation of the public revenue, which occasions this difference in their respective modes of borrowing; it arises altogether from the different views and interests of the lenders.

In Britain, the seat of government being in the greatest mercantile city in the world, the merchants are generally the people who advance money to government. By advancing it they do not mean to diminish, but, on the contrary, to increase their mercantile capitals; and unless they expected to sell with some profit their share in the subscription for a new loan, they never would subscribe. But if by advancing their money they were to purchase, instead of perpetual annuities, annuities for lives only, whether their own or those of other people, they would not always be so likely to sell them with a profit. Annuities upon their own lives they would always sell with loss; because no man will give for an annuity upon the

life of another whose age and state are nearly the same with his own, the same price which he would give for one upon his own. An annuity upon the life of a third person, indeed, is, no doubt, of equal value to the buyer and the seller; but its real value begins to diminish from the moment it is granted, and continues to do so more and more as long as it subsists. It can never, therefore, make so convenient a transferable stock as a perpetual annuity, of which the real value may be supposed always the same, or very nearly the same.

In France, the seat of government not being in a great mercantile city, merchants do not make so great a proportion of the people who advance money to government. The people concerned in the finances, the farmers-general, the receivers of the taxes which are not in farm, the court-bankers, &c. make the greater part of those who advance their money in all public exigences. Such people are commonly men of mean birth, but of great wealth, and frequently of great pride. They are too proud to marry their equals, and women of quality disdain to marry them. They frequently resolve, therefore, to live bachelors; and having neither any families of their own, nor much regard for those of their relations, whom they are not always very fond of acknowledging, they desire only to live in splendor during their own time, and are not unwilling that their fortune should end with themselves. The number of rich people, besides, who are either averse to marry, or whose condition of life renders it either improper or inconvenient for them to do so, is much greater in France than in England. To such people, who have little or no care for posterity, nothing can be more convenient than to exchange their capital for a revenue, which is to last just as long, and no longer than they wish it to do.

ANNUITY OF TIENDS, in Scots law, a certain proportion of the tiends of erected benefices formerly payable to the crown, but now gone into disuse.

ANNULAR, in a general sense, something in the form of, or resembling, a ring. It is also a peculiar denomination of the fourth finger, commonly called the *ring-finger*.

ANNULET, in architecture, a small square member in the Doric capital, under the quarter-round.

Annulet is also a narrow flat moulding, which is common to divers places of the columns, as in the bases, capitals, &c. It is the same member which Vitruvius calls a *fillet*; Palladio, a *liffil* or *cincture*; Scamozzi, and Mr Brown, a *supercilium*, *list*, *tinea*, *eyebrow*, *square*, *rabbit*. See ARCHITECTURE.

Annulet, a little circle, borne as a charge in coats-of-arms, as also added to them as a *difference*. Among the Romans it represented liberty and mobility. It also denotes strength and eternity, by reason of its circular form.

When this figure is added as a difference, some authors assert, that it serves to remind the bearer to achieve great actions.

ANNULLING, a term sometimes used for cancelling or making void a deed, sentence, or the like.

ANNUNCIADA, **ANNUNTIADA**, or **ANNUNTIATA**, an order of knighthood in Savoy, first instituted by Amadeus I. in the year 1409: their collar was of 15 links, interwoven one with another, in form of a true-lover's knot; and the motto, F. E. R. T. signifying,

Annun-
ciada
||
Anolym-
piades.

Fortitudo ejus Rhodum tenuit. Amadeus VIII. gave the name *Annunciada* to this order, which was formerly known by that of *the knot of love*; changing at the same time the image of St Maurice patron of Savoy, which hung at the collar, for that of the Virgin Mary; and, instead of the motto above-mentioned, substituting the words of the angel's salutation.

ANNUNCIADA is also the title of several religious orders, instituted at different times, and at different places, in honour of the annunciation. See the next article.

ANNUNCIATION, the tidings brought by the angel Gabriel to the Virgin Mary of the incarnation of Christ.

ANNUNCIATION is also a festival, kept by the church on the 25th of March, in commemoration of these tidings. This festival appears to be of very great antiquity. There is mention made of it in a sermon which goes under the name of *Athanasius*. Others carry it up to the time of Gregory Thaumaturgus, because there is a sermon likewise attributed to him upon the same subject. But the best critics reject both these writings as spurious. However, it is certain, this festival was observed before the time of the council of Trullo, in which there is a canon forbidding the celebration of all festivals in Lent, excepting the Lord's day, and the feast of the annunciation: so that we may date its original from the seventh century.

In the Romish church, on this feast, the pope performs the ceremony of marrying or cloistering a certain number of maidens, who are presented to him in the church, clothed in white serge, and muffled up from head to foot: An officer stands by, with purses containing notes of 50 crowns for those who make choice of marriage, and notes of a hundred for those who choose to veil.

ANNUNCIATION is likewise a title given by the Jews to part of the ceremony of the passover.

ANNUNCIATOR, the name of an officer in the church of Constantinople. It was his business to inform the people of the festivals that were to be celebrated.

ANODYNE (from *a* privative, and *odova*, *doleo*; or *a* neg. and *odovon*, *pain*); a term applied to medicines which ease pain, and procure sleep. They are divided into three sorts, *viz.* 1. Purgatives, or such as assuage pain. 2. Hypnotics, or such as relieve by procuring sleep. 3. Narcotics, or such as ease the patient by stupifying him.

Opiates and narcotics destroy sensation. Some hypnotics and purgatives, as nitre, camphor, &c. procure ease and sleep by removing the offending cause. Camphor is said to be the best anodyne in nervous cases and at the decline of fevers. The doses of these medicines are generally regulated by the pulse.

ANOINTERS, a religious sect in some parts of England, so called from the ceremony they used of anointing all persons before they admitted them into their church. They founded their opinion of anointing upon the fifth of James, verses 14. and 15.

ANOLYMPIADES, in antiquity, a name given by the Elians to those Olympic games which had been celebrated under the direction of the Pisæans and Arcadians. The Elians claimed the sole right of managing the Olympic games, in which they sometimes met with competitors. The hundred and fourth Olympiad was celebrated by order of the Arcadians, by

whom the Elians were at that time reduced very low: Anomalistical this, as well as those managed by the inhabitants of Pisa, they called *ανολυμπιαδας*, that is, "unlawful Olympiads;" and left them out of their annals, wherein the names of their victors and other occurrences were registered.

ANOMALISTICAL YEAR, in astronomy, the time that the earth takes to pass through her orbit: it is also called the *Periodical Year*. The space of time belonging to this year is greater than the tropical year, on account of the procession of the equinoxes. See ASTRONOMY.

ANOMALOUS, a term applied to whatever is irregular, or deviates from the rule observed by other things of the like nature.

ANOMALOUS Verbs, in grammar, such as are not conjugated conformably to the paradigm of their conjugation. They are found in all languages. In Latin, the verb *lego* is the paradigm of the third conjugation; and runs thus, *lego, legis, legit*: By the same rule it should be *fero, feris, ferit*; but we say *fero, fers, fert*: *fero*, then, is an anomalous verb. In English the irregularity relates often to the preter tense and passive participle: for example, *give*, were it formed according to rule, would make *gived* in the preter tense and passive participle; whereas, in the former, it makes *gave*, and in the latter *given*.

ANOMALY, in astronomy, an irregularity in the motion of the planets, whereby they deviate from the aphelion or apogee.

ANOMIA, in zoology, a genus of insects belonging to the order of vermies testacea. The shell is bivalve, and the valves are unequal. One valve is perforated near the hinge; affixed by that perforation to some other body. There are 25 species of the anomia; of which only two are natives of the British seas, *viz.* 1. The ephippium, with the habit of an oyster; the one side convex, the other flat; perforated; adherent to other bodies, often to oyster-shells, by a strong tendinous ligature; colour of the inside perla-ceous. Size, near two inches diameter. 2. The squamula, with shells resembling the scales of fish; very delicate, and silvery; much flattened; perforated; very small. Adheres to oysters, crabs, lobsters, and shells. The species of this genus are commonly called *Beaked cockles*. No name has been given to the fish that inhabit it; for the recent shells of this kind are so very rare, that there is scarcely one to be found perfect. They are perhaps, as well as that which has given its form to the *cornu amonis*, inhabitants of the deepest parts of the ocean; consequently it must be some extraordinary agitation of that great body of water that can bring them at all to our knowledge in their recent state.

The fossil species of the *Anomia* genus are uncommonly numerous in this island, in our chalk-pits and limestone-quarries; and, in Gloucestershire, they are as common on the ploughed lands as pebbles in other places.

ANOMOEANS, in ecclesiastical history, the name by which the pure Arians were called in the fourth century, in contradiction to the Semi-Arians. The word is formed from the Greek, *ανωμοιος*, *different, dissimilar*: For the pure Arians asserted, that the Son was of a nature different from, and in nothing like, that

Anomalisti-
cal
||
Anomoc-
ans.

Anomor-
boidia
||
Anorexia.

that of the Father: whereas the Semi-Arians acknowledged a likeness of nature in the Son; at the same time that they denied, with the pure Arians, the consubstantiality of the World.—The Semi-Arians condemned the Anomœans in the council of Seleucia; and the Anomœans in their turn condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing the word *ομοιος*, like, out of the Formula of Rimini and that of Constantinople.

ANOMORHOMBOIDIA, in natural history, the name of a genus of spars; the word is derived from the Greek *ανωμαλιος*, irregular, and *ρομβοειδης* a rhomboidal figure. The bodies of this genus are pellucid crystalline spars of no determinate or regular external form, but always breaking into regularly rhomboidal masses; easily fissile, and composed of plates running both horizontally and perpendicularly thro' the masses, but cleaving more readily and evenly in an horizontal, than in a perpendicular direction; the plates being ever composed of irregular arrangements of rhomboidal concretions. Of this genus there are five known species. 1. A white, bright, and shattery one; found in great quantities in the lead-mines of Derbyshire, Yorkshire, and Wales. 2. A milk-white, opaque, and shattery one, found in some parts of France, and very plentifully in Germany, and sometimes in Wales and Scotland, and in the hills of Yorkshire. 3. A hard, dull, and snow-white one, found in some of the mines in Derbyshire, and in many of our northern countries. 4. A hard gray and pellucid one, found in the lead-mines of Yorkshire, and very common in Germany. And, 5. A pellucid and colourless one; this is found in the lead-mines of Derbyshire and Yorkshire. All these in some degree have their double refraction of the island crystal. See *ISLAND-CRYSTAL*.

ANONIS, in botany. See *ONONIS*.

ANONYMOUS, something that is nameless, or of which the name is concealed. It is a term usually applied to books which do not express the author's name, or to authors whose names are unknown.

ANONYMOUS in Commerce.—Partnerships in trade in France are styled anonymous, when they are not carried on under any particular name, but wherein each of the partners trades visibly on his own account, and in his own name; after which all the partners give one another an account of their profit or loss in trade. These sorts of partnerships are concealed, and known only to the parties themselves.

ANONYMOUS Partnerships in Trade, are also in France, such, wherein persons of fortune and quality deposit sums of money, in order to share of the profits and loss. To this end those who furnish the capital have no trouble in carrying on the trade, nor do their names appear to be any way interested therein.

ANONYMOUS, in law. The sending anonymous letters demanding money, &c. is felony by the Black Act, 9. Geo. I. cap. 22.

ANOREXIA, **ANOREXY**, (from *a* neg. and *αρεσις*, appetite); a want of appetite, or a loathing of food. The disorder is either original or symptomatic. When it is original, its causes are, bad diet, too free drinking, voraciousness, &c.: In which cases, a vomit or two of ipecacuanha may be taken; and temperance, a light but cordial nourishing diet, and daily exercise, persisted in, will generally effect a recovery. But it is

more frequently a symptom of some other disorder: and then the cure depends on the removal of the original one.

ANOSSEI, a province of the island of Madagascar, lying between Lat. 23° 18' and 26° S. It is watered by many rivers, most of which run into the *Franchere*, *Ramevatte*, or *Immour*, the spring of which is in a mountain called *Manghage*, and discharges itself into the sea in Lat. 25. 18. S. The mouth of this river is often stopped, and the course to the sea interrupted, unless kept open by the overflowings of great rains and high tides. The water runs salt one league above the mouth, particularly in a free communication with the sea. A lake, called *Ambou*, is formed at the mouth, half a league wide, with depth sufficient for any ship if the mouth of the river was kept open. Next in bigness to the Franchere is the Manghafia, which springs from a mountain called *Siliva*, and empties itself into the sea, where large ships may ride at anchor. Crocodiles breed in these and all the other rivers of the island.

Between the two rivers above mentioned lies Cape St Romain, half a mile distant from the mouth of the Franchere, and which runs from the north-west six or seven leagues into the sea. When the Cape is passed the coast forms a great bay, in the shape of a cross, which extends to the mouth of a river called *Dian Panouge*, or *Pitorah*. In the middle of this bay the land runs out, and almost forms a peninsula called *Tholangare*. Fort Dauphin lies to the north of this peninsula, and Port Dauphin over against it. This province has several other peninsulas and small islands belonging to it. The country is beautiful; abounds in fruit-trees: is fertile in pasture for cattle; and, if carefully cultivated, would produce all the necessaries of life. It is surrounded by high mountains, which are covered with woods and shrubs; but, about four miles distant from Fort Dauphin, the adjacent hills are quite destitute of verdure. The French often dug in this neighbourhood, expecting to meet with mines of gold and silver, particularly in one mountain where several springs flow near each other and empty themselves into a neighbouring river. In this river they found several stones and heaps intermixed with yellow clay, with a great quantity of black and white spangles shining like silver, which they carefully pounded and washed, but without effect. About 60 yards above these springs the grass, and every sort of vegetable, appears half dried and yellow, from a metalline sulphur, which gives that aspect; but the top of the mountain is covered with a fresh and beautiful verdure. It is said that the Portuguese found gold at the foot of this mountain on the north side, but that the place they had dug was filled up by the chiefs of the country after the Portuguese had been driven out.

The province of Anossi is inhabited by three different sorts of whites, and four sorts of negroes. The whites are distinguished by the names of *Rohandrians*, *Anacandrians*, and *Ondzatsi*. The whites are distinguished from the negroes by the general name of *Zafferamini*, or *Rabinini*; and the Rohandrians are distinguished above the other whites. When they proceed to an election of a sovereign, whom they call *Ompiandrian*, or *Dian Babouache*; he is chosen from the Rohandrian race. Next to him the others hold the rank of princes, and are honoured as such by all the rest.

Anoffi. rest of the subjects. The Anacandrians are descendants of the chiefs, but who have degenerated, and are accounted the bastards of princes, or those who are descended from a Rohandrian and any inferior white or black woman. These are likewise called by the name of *Ontempassemaca*, or people from the sandy parts of Mecca, from whence, they say, came the Rohandrians. Both the Rohandrians and Anacandrians wear long hair, which hangs down in curls; and enjoy the privilege of killing beasts. The Ondzatsi, or lowest class of whites, are descended from the bastards of the Anacandrians. These are all fishermen, and are allowed to kill no land animal except a chicken.

The four classes of negroes are named *Voadziri*, *Lohavohits*, *Ontsoa*, and *Ondeves*. The *Voadziri*, the most powerful and the richest, are masters of several villages, and descended from the original lords of the country. They enjoy the privilege of killing beasts, when at a distance from the whites, and no Rohandrian or Anacandrian in the village. The *Lohavohits* are descendants from the *Voadziri*, and also lords; but with this difference, that the one commands a whole district, and the jurisdiction of the others extends only to their own village and family. They are also permitted to kill those beasts they intend to eat, when at a distance from the whites. The *Ontsoa* are next to the *Lohavohits*, and are their near relations. The *Ondeves* are the lowest of all, being originally slaves by father and mother. The *Voadziri*, *Lohavohits*, and *Ontsoa*, enjoy the privilege of submitting themselves, on the death of their lord or king, to any chief they please. In return for such homage, the new lord makes them a present, in consequence of which he becomes heir to all their possessions. Hence the lower classes both of whites and blacks, when death approaches, are under the greatest concern and anguish of mind, well knowing that their lords will not fail to deprive their children of every thing they possess. The *Ondeves* have not the same liberty with the others; but, in times of famine, the chiefs are obliged to supply them with necessaries; which if they fail to do, they have the liberty of submitting themselves to new masters. The inhabitants of this province have no temples, and very little appearance of religion; only they keep up a custom of immolating beasts upon particular occasions, as in sickness, planting yams or rice, on assemblies, &c. They offer the first-born beast to the devil and to God, naming the devil first, in this manner, *Dianbilis Aminhanhabare*, or "Lord Devil and God."—There are several towns on the river Franchere; and near this river the Portuguese had a fort built upon a steep rock, and several buildings below, with inclosures, which furnished all sorts of necessaries for their subsistence; but they were all massacred by the natives.

This province seems originally to have been inhabited by negroes. The whites or *Zaferamini* settled in it about 200 years ago, and conquered the negroes. But they themselves were conquered by the French, though under the government of a king whom they honoured as a god. In 1642, Captain Rivault obtained a permission to establish a colony in this part of the island; and accordingly he took possession of it in the name of the king of France, in the month of September, that same year. The French landed 200 men, well armed, and provided with store of ammunition and other necessaries

for building a fort, which they immediately set about; but no sooner did the natives observe their intention, than they used their utmost art to prevent their design from taking effect. This created a war, in which the French were victors; and, the natives becoming in time much better reconciled to them, they intermarried, and lived up and down in several towns at some distance from one another, not above five or six in a place. This tranquillity lasted for some years; but at last the natives, growing jealous, resolved to free themselves from a foreign yoke; and accordingly formed a conspiracy to cut off all the French in one day; which they soon after effected, not leaving a single person alive. In 1644 the above-mentioned Fort Dauphin was erected in Lat. 25. 6. S. Many buildings were erected, behind the Fort, adjoining to the governor's house, with great inclosures that produced every sort of fruit and kitchen-herb. In 1656 this fort was accidentally destroyed by fire; but was soon after repaired, and still continues, notwithstanding the catastrophe above mentioned, and its garrison carries on frequent wars with the natives.

ANOTTA, or ARNOTTA, in dyeing, an elegant red colour, formed from the pellicles or pulp of the seeds of the *Bixa*, a tree common in South America. It is also called *Terra Orleana*, and *Roucou*.

The manner of making anotta is as follows: The red seeds, cleared from the pods, are steeped in water for seven or eight days, or longer, till the liquor begins to ferment; then strongly stirred, stamped with wooden paddles and beaters, to promote the separation of the red skins: this process is repeated several times, till the seeds are left white. The liquor, passed through close cane-sieves, is pretty thick, of a deep red colour, and a very ill smell; in boiling, it throws up its colouring matter to the surface in form of scum, which is afterwards boiled down by itself to a due consistence, and made up while soft into balls. The anotta commonly met with among us, is moderately hard and dry, of a brown colour on the outside, and a dull red within. It is difficultly acted upon by water, and tinges the liquor only of a pale brownish-yellow colour. In rectified spirit of wine, it very readily dissolves, and communicates a high orange or yellowish red. Hence it is used as an ingredient in varnishes, for giving more or less of an orange-cast to the simple yellows. Alkaline salts render it perfectly soluble in boiling water, without altering its colour. Wool or silk boiled in the solution acquire a deep, but not a very durable, orange-dye. Its colour is not changed by alum or by acids, any more than by alkalis: but when imbibed in cloth, it is discharged by soap, and destroyed by exposure to the air. It is said to be an antidote to the poisonous juice of manioc or cassava.—Labat informs us, that the Indians prepare an anotta greatly superior to that which is brought to us, of a bright shining red colour, almost equal to carmine: that, for this purpose, instead of steeping and fermenting the seeds in water, they rub them with the hands, previously dipt in oil, till the pellicles come off, and are reduced into a clear paste; which is scraped off from the hands with a knife, and laid on a clean leaf in the shade to dry. De Laet, in his notes on Margraves's natural history of Brazil, mentions also two kinds of anotta; one of a permanent crimson colour, used as a fucus or paint for the face; and another which gives a colour inclining
more

Anout
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Anfarians.

more to that of saffron. This last, which is our anouta, he supposes to be a mixture of the first sort with certain resinous matters, and with the juice of the root of the tree. The wax or pulp in which the seeds are inclosed is a cool agreeable rich cordial, and has been long in use among the Indians and Spaniards in America, who still mix it with their chocolate, both to heighten the flavour and raise the colour. It is said to be a successful remedy in bloody-fluxes. The roots have much the same properties with the wax; but these are observed to work more powerfully by the urinary passages: they are used by some people in their broths, and seem to answer all the purposes of the pulp, but in a more faint degree. See Bixa.

ANOÛT, a small island in the Schagerrack, or that part of the sea of Denmark which has Norway on the north, Jutland on the west, and the isle of Zealand on the south; it lies in 13° E. Long. and 56° 36' N. Lat.

ANSÆ, in astronomy, implies the parts of Saturn's ring projecting beyond the disk of the planet.—The word is Latin, and properly signifies *handles*: these parts of the ring appearing like handles to the body of the planet.

ANSARIANS, a people of Syria, so called in the country, but styled in Delisle's maps *Ansarians*, and in those of Danville, *Nassaris*. The territory occupied by these Ansaria is that chain of mountains which extends from Antakia to the rivulet called *Nahr-el-Kahir*, or the Great River. The history of their origin, though little known, is yet instructive. The following account is from the *Bibliothèque Orientale* of Affermani, a writer who has drawn his materials from the best authorities.

“ In the year of the Greeks 1202 (A. D. 891), there lived at the village of Nafar, in the environs of Koufa, an old man, who, from his fastings, his continual prayers, and his poverty, passed for a saint: several of the common people declaring themselves his partizans, he selected from among them twelve disciples to propagate his doctrine. But the commandant of the place, alarmed at his proceedings, seized the old man, and confined him in prison. In this reverse of fortune, his situation excited the pity of a girl who was slave to the goaler, and she determined to give him his liberty: an opportunity soon offered to effect her design. One day when the goaler was gone to bed intoxicated, and in a profound sleep, she gently took the keys from under his pillow, and after opening the door to the old man, returned them to their place unperceived by her master: the next day when the goaler went to visit his prisoner, he was extremely astonished at finding he had made his escape, and the more so since he could perceive no marks of violence. He therefore judiciously concluded he had been delivered by an angel, and eagerly spread the report, to avoid the reprehension he merited; the old man, on the other hand, asserted the same thing to his disciples, and preached his doctrines with more earnestness than ever. He even wrote a book, in which, among other things, he says, ‘ I, such a one, of the village of Nafar, have seen Christ who is the word of God, who is Ahmad, son of Mohammad, son of Hanafa, of the race of Ali; who also is Gabriel: and he said to me, Thou art he who readeth (with understanding): thou art the man who speaketh truth; thou art the camel which pre-

serveth the faithful from wrath; thou art the beast which carrieth their burden; thou art the (Holy) Spirit, and John, the son of Zachary. Go, and preach to men that they make four genuflections in praying; two before the rising of the sun, and two before his setting, turning their faces towards Jerusalem: and let them say, three times, God Almighty! God Most High! God Most Great! Let them observe only the second and third festival; let them fast but two days annually; let them not wash the prepuce, nor drink beer, but as much wine as they think proper; and lastly, let them abstain from the flesh of carnivorous animals.’ This old man passing into Syria, propagated his opinions among the lower orders of the country-people, numbers of whom believed in him: And after a few years he went away, and nobody ever knew what became of him.”

Such was the origin of these Ansarians, who are, for the most part, inhabitants of the mountains before mentioned.

The Ansaria are divided into several tribes or sects; among which are distinguished the Shamfia, or adorers of the sun; the Kelbia, or worshippers of the dog; and the Kadmousia, who are said to pay a particular homage to that part in women which corresponds to the priapus.

Many of the Ansaria believe in the metempsychosis; others reject the immortality of the soul; and in general, in that civil and religious anarchy, that ignorance and rudeness which prevail among them, these peasants adopt what opinions they think proper, following the sect they like best, and frequently attaching themselves to none.

Their country is divided into three principal districts farmed by the chiefs called *Mokaddamim*. Their tribute is paid to the Pacha of Tripoli, from whom they annually receive their title. Their mountains are in general not so steep as those of Lebanon, and consequently are better adapted to cultivation; but they are also more exposed to the Turks, and hence doubtless, it happens, that with greater plenty of corn, tobacco, wines, and olives, they are more thinly inhabited than those of their neighbours the MARONITES and the DRUZES.

ANSE, an ancient town of France, in the Lyonois, ten miles north of Lyons, Long. 6. 55. N. Lat. 45. 55.

ANSELM, archbishop of Canterbury, in the reigns of William Rufus and Henry I. He was born in the year 1033, at Aost, a town in Savoy at the foot of the Alps. He became a monk in the Abbey of Bec in Normandy; of which he was afterwards chosen prior, and then abbot. In the year 1092, he was invited over to England by Hugh Earl of Chester; and in the year following was prevailed on, as we are told, with great difficulty, to accept the archbishopric of Canterbury. He enjoined celibacy on the clergy; for which he was banished by king Rufus, but recalled by Henry at his coming to the crown. He refused to consecrate such bishops as were invested by the king, according to pope Urban's decree; flatly denying it to be the king's prerogative: for this he was outed again; till, the pope and king agreeing, he was recalled in 1107. In short, from the day of his consecration to that of his death, he was continually employed in fighting the prerogative of the church against that of the crown; and for that purpose spent

Anfarians
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Anselm.

Anser
Anfibarii.

spent much of his time in travelling backwards and forwards between England and Rome, for the advice and direction of his Holiness. At the council of Bari, in the kingdom of Naples, the pope being puzzled by the arguments of the Greeks against the Holy Ghost's proceeding from the Father, he called upon Anselm, who was present, and he discussed their objections with great applause. Priests call him a resolute saint; to other people he appears to have been an obstinate and insolent priest. He wrought many miracles, if we believe the author of his life, both before and after his death, which happened at Canterbury, in the 76th year of his age, anno 1109. He was canonised in the reign of Henry VII. Anselm, though we may disregard him as a saint, deserves to be remembered as one of the principal revivers of literature, after three centuries of profound ignorance.

His works have been printed in different years, and at different places, viz. Nuremb. 1491. Paris 1544 and 1549. Venice 1549. Cologne 1573 and 1612. Lyons 1630. But the best is that of father Gerberon, printed at Paris 1675. It is divided into three parts; the first contains dogmatical tracts, and is intitled *Monologia*; the second contains practical and devotional tracts; the third part consists of letters, in four books.

ANSER, in ornithology, the trivial name of a species of anas. See ANAS.

ANSER, in astronomy, a small star, of the fifth or sixth magnitude, in the milky way, between the swan and eagle, first brought into order by Hevelius.

ANSERES, the name which Linnæus gives to his third order of birds. See ZOOLOGY, n° 8.

ANSIBARII, or ANSIVARII, an ancient people of Germany, situated somewhere in the neighbourhood of the Chauci. All we know of their history is, that, in the reign of the Emperor Nero, they were driven from their own possessions by the Chauci. Being then in a forlorn condition, they took possession of some uninhabited lands, which had been used as pasture for the horses of the Roman soldiers. They were led by one Boiocalus, a man of great valour, and of known fidelity to the Romans. He remonstrated to the Romans, who objected to their taking possession of these lands, that the territory in dispute was large; and requested, that it might be allowed to an unhappy people, driven from their own habitations: that, at the same time, wide tracts might be retained for the horses and cattle of the soldiers to graze in: that it was inconsistent with humanity to furnish men in order to feed beasts, &c. and at last, lifting up his eyes to heaven, he asked the celestial luminaries how they could behold a desolate soil, and if they would not more justly let loose the sea to swallow up usurpers, who had engrossed the whole earth? To this the Roman commander, Avitus, replied, that the weakest must submit to the strongest; and that since the gods, to whom they had appealed, had left the sovereign judgment to the Romans, they were resolved to suffer no other judges than themselves. To Boiocalus himself, however, he privately offered lands as a reward for his long attachment to the Romans: but this offer the brave German rejected, as a price for betraying his people; adding, "A place to live in we may want, but a place to die in we cannot." The Anfibarii now invited the neighbouring nations to join them against the Romans; but they, dreading the

power of that nation, refused to give them any assistance: upon which they applied to the neighbouring nations, begging leave to settle in their territories; but being every where driven out as enemies and intruders, these unhappy people were reduced to wander up and down till every one of them perished.

ANSIKO, a kingdom of Africa, bounded on the west by the river Umbre which runs into the Zaire, the kingdom of Wangua, and the Amboes who border on Loango; on the north, by some deserts of Nubia; and on the south, by Songo and Sonda, provinces of Congo. Here are great numbers of wild beasts, as lions, rhinoceroses, &c. and many copper mines. The king of Anfiko, or the great Macoco, commands 13 kingdoms, and is esteemed the most powerful monarch in Africa. The inhabitants of Angola have a tradition, that this is the proper country of the Giagas, who came originally from Sierra Leona, and over-ran like a torrent the whole coast as far as Benguela; that, being weakened by numerous battles, and unable to force the defiles in order to return to Sierra Leona, they arrived on the borders of Monomotapa, where being defeated, they were forced to remain in the provinces of Anfiko. Be this as it will, the Anfikans yield not in the least to the Giagas in fierceness and barbarity. They are so accustomed to the eating of human flesh, that it is asserted they have markets where it is publicly sold, and that there are no other graves for the dead than the bellies of the living. They try the courage of their prisoners of war by shooting at them as at marks, directing their arrows above or around their heads; and whoever discovers the least signs of fear, is immediately devoured without remedy. Those who appear intrepid and resolute, have their noses and ears bored, and two fore-teeth of the upper jaw drawn. They are then improved in barbarity, by accustoming them to the most horrid cruelties.

The Anfikans are neat, well-proportioned, and strong; wandering about from place to place, without either sowing or reaping. They are dreaded for their extreme brutality, and never traded with by the Europeans. Their language is barbarous, and difficult to be learned, even by the inhabitants of Congo. The most distinguished among them wear red and black caps of Portuguese velvet: the lower ranks go naked from the waist upwards; and, to preserve their health, anoint their bodies with a composition of pounded white sandal-wood and palm-oil. Their arms are battle-axes, and small but very strong bows adorned with serpents skins. Their strings are made of supple and tender shoots of trees, that will not break, and their arrows of hard and light wood. These people, who kill birds flying, shoot with such surprising swiftness, that they can discharge 28 arrows from the bow before the first falls to the ground. With equal dexterity they manage their battle-axes; one end of which is sharpened and cuts like a wedge, and the other flattened like a mallet, with a handle set between, about half the length of the iron, rounded at the end like an apple, and covered with the skin of a serpent.—The current money in this country is the zimbis or shell, which is fished for, and passes among several African nations.—They worship the sun as their chief deity; whom they represent by the figure of a man, and the moon by that of a woman. They have also an infinite number

Anflo,
Anfon.

of inferior deities, each individual having a particular idol whom he addresses on certain occasions.

ANSLO, a sea-port town of Norway, in the province of Aggerhuys, with a bishop's see. The supreme court of justice is held here for Norway. It is seated on a bay of the same name. E. Long. 10. 14. N. Lat. 50. 24.

ANSON (George), a gentleman whose merit and good fortune, as a naval commander, exalted him to the rank of nobility. He was the son of William Anson, Esq; of Huckborough, in Staffordshire; and, showing an early inclination for the sea, received a suitable education. The first command he enjoyed was that of the *Weazle* sloop in 1722; but the most memorable action of his life, and the foundation of his future good fortune, took place on his receiving the command of five ships, a sloop, and two victuallers, equipped to annoy the Spaniards in the South Seas, and to co-operate with admiral Vernon across the isthmus of Darien; an expedition the principal object of which failed by the unaccountable delay in fitting him out. He sailed, however, in Sept. 1740; doubled Cape Horn in a dangerous season; lost most of his men by the scurvy; and with only one remaining ship, the *Centurion*, crossed the great Pacific Ocean. If no considerable national advantage resulted from this voyage, Commodore Anson made his own fortune, and enriched his surviving companions, by the capture of a rich galleon on her passage from Acapulco to Manilla; with which he returned home round the Cape of Good Hope. If he was lucky in meeting this galleon, he was no less fortunate in escaping a French fleet then cruising in the channel, by sailing through it during a fog. He arrived at Spithead in June 1744. In a short time after his return, he was appointed rear-admiral of the blue, and one of the lords of the admiralty. In April 1745, he was made rear-admiral of the white, and the following year vice-admiral of the blue; at which time he was chosen to represent the borough of Heydon in parliament. In 1747, being on board the *Prince George* of 90 guns, in company with Admiral Warren, and 12 other ships, he intercepted, off Cape Finisterre, a powerful fleet, bound from France to the East and West Indies; when, by his valour and conduct, he again enriched himself and his officers, and at the same time strengthened the British navy, by taking six men of war and four East-Indiamen, not one of them escaping. The French admiral, M. Jonquiere, on presenting his sword to the conqueror, said, *Monsieur, vous avez vaincu l'Invincible, et la Gloire vous suit*: "Sir, you have conquered the *Invincible*, and *Glory* follows you;" pointing to the ships, named the *Invincible* and the *Glory*, he had taken. For his signal services, his late majesty created him Baron of Soberton in Hants. The same year he was appointed vice-admiral of the red; and, on the death of Sir John Norris, was made vice-admiral of England. In 1748 he was made admiral of the blue: he was afterwards appointed first lord of the admiralty, and was at length made admiral and commander in chief of his majesty's fleet; in which rank he continued, with a very short interval, until his death; and the last service he performed was to convoy queen Charlotte to England. He died in June 1762. No performance ever met with a more favourable reception, than the account of Anson's

VOL. II. Part I.

voyage round the world. Though it is printed under the name of his chaplain, it was composed under his lordship's own inspection, and from the materials he himself furnished, by the ingenious Mr Benjamin Robbins.

ANSPACH (the marquisate of), a small territory of Franconia, in Germany, bounded on the north by the bishoprics of Wartsburg and Bamberg, which last likewise lies to the west; by the earldoms of Holach and Oeting, with the bishopric of Aichstet, on the south; and the palatinate of Bavaria and the territory of Nuremberg on the east. The country is fruitful, and interspersed with woods, which render it agreeable for hunting. Besides the city Anspach, which is the capital, the chief towns are Kreglin, Swabach, Kreilshelm, Rot, and Wasser-Truding.

ANSPACH is a small but pretty town, very well built, and has several churches. It is walled round, but has no other fortifications. In the palace there is a remarkable cabinet of curiosities. It is seated on a river of the same name, and belongs to the house of Brandenburg. E. Long. 10. 42. N. Lat. 49. 14.

ANSPESSADES, in the French armies, a kind of inferior officers in the foot, below the corporals, but above the common centinels. There are usually four or five of them in a company.

ANSTRUTHER *East* and *West*, two royal boroughs of Scotland, situated on the south-east coast of the county of Fife, in W. Long. 2. 25. N. Lat. 56. 20.

ANT, in zoology. See FORMICA and TERMES.

ANT-Bear, or Ant-cater, in zoology. See MYRMECOPHAGA.

ANT-Eggs, a name popularly given to a kind of little white balls found in the banks or nests of ants, ordinarily supposed to be the ova of this insect.

Late naturalists have observed, that these are not properly the ants eggs, but the young brood themselves in their first state; they are so many little vermiculi wrapped up in a film, or skin, composed of a sort of silk, which they spin out of themselves as silk-worms and caterpillars do. At first they are hardly observed to stir: but, after a few days continuance, they exhibit a feeble motion of flexion and extension; and begin to look yellowish and hairy, shaped like small maggots, in which shape they grow up till they are almost as large as ants. When they pass their metamorphosis, and appear in their proper shape, they have a small black speck on them close to the anus of the included ant, which M. Lewenhoeck probably enough imagines to be the feces voided by it. Dr Ed King opened several of these vulgarly reputed eggs; in some of which he found only a maggot in the circumstances as above described; while in another the maggot had begun to put on the shape of an ant about the head, having two little yellow specks, where the eyes were to be. In others, a further progress was observed, the included maggots being furnished with every thing to complete the shape of an ant, but wholly transparent, the eyes only excepted, which were as black as bugles. Lastly, in others, he took out every way perfect and complete ants, which immediately crept about among the rest. These supposed ants eggs are brought up every morning in summer, near the top of the bank, where they are lodged all the warm part of the day,

Anspach
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Ant.

Ant-hills the sun's influence. At night, or if it be cool, or like to rain, they carry them down to a greater depth; so that you may dig a foot depth e'er you come at them. The true ants eggs are the white substance which, upon opening their banks, appears to the eye like the scatterings of fine white sugar, or salt, but very soft and tender. Examined by a microscope, it is found to consist of several pure, white appearances, in distinct membranes, all figured like the lesser sort of birds eggs, and as clear as a fish's bladder. The same substance is found in the bodies of the ants themselves. On this spawn, when emitted, they lie in multitudes, to brood, till in some time it is turned into little vermicles as small as mites, commonly called *ants eggs*.

ANT-HILLS, are little hillocks of earth, which the ants throw up for their habitation and the breeding of their young. They are a very great mischief to dry pastures, not only by wasting so much land as they cover, but by hindering the scythe in mowing the grass, and yielding a poor hungry food pernicious to cattle. The manner of destroying them is to cut them into four parts from the top, and then dig into them so deep as to take out the core below, so that, when the turf is laid down again, it may lie somewhat lower than the level of the rest of the land: by this means it will be wetter than the rest of the land; and this will prevent the ants from returning to the same place, which otherwise they would certainly do. The earth that is taken out must be scattered to as great a distance every way as may be, otherwise they will collect it together and make another hill just by. The proper time for doing this is winter; and if the places be left open, the frost and rains of that time of the year will destroy the rest: but in this case care must be taken that they are covered up early enough in the spring, otherwise they will be less fertile in grass than the other places. In Hertfordshire they use a particular kind of spade for this purpose. It is very sharp, and formed at the top into the shape of a crescent, so that the whole edge makes up more than three-fourths of a circle; this cuts in every part, and does the business very quickly and effectually. Others use the same instruments that they do for mole-hills. Human dung is a better remedy than all these, as is proved by experiment; for it will kill great numbers of them, and drive all the rest away, if only a small quantity of it be put into their hills.

Acid of ANTS, an acid produced by distilling millions of these insects, either without addition, or with water. It resembles vinegar in many respects; but differs from it in forming crystals with magnesia, iron, and zinc. Its attractions are not yet determined, but are supposed to coincide with those of vinegar.

ANTA, in the ancient architecture, a square pillar, placed at the corners of buildings.

ANTA, or *Ante*, a small kingdom on the gold-coast of Africa, extending about ten leagues in length.—The country is covered with large trees, among which stand a number of fine villages. The soil is exceedingly rich, and the face of the country beautiful. The air is also much more salubrious than in other places of the gold-coast; it being observed by all writers, that the number of deaths here bears no proportion to that on any other part on the coasts of Guinea. This country contains the following villages, which deserve a particular description on account of the commerce they

drive; viz. *Bourtrey*, *Tokorari Sukoada*, and *Sama*; for which, see those articles.—Formerly Anta was potent and populous, inhabited by a bold and rapacious people, who greatly annoyed the Europeans by their frequent incursions; but by continual wars with their neighbours they are now greatly enfeebled, and the country in a manner depopulated. The spirit of the few remaining inhabitants is fled: they are desponding, dispirited, and abject, seeking protection from the Dutch and other Europeans who have forts on this coast, and looking upon them as their best friends.

ANTACIDS, in pharmacy, an appellation given to all medicines proper to correct acid or four humours.

Under the class of Antacids come, 1. Absorbents; as chalk, coral, sea-shells, hæmatites, and steel-filings. 2. Obtundents; as oils and fats. 3. Immutants; as lixivious salts, and soaps.

ANTÆUS, in fabulous history, a giant of Libya, son of Neptune and Terra. Designing to build a temple to his father, of mens skulls, he slew all he met; but Hercules fighting him, and perceiving the assistance he received from his mother (for by a touch of the earth he refreshed himself when weary), lifted him up from the ground, and squeezed him to death.

ANTÆUS was king of Mauritania; and from several circumstances, with which we are supplied by various authors, it appears extremely probable that he was the same person with Atlas: they were both of them the sons of Neptune, who reigned over Mauritania, Numidia, and a great part of Libya; as may be naturally inferred from his having such particular marks of distinction conferred upon him by the inhabitants of those regions. They both ruled with absolute power over a great part of Africa, particularly Tingitania. Hercules defeated and slew Antæus in the same war wherein he took the Libyan world from Atlas: both Atlas and Antæus invaded Egypt, and contended with Hercules in the wars with the gods, and were both vanquished by him. Antæus, as well as Atlas, was famed for his knowledge in the celestial sciences: from whence we may fairly conclude them to have been the same king of Mauritania.

Antæus, in his wars with Hercules, who commanded an army of Egyptians and Ethiopians, behaved with great bravery and resolution. Receiving large reinforcements of Libyan troops, he cut off vast numbers of Hercules's men: but that celebrated commander having at last intercepted a strong body of Mauritanian or Libyan forces sent to the relief of Antæus, gave him a total overthrow, wherein both he and the best part of his forces were put to the sword. This decisive action put Hercules in possession of Libya and Mauritania, and consequently of all the riches in those kingdoms: hence arose the fable, that Hercules finding Antæus, a giant of an enormous size, with whom he was engaged in single combat, to receive fresh strength as often as he touched his mother earth when thrown upon her, at last lifted him up in the air and squeezed him to death. Hence likewise may be deduced the fable, intimating, that Hercules took Atlas's globe upon his own shoulders, overcame the dragon that guarded the orchards of the Hesperides, and made himself master of all the golden fruit. The golden apples, so frequently mentioned by the old mythologists, were the treasures that fell into Hercules's hands

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Antacids,
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hands upon Antæus's defeat, the Greeks giving the Oriental word *ῥίχες*, *riches*, the signification affixed to their own term, *ἄππες*, *apples*. After the most diligent and impartial examination of all the different hypotheses of historians and chronologers, relating to Atlas and Antæus, we find none so little clogged with difficulties as that of Sir Isaac Newton. According to that illustrious author, Ammon, the father of Sefac was the first king of Libya, or that vast tract extending from the borders of Egypt to the Atlantic Ocean; the conquest of which country was effected by Sefac in his father's life-time. Neptune afterwards excited the Libyans to a rebellion against Sefac; slew him; and then invaded Egypt under the command of Atlas or Antæus, the son of Neptune, Sefac's brother and admiral. Not long after, Hercules, the general of Thebais and Ethiopia for the gods or great men of Egypt, reduced a second time the whole continent of Libya, having overthrown and slain Antæus near a town in Thebais, from that event called Antæa or Antæopolis: this, we say, is the notion advanced by Sir Isaac Newton, who endeavours to prove, that the first reduction of Libya by Sefac happened a little above a thousand years before the birth of Christ, as the last by Hercules did some few years after.

ANTAGONIST, denotes an adversary, especially in speaking of combats and games.

ANTAGONIST *muscles*, in anatomy, those which have opposite functions; as flexors and extensors, abductors and adductors, &c.

ANTANACLASIS, in rhetoric, a figure which repeats the same word, but in a different sense; as, *dun vivimus, vivamus*.

ANTAGOGE, in rhetoric, a figure by which, when the accusation of the adversary is unanswerable, we load him with the same or other crimes.

ANTANDROS, (anc. geog.) a town of Mysia, on the sea-coast, at the foot of mount Alexandria, a part of mount Ida, (Strabo, Ptolemy): it was a town of the Leleges, (Strabo); anciently called *Edonis*, then *Cimmeris*, (Pliny, Stephanus.) It takes its name from Antandros, a general of the Æoleans: it is now called *S. Dimitri*.

ANTAPHRODISIACS, in pharmacy, medicines proper to diminish the semen, and consequently extinguish or lessen all desires of venery.

ANTARCTIC, in a general sense denotes something opposite to the arctic or northern pole. Hence antarctic circle is one of the lesser circles of the sphere, and distant only 23° 30' from the south pole, which is likewise called antarctic for the same reason.

ANTARES, in astronomy, the name of a star of the first magnitude, called also the scorpion's heart. Its longitude is 60° 13' 14" of Sagittarius; and its latitude 4° 31' 26" S.

ANTAVARE, a province of the island of Madagascar, lying about 21° 30' S. Lat. and bounded by the province and cape of Manoufi. The greatest part of it is watered by the river Mananzari, whose source is in the red mountains of Ambohitfime.

ANTE, in heraldry, denotes that the pieces are

let into one another in such form as there is expressed; for instance, by dove tails, rounds, swallow-tails, or the like.

ANTEAMBULONES, in Roman antiquity, servants who went before persons of distinction to clear the way before them. They used this formula, *Date locum domino meo*, i. e. Make room or way for my master.

ANTECEDENT, in general, something that goes before another, either in order of time or place.

ANTECEDENT, in grammar, the words to which a relative refers.

ANTECEDENT, in logic, is the first of the two propositions in an enthymeme.

ANTECEDENT, in mathematics, is the first of two terms of a ratio, or that which is compared with the other.

ANTECEDENCE, in astronomy, an apparent motion of a planet towards the west, or contrary to the order of the signs.

ANTECESSOR, one that goes before. It was an appellation given to those who excelled in any science. Justinian applied it particularly to professors of civil law; and, in the universities of France, the teachers of law take the title *antecessores* in all their theses.

ANTECURSORES, in the Roman armies, a party of horse detached before, partly to get intelligence, provisions, &c. and partly to choose a proper place to encamp in. These were otherwise called *antecessores*, and by the Greeks *prodromi*.

ANTEDATE, among lawyers, a spurious or false date prior to the true date of a bond, bill, or the like.

ANTEDILUVIAN, in a general sense, implies something that existed before the flood.

ANTEDILUVIAN *World*; the earth as it existed before the flood. See EARTH.

ANTEDILUVIANS, a general name for all mankind who lived before the flood, and so includes the whole of the human race from Adam to Noah and his family.

As Moses has not set down the particular time of any transaction before the flood, except only the years of the fathers age wherein the several descendants of Adam in the line of Seth were begotten, and the length of their several lives; it has been the business of chronologers to endeavour to fix the years of the lives and deaths of those patriarchs, and the distance of time from the creation to the deluge. In this there could be little difficulty were there no varieties in the several copies we now have of Moses's writings; which are, the Hebrew, the Samaritan, and the Greek versions of the Septuagint; but as these differ very considerably from one another, learned men are much divided in their opinions concerning the chronology of the first ages of the world; some preferring one copy, and some another.

That the reader may the better judge of the variations in the three copies in this period, they are exhibited in the following table, with the addition of those of Josephus as corrected by Dr Wells and Mr Whiston.

A TABLE of the Years of the Antediluvian Patriarchs.

Antediluvians.

Antediluvians.

Their ages at their sons birth.	Years they lived after their sons birth.				Length of their lives.					
	Heb.	Sam.	Sept.	Jof.	Heb.	Sam.	Sept.			
Adam, -	130	130	230	130	800	800	700	930	930	930
Seth, -	105	105	205	105	807	807	707	912	912	912
Enos, -	90	90	190	90	815	815	715	905	905	905
Cainan, -	70	70	170	70	840	840	740	910	910	910
Mahalaleel, -	65	65	165	65	830	830	730	895	895	895
Jared, -	162	62	162	62	800	785	800	962	847	962
Enoch, -	65	65	165	65	300	300	200	365	365	365
Methufelah, -	187	67	167	187	782	653	802	969	720	969
Lamech, -	182	53	188	182	595	600	565	777	653	753
Noah was aged at the Flood, }	600	600	600	600						
To the Flood,	1656	1307	2262	1556						

To this table it will be necessary, in order to explain the consequences of these variations, to add separate chronological tables, showing in what year of his con- temporaries the birth and death of each patriarch happened, according to the computation of each of the said three copies.

A Chronological TABLE of the Years of the Patriarchs according to the Computation of the Hebrew.

	Years of the world	Years of Seth.	Years of Enos.	Years of Cainan.	Years of Mahalaleel.	Years of Jared.	Years of Enoch.	Years of Methufelah.	Years of Lamech.	Years of Noah.
Adam created,	1									
Seth born,	130									
Enos born,	235	105								
Cainan born,	325	195	90							
Mahalaleel born,	395	265	160	70						
Jared born,	460	330	225	135	65					
Enoch born,	622	492	387	297	227	162				
Methufelah born,	687	557	452	362	292	227	65			
Lamech born,	874	744	639	549	479	414	252	187		
Adam dies,	930	800	695	605	535	470	308	243	56	
Enoch translated,	987	857	752	662	592	527	365	300	113	
Seth dies,	1042	912	807	717	647	582		355	168	
Noah born,	1056		821	731	661	596		369	182	
Enos dies,	1140		905	817	745	680		453	266	84
Cainan dies,	1235			910	840	775		548	361	179
Mahalaleel dies,	1290				895	830		603	416	234
Jared dies,	1422					962		735	548	366
Japhet born,	1556							869	682	500
Shem born,	1558							871	684	502
Lamech dies,	1651							964	777	595
Methufelah dies,	1656							969	600	
The Flood,										

A Chronological TABLE of the Years of the Patriarchs according to the Computation of the Septuagint.

	Years of the world.	Years of Seth.	Years of Enos.	Years of Cainan.	Years of Mahalaleel.	Years of Jared.	Years of Enoch.	Years of Methufelah.	Years of Lamech.	Years of Noah.
Adam created,	1									
Seth born,	230									
Enos born,	435	205								
Cainan born,	625	395	190							
Mahalaleel born,	795	565	360	170						
Adam dies,	930	700	495	305	135					
Jared born,	960	730	525	335	165					
Enoch born,	1122	892	687	497	327	162				
Seth dies,	1142	912	707	517	347	182				
Methufelah born,	1387		852	662	492	327	165			
Enos dies,	1340		905	715	545	380	218			
Lamech born,	1474			849	679	514	352	187		
Enoch translated,	1487			862	692	527	365	200		
Cainan dies,	1535			910	740	575		248	61	
Noah born,	1662				867	702		375	188	
Mahalaleel dies,	1690				895	730		403	216	28
Jared dies,	1922					962		635	448	260
Japhet born,	2152							875	688	500
Shem born,	2164							877	690	502
Lamech dies,	2227							940	753	565
Methufelah dies,	2256							696		594
The Flood,	2262									600

A Chronological TABLE of the Years of the Patriarchs, according to the Computation of the Samaritan Pentateuch.

	Years of the world.	Years of Seth.	Years of Enos.	Years of Cainan.	Years of Mahalaleel.	Years of Jared.	Years of Enoch.	Years of Methufelah.	Years of Lamech.	Years of Noah.
Adam created,	1									
Seth born,	130									
Enos born,	235	105								
Cainan born,	325	195	90							
Mahalaleel born,	395	265	160	70						
Jared born,	460	330	225	135	65					
Enoch born,	522	392	287	197	127	62				
Methufelah born,	587	457	352	262	192	127	65			
Lamech born,	654	524	419	329	259	194	132	67		
Noah born,	707	577	472	382	312	247	185	120	53	
Enoch translated,	887	757	652	562	497	427	365	300	233	180
Adam dies,	930	800	695	605	535	470		343	276	323
Seth dies,	1042	912	807	717	647	582		462	388	335
Enos dies,	1140		905	815	745	680		553	486	433
Japhet born,	1207			882	812	747		620	553	500
Shem born,	1209			884	814	749		622	555	502
Cainan dies,	1235			910	840	775		648	581	528
Mahalaleel dies,	1290				895	830		703	636	583
Jared, Methufelah, and Lamech, die,	1307									
The Flood,						847		720	653	600

To the varieties exhibited in the two last tables, others might be added, by admitting the various readings of some numbers in the Samaritan and Septuagint: for as to the Hebrew copies, there is here a constant agreement among them.

The manuscript from which the Samaritan Pentateuch was published, agrees exactly with the Samari-

tan numbers given by Eusebius. But St Jerom tells us, that, in his time, there were some Samaritan copies which make Methufelah 187 years old at the birth of Lamech, and Lamech 182 at the birth of Noah, just as the Hebrew does. Now if these numbers be approved as the true original numbers, the interval from the creation to the flood will be 1556 years; differing from

Antediluvians. from the Hebrew computation but 100 years in the age of Jared at the birth of Enoch: and if this last be allowed to be a mistake of the transcriber, by his dropping a number, and writing 62 instead of 162, as has been suspected, the Samaritan will be perfectly reconciled with the Hebrew, and all difference between them vanish.

Scaliger, on the authority of an old Samaritan chronicle, having at the end a table of the years of the patriarchs to the time of Moses, would correct two of the Samaritan numbers in Eusebius; viz. instead of 65, the age of Mahalaleel when he begat Jared, he thinks it should be 75; and instead of 67, the age of Methufelah when he begat Lamech, he would have it 77. By which alterations he reckons 20 years more to the flood than Eusebius and the manuscript; that is, 1327. But as he acknowledges the table, whereon he grounds these corrections, contains some great absurdities, it seems unreasonable to oppose it to the joint authority of Eusebius and the Samaritan manuscript.

As to the Septuagint, in the common editions of that version, the age of Methufelah at the birth of Lamech is 167; and consequently the sum of this period, according to them, is no more than 2242. But in this case Methufelah will outlive the flood 14 years; and we may well wonder, with Eusebius, where he was preserved. To obviate this objection, we are told, that, in some copies, Methufelah is said to have lived but 782 (not 802) years after the birth of Lamech, and no more than 949 in all. But the Alexandrian manuscript entirely takes away the difficulty, by giving the same number in this place with the Hebrew.

Pezron is of opinion, that the age of Lamech at the birth of Noah should be but 182, as it is both in the Hebrew and in Josephus, supposing, with St Austin, that the present number is the error of the scribe who first copied the original Septuagint manuscript in Ptolemy's library. So that he computes 2256 years to the flood. And, if this correction be admitted, and one more mentioned also by St Austin, viz. that Lamech lived 595 years after the birth of Noah, and not 565, as in the present copies, there will then remain no other difference between the Septuagint and the Hebrew than 600 years added to the ages of the six patriarchs when they begat their sons, and Methufelah will, conformably to the Hebrew and Samaritan, die in the year of the flood.

Having premised this chronological view, we shall proceed to the history of the antediluvian patriarchs.

2 Of Adam in Paradise. Of the great progenitor we are told, that "the Lord God took the man and put him into the garden." These words plainly indicate, that Adam was not created within the precincts of Paradise; and it is afterwards said, upon his being turned out of the garden, "He was sent to till the ground whence he was taken."—As to the situation of this garden, concerning which there has been so much learned but uncertain inquiry, see the article PARADISE.

Adam was doubtless created in the prime of his life, with all his powers and faculties in the highest degree of strength and vigour. His body would be graceful, and well proportioned; while his countenance was comely, and glowed with all the lustre of youthful innocence. The poet thus describes our first parents:

Adam the goodliest man, of men since born
His sons; the fairest of her daughters Eve.

— for in their looks divine

The image of their glorious Maker shone. *Milton.*

Antediluvians.

Many have entertained an opinion (as mentioned under the article ADAM), that our first parent was created an adept in knowledge and in science, a consummate philosopher, and an accomplished divine. But the very reverse of this must be true, providing we give credit to the account which Moses gives of him. If Adam was created with intuitive knowledge, for what end was he endowed with the senses of a man, through which ideas might be conveyed to his mind, and make him capable of such improvements as arise from experience and observation? And if he originally possessed such a fund of valuable knowledge, why had he such an ardent thirst for an unwarrantable portion of more, and for the sake of this additional pittance forfeited his happiness and life? Besides, if Adam was at first all light and knowledge, and was soon after reduced to a state of ignorance and error, this transition would make a retrograde in the system of nature, quite dissimilar to that uniformity which obtains throughout the whole of the divine government and œconomy. Moses introduces our first parents into life in the most natural manner, as having capacities to acquire knowledge, senses to receive impressions from objects around them, and a sufficient degree of reason to form a judgement of the things perceived: yet all these faculties can only be considered as so many instruments, by the exercise of which they might be enabled to discharge the duties of their future life.

The following portrait of our first progenitor when he first came into life, drawn by the inimitable pencil of Buffon, is extremely beautiful, while it is dissimilar from no part of the Mosaic history. "Let us suppose a man in the same situation with him who first received existence; a man whose organs were perfectly formed, but who was equally new to himself, and to every object which surrounded him. Were he to give a history of his thoughts, and of the manner in which he received impressions, he might give some such information as this. I remember the moment when my existence commenced. It was a moment replete with joy, with amazement and anxiety. I neither knew what I was, where I was, nor whence I came. I opened my eyes. But what an amazing increase of sensation! The light, the celestial vault, the verdure of the earth, the transparency of the waters, gave animation to my spirits, and conveyed pleasures which exceed the powers of expression. At first I believed that all these objects existed within me, and formed a part of myself. When, turning mine eyes to the sun, his splendor overpowered me. I voluntarily shut out the light, and felt a small degree of pain. During this moment of darkness, I imagined that I had lost the greatest part of my being. I was then roused with a variety of sounds. The singing of birds and the murmuring breezes formed a concert, which excited the most sweet and enchanting emotions. I listened, and was convinced that these harmonious sounds existed within me.—I made a step forwards; and afterwards renewing my motion, I walked with my face turned towards

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Antediluvians. towards the Heavens; till I struck against a palm-tree, and felt some degree of pain. Seized with terror, I ventured to lay my hand upon the object, and perceived it to be a being distinct from myself, because it did not, like touching my own body, give me a double sensation. I resolved then to feel every object I saw, and had a strong desire to touch the sun; but stretching out my hands to embrace the Heavens, they met without any intermediate object. All objects appeared to me equally near; and it was not till after many trials that I learned to use my eye as a guide to my hand. At last the train of my ideas was interrupted, and I lost the consciousness of my existence. My sleep was profound; but having no mode of measuring time, I knew nothing of its duration. When I awakened, I was astonished to find by my side another form, perfectly similar to my own. I conceived it to be another self; and instead of losing by my sleep, I imagined myself to be doubled. I ventured to lay my hand upon this new being. With rapture and astonishment, I perceived that it was not myself, but something much more glorious and desirable."

This philosophical detail coincides with the opinion, that, excepting what portions of knowledge Adam might acquire by the exercise of his senses, his Maker taught him every thing that was necessary for his comfort and subsistence. But before the Almighty gave any instructions to our first parents, we must suppose he inspired them with the knowledge of the meaning of every word which they heard him speak; otherwise it would have been impossible that he could have had any such communication with them. The words which they heard, and were made to understand, being imprinted upon their memories, would serve as the foundation of a language, which they would afterwards increase and enlarge as new objects began to multiply, and hence give rise to new terms and definitions.

One of the first lessons taught to Adam by his infallible Director, would be the necessity of food for the support of his life. Accordingly Moses informs us, that for this purpose a grant was made him to eat of every tree of the garden, excepting one. At the same time it was made known to him, in what manner he was to repair the decays of nature, namely, by eating of *the tree of life*. Then, in order to qualify him for social intercourse, he was ordered to exercise his faculty of speech, by giving names to different creatures. The author of the book of Ecclesiasticus says of our first parents, "They received the use of the five operations of the Lord; and in the sixth, he imparted to them understanding; and in the seventh, speech to interpret the cogitations thereof." The meaning cannot be, that he gave them every word they were to pronounce, more than every idea which their senses were to convey to their understanding. Our talents, and the exercise of them, may be both said to be given us of God; but whatever capacities we receive from him, it is supposed that we ourselves must improve them, before we can attain to any acquirements whatever. Although Adam had heard and understood the words of God, yet Moses does not give the least hint that he ever attempted to speak before this time. For if he had, as some imagine, innate knowledge and proper terms for every thing presented to him, what

Antediluvians. occasion was there to bring animals before him to see what names he would impose upon them? Some writers have endeavoured to turn into ridicule the whole of this transaction, and have asked, how could all creatures upon earth appear at one time before Adam? not only one, but many days would have elapsed before he could give each a name. But this objection arises from not understanding the words of Moses. What our translators render, to see what he would call THEM, is in the original, to see what name he would call IT. "And whatsoever Adam called IT, (viz. the living creature), that was the name of IT." The meaning seems to be no more than this: God brought a few creatures to Adam, to make him try to name them; and whatever he called any of them, that continued to be its name. And no doubt he would denominate every animal before him, from its external appearance, from its size, its colour, or its voice: And in process of time, he would give names to all those creatures which Providence brought within his view, or with which he became afterwards acquainted.

The next thing in which God instructed Adam, though probably in a trance or vision, was his near relation to Eve, as being part of his own body. This piece of knowledge was imparted to him, in order to cement the greater love and affection between the two during the remaining period of their lives.

These, according to Moses, are all the transactions in which our first parents were interested during their abode in Paradise, till they lost their innocence, and forfeited the enjoyments of their happy situation. And nothing can be more evident, than that the instructions which they received, bespoke the infantile state of their minds; tho' there is no doubt but further and higher dispensations of knowledge would have been communicated to them, as they became able to bear them, and had their minds matured by experience and reflection.

How long our first parents retained their innocence, How long³ we are nowhere told. Many assert that they fell on our first parents retained their innocence. the very first day of their creation. But Moses mentions so many transactions on that day, as must have ingrossed the whole of their attention, and prevented them from falling into such temptations as arise from indolence and want of reflection. Besides, if, in such circumstances as they were placed, they could not refrain from an open violation of the Divine law for the space of one day, it would bespeak a deceitfulness of heart in them greater than in most of their posterity. It is somewhat singular, that many of the great trials recorded in sacred writing were limited to 40 days; which in prophetic style is sometimes equivalent to 40 years. This appears from the history of Moses, of Elijah, of Nineveh, and of the Jewish nation after the death of Christ. And, what is very remarkable, he, of whom Adam was a type, was tempted 40 days in the wilderness. Agreeable to this part of the Divine economy, perhaps the trial of our first parents lasted so long. However, that they remained for a considerable time in the garden, appears highly probable from this consideration, that their indulgent Creator, who had manifested his tender concern for them while innocent, and extended his mercy to them when fallen, would never have turned them out of paradise, and

Antediluvians. sent them into an uncultivated world, before they had acquired the arts of living, and were capable of providing against the vicissitudes of their future lot. The particulars of this memorable transaction are considered under the article FALL.

Moses gives us no further account of Adam's life after leaving the garden, but that he begat some children, and died at such an age. Yet we have no reason to doubt, but the venerable patriarch ever after led a life of penitence, and of the strictest piety. The various communications which he had enjoyed with his Maker in paradise, and which were probably renewed to him after his fall, could not fail to make the deepest impressions upon his mind. The gracious respite he had met with, from the execution of the sentence denounced against him, would make him cautious of offending for the time to come; lest the next violation of the Divine authority should put an end to his existence. The cherubim and flaming sword, or the devouring flame, on the east of Eden, (which might continue burning all his life), would be to him what the vestiges of the ark were to Noah and his sons, an awful memorial of the danger of incurring the Divine displeasure. Besides, his worldly comforts being in a great measure withdrawn, his mind would be naturally dis-

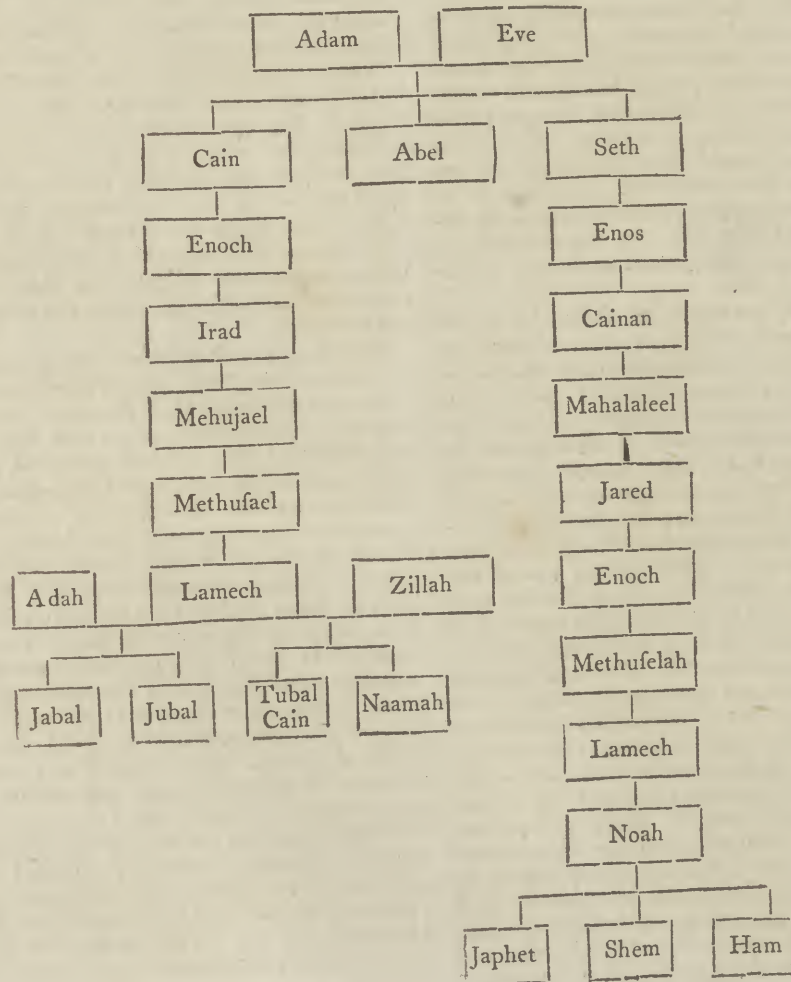
posed for relishing those pleasures which flow from piety and religion.

The first thing which we hear of Adam in his new situation was, that he knew Eve his wife, and she conceived and bare Cain. Afterwards, we are told, she bare Abel. When the brothers were grown up, they betook themselves to distinct employments; the former to husbandry, and the latter to the keeping of sheep. Their inward dispositions were still more different; Cain being wicked and avaricious, but Abel just and virtuous.

In process of time they brought their respective offerings to God; Cain of the fruit of the ground, and Abel of the firstlings of his flock: but they met with very different success; for God accepted the offering of Abel, but Cain's he did not accept; the consequences of which are related under the articles ABEL and CAIN.

Soon after the murder of Abel, his loss was made up to his parents in another son they had, whom Eve named Seth, that is, "appointed;" because he was appointed instead of Abel, whom Cain slew.

As the whole progeny of Adam, of whom we have any mention in Scripture, were the descendants of Cain and Seth, it may be proper to give the following genealogical table of the Antediluvians.



Antediluvians.

The sacred historian, confining himself chiefly to the line of Seth, from whence Noah was descended, has acquainted us with very few particulars relating to that of Cain: nor can we thus form any conjectures how long he or any of his descendants lived. All we know is, that Lamech, the fifth in descent from him, married two wives, Adah and Zillah, the first known instance of polygamy: that by the former he had two sons, Jabal, who was the first that dwelt in tents, and fed cattle; and Jubal, the inventor of music; and by the other, a son named Tubal-Cain, who found out the art of forging and working metals. Zillah likewise brought him a daughter named Naamah, supposed to have invented spinning and weaving: and we are told that, on some occasion or other, Lamech made a speech to his wives, the explication of which has greatly puzzled the interpreters. See LAMECH.

the line of th.

Silen's Phyl. o-Theolog. Figures, 242, &c.

Moses proceeds to tell us, that Seth had a son born to him called Enos, and that *then began men to call upon the name of the Lord*. Commentators give us three different senses of these words. Some think the words should be rendered, *Then men profaned in calling on the name of the Lord*; and that even Enos arrogated to himself a power, as if he had been a god. But this sense seems harsh and unnatural. There is nothing more unlikely, than that Adam's grandchildren, who lived under his own eye, would so soon shake off parental authority, and apostatise from the belief and worship of the one true God. Others think, that tho' men had hitherto worshipped God in private, yet they now instituted public assemblies, met in larger societies for solemn and social worship, and introduced liturgies and forms for more effectually paying their homage to the Almighty. This indeed is a very natural comment from those who place religion in modes and set forms of worship. But it is scarcely credible, that Adam and his family had never met together to worship God till now, when we are told that Cain and Abel, and probably both their families along with them, brought their offerings to the Lord: this they no doubt did every sabbath-day. Others, therefore, put a more consistent interpretation upon the words, namely, that *men now called themselves by the name of the Lord*. The meaning of which is, that about this period, the family of Seth, who adhered to God and his worship, began to give themselves a denomination, expressive of their relation and regards to him. They distinguished themselves from the irreligious family of Cain, and assumed the title of the *sons or children of God*: which designation was afterwards applied to them by Moses; it was even used after the flood, and adopted by the writers of the New Testament.

Of the three next descendants of Seth, Cainan, Mahalaleel, and Jared, and of Methuselah and Lamech, the grandfather and father of Noah, Moses has recorded no more than their several ages. The oriental authors commend them, as they do Seth and Enos, for their piety, and the salutary injunctions they left behind them, forbidding their children all intercourse with the race of cursed Cain.

Enoch, the son of Jared, and father of Methuselah, was a person of most extraordinary piety, *walking with God*, as the scripture expresses it, for at least the last three hundred years of his life; as a reward for

VOL. II. Part I.

which exemplary behaviour in so corrupt an age, he was taken up by God into heaven, without tasting death. See ENOCH.

Antediluvians.

Moses afterwards informs us, *When men began to multiply*, i. e. when the earth was filled with inhabitants, and tribes formerly living remote began to approach nearer to one another, *Daughters were born unto them*; meaning, in greater abundance than formerly: which seems to hint, that at this period there were considerably more females than males born into the world. Some think that Moses, being now about to mention the wickedness of the Antediluvians, introduces the posterity of Cain as being the chief cause of their corruption; and that he styles them *men and daughters of men*, because they were sensual and earthly; in which sense the word *men* is sometimes used in the scriptures.

7
Corruption of the human race.

The sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. These words have given rise to many absurd and ridiculous comments both of Jews and Christians. There are two meanings affixed to them, which may be mentioned as the most probable. Whenever the name of God is added to any thing, it not only denotes God's being the efficient cause, but it heightens and increases its usual meaning. For which reason any thing that is excellent in its kind, or uncommonly lofty and magnificent, was by the Jews said to be of God, or of the Lord. Thus the angels are called the *sons of God*. And Adam being created with a nobler image than any other creature, is said to be made in the *image of God*. The cedars of Lebanon are called the *cedars of the Lord*; and great mountains, the *mountains of God*. Therefore by the *sons of God* in this place are meant men of great opulence, power, and authority. And by way of contrast, the historian introduces those of poor and mean circumstances in life, and calls them the *daughters of men*. The words thus explained, are not an unlikely description of that dissolute age. The great and mighty in this world are commonly most addicted to sensual gratifications, because they have so many incentives to inflame their passions, and so few restraints to curb them; and, instead of using their power to punish and discountenance vice, are too often the greatest examples and promoters of lasciviousness and debauchery. Thus, these *sons of God*, these great men, when they happened to meet with the daughters of their inferiors, gazed upon them as fit objects to gratify their lust; and from among these they *took to themselves*, in a forcible manner, *wives*, or (as it may be rendered) *concubines, of all that they chose*, whether married or unmarried, without ever asking their consent. No wonder, then, that the earth should be *filled with violence*, when the highest rank of men were above the restraint of law, of reason, and religion, and not only oppressed the poor, but with impunity treated them and their children in such a base and cruel manner.

But there are other writers who cannot relish the above opinion; because they think it a harsh and unnatural construction, to call great and powerful persons the *sons of God*, and all mean and plebeian women the *daughters of men*. Besides, the text does not say, that the *sons of God* offered any violence to these inferior

women;

Antediluvians.

Mils. p. 265.

women; but that they saw that they were fair, and made choice of them for wives. And wherein is the heinousness of the offence, if men of a superior rank marry their inferiors, especially when an excess of beauty apologises for their choice? Or why should a few unequal matches be reckoned among the causes of bringing upon the world an universal destruction? For these reasons many are of opinion, that the descendants of Seth, who were styled the *sons of God* on account of their near relation to him, saw the *daughters of men*, i. e. the impious progeny of Cain, and by intermarriages became associated with them; and surrendering to those enchantresses their hearts and their freedom, they surrendered at the same time their virtue and their religion. From this union proceeded effects similar to what has happened ever since. When a pure society mixes with a profane, the better principles of the one become soon tainted by the evil practices of the other; which verifies the old adage, *Evil communication corrupts good manners*. Thus it appears, that the great source of universal degeneracy, was owing to the posterity of Seth mingling with the progeny of Cain, in opposition to what their pious fathers had strictly charged them.

It is afterwards said, *There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown*. Translators are not agreed about the meaning of the word *giants*. Some render the word, *violent and cruel men*; others, men who *fall upon and rush forward*, as a robber does upon his prey: the meaning then is, that they were not more remarkable for their strength and stature, than for their violence and cruelty. It is generally agreed, that in the first ages of the world, men were of a gigantic stature; though Moses does not mention them as giants till after the union of the families of Seth and Cain, when men used their superiority in bodily strength for the purposes of gratifying their unhallowed passions.

At this period of the world, and long after, political power and bodily strength went hand in hand together. Whoever was able to encounter and kill a fierce and dangerous wild beast, and clear the country of noxious animals, or who was able in the day of battle to destroy most of his enemies, was looked up to by the rest of his companions as the fittest to be their leader and commander. Thus, Nimrod, from being a *mighty hunter*, became a great king, and, grasping at power, was never satisfied till every obstacle to his ambition was removed. And it appears from history, that all his successors have pretty nearly trodden in the same path. These *giants* then, or *sons of God*, might be the chief warriors, who formed themselves into chosen bands, and living among a cowardly and effeminate people, had no curb to their cruelty and lust. From them might spring an illegitimate race, resembling their fathers in body and mind, who, when they grew up, having no inheritance, would be turned loose upon the world, and follow no other employment but theft, rapine, and plunder. Thus they became *mighty men and men of renown, and procured themselves a name*: but this was owing to the mischief they did, and the feats of savage cruelty which they performed.

God's forbearance. Mankind running thus headlong into all manner of vice, were admonished to repent; and God, out of his

great mercy, was pleased to grant them a convenient time for that purpose; no less than 120 years, during which space, but no longer, he declared his Spirit should "strive with man," or endeavour to awaken and reclaim them from their wicked course of life.

Amidst this general corruption, one man, however, was found to be just and perfect in his generation, walking with God. This extraordinary person was Noah, the son of Lamech; who, not thinking it sufficient to be righteous himself, unless he did his utmost to turn others likewise to righteousness by admonition as well as example, became a preacher to the abandoned race among which he lived, employing both his counsel and authority to bring them to a reformation of their manners, and to restore the true religion among them. But all he could do was to no purpose; for they continued incorrigibly obstinate: so that at length, (as Josephus tells us), finding himself and family in imminent danger of some violence in return for his good will, he departed from among them, with his wife and children.

On his departure, it is probable they fell into greater disorders than before; having now none to control, or even to trouble them with unwelcome advice. Moses assures us, "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was continually evil;" and that "the earth was corrupt and filled with violence, all flesh having corrupted his way upon the earth." These words leave no room to inquire into the particular crimes of the Antediluvian world, which seems to have been overrun with a complication of all manner of debauchery and wickedness, and above all with violence and injustice towards one another.

Things being in this state, God, as the sacred historian pathetically expresses it, "repented that he had made man on earth, and it grieved him at his heart." And the time of forbearance being elapsed, he passed the sentence of their utter destruction by a flood of waters; a sentence which likewise included the beasts of the earth, and every creeping thing, and the fowls of the air. But "Noah found grace in the eyes of the Lord;" who had before acquainted him with his design of bringing a deluge on the earth, and directed him to make an ark, or vessel, of a certain form and size, capable of containing not only himself and family, but such numbers of animals of all sorts as would be sufficient to preserve the several species, and again replenish the earth, together with all necessary provisions for them. All these injunctions Noah performed; and, by God's peculiar favour and providence, he and those that were with him survived this tremendous calamity. See the article DELUGE.

As to any further transactions before the flood, we are left entirely in the dark by the sacred historian. The Jews and eastern nations, however, have made ample amends for the silence of Moses, by the abundance of their traditions. The only part of these, which can be connected in any thing like history, is what follows.—After the death of Adam, Seth, with his family, separated themselves from the profligate race of Cain, and chose for their habitation the mountain where Adam was buried, the Cainites remaining below, in the plain where Abel was killed; and, according to our historians, this mountain was so high, that

Antediluvians.

9 Preaching of Noah.

10 Mankind incorrigible.

11 The world destroyed by a flood, except Noah and his family.

12 Traditions of the Antediluvians.

Antediluvians.

that the inhabitants could hear the angels singing the praises of God, and even join them in that service. Here they lived in great purity and sanctity of manners. Their constant employment was praising God, from which they had few or no avocations; for their only food was the fruits of the trees which grew on the mountain, so that they had no occasion to undergo any servile labours, nor the trouble of sowing and gathering in their harvest. They were utter strangers to envy, injustice, or deceit. Their only oath was, "By the blood of Abel;" and they every day went up to the top of the mountain to worship God, and to visit the body of Adam, as a mean of procuring the Divine blessing. Here, by contemplation of the heavenly bodies, they laid the foundations of the science of astronomy; and, lest their inventions should be forgotten, or lost before they were publicly known, understanding; from a prediction of Adam's, that there would be a general destruction of all things, once by fire, and once by water, they built two pillars, one of brick, and the other of stone, that if the brick one happened to be overthrown by the flood or otherwise destroyed, that of stone might remain. This last, Josephus says, was to be seen in his time in the land of Syriad, (thought to be in Upper Egypt).

The descendants of Seth continued in the practice of virtue till the 40th year of Jared, when an hundred of them hearing the noise of the music and the riotous mirth of the Cainites, agreed to go down to them from the holy mountain. On their arrival in the plain, they were immediately captivated by the beauty of the women; who were naked, and with whom they defiled themselves; and this is what is meant by the intermarriage of the sons of God with the daughters of men, mentioned by Moses. The example of these apostate sons of Seth was soon followed by others; and from time to time great numbers continued to descend from the mountain, who in like manner took wives from the abandoned race of Cain. From these marriages sprung the giants (who, however, according to Moses, existed before); and, these being as remarkable for their impiety as for their strength of body, tyrannized in a cruel manner, and polluted the earth with wickedness of every kind. This defection became at last so universal, that none were left in the holy mountain, except Noah, his wife, his three sons and their wives.

¹³ Profane history. *Berosus*, a Chaldean historian, who flourished in the time of Alexander the Great, enumerates ten kings who reigned in Chaldea before the flood; of whom the first, called *Alorus*, is supposed to be Adam, and *Xifuthrus*, the last, to be Noah.—This *Alorus* declared that he held his kingdom by divine right, and that God himself had appointed him to be the pastor of the people. According to our historian, in the first year of the world, there appeared out of the Red Sea, at a place near the confines of Babylonia, a certain irrational animal called *Oannes*. He had his whole body like that of a fish; but beneath his fish's head grew another of a different sort, (probably a human one). He had also feet like a man, which proceeded from his fish's tail, and a human voice, the picture of him being preserved ever after. This animal conversed with mankind in the day-time, without eating any thing: he delivered to them the knowledge of letters, sciences,

and various arts: he taught them to dwell together in cities, to erect temples, to introduce laws, and instructed them in geometry: he likewise showed them how to gather seeds and fruits, and imparted to them whatever was necessary and convenient for a civilized life; but after this time there was nothing excellent invented. When the sun set, *Oannes* retired into the sea, and continued there all night. He not only delivered his instructions by word of mouth, but, as our author assures us, wrote of the origin of things, and of political œconomy. This, or a similar animal, is also mentioned by other authors.

Of *Alasporus*, the second king, nothing remarkable is related. His successor, *Amelon*, or *Amillarus*, was of a city called *Pantabibla*. In his time another animal resembling the former appeared, 260 years after the beginning of this monarchy. *Amelon* was succeeded by *Metalarus*; and he by *Daonus*, all of whom were of the same city. In the time of the latter, four animals of a double form, half man and half fish, made their appearance. Their names were *Euedocus*, *Eneugamus*, *Encubulus*, and *Anementus*. Under the next prince, who was likewise of *Pantabibla*, appeared another animal of the same kind, whose name was *Odacon*. All these explained more particularly what had been concisely delivered by *Oannes*.

In the reign of the tenth king, *Xifuthrus*, happened the great deluge, of which our author gives the following account: *Cronus*, or *Saturn*, appeared to *Xifuthrus* in a dream, and warned him, that on the fifteenth of the month *Dæsius* mankind would be destroyed by a flood; and therefore commanded him to write down the original, intermediate state, and end of all things, and bury the writings under ground in *Sippara*, the city of the sun; that he should also build a ship, and go into it with his relations and dearest friends, having first furnished it with provisions, and taken into it fowls and four-footed beasts; and that, when he had provided every thing, and was asked whither he was sailing, he should answer, *To the gods, to pray for happiness to mankind*. *Xifuthrus* did not disobey; but built a vessel, whose length was five furlongs, and breadth two furlongs. He put on board all he was directed; and went into it with his wife, children, and friends. The flood being come, and soon ceasing, *Xifuthrus* let out certain birds, which finding no food, nor place to rest upon, returned again to the ship. *Xifuthrus*, after some days, let out the birds again; but they returned to the ship, having their feet daubed with mud: but when they were let go the third time, they came no more to the ship, whereby *Xifuthrus* understood that the earth appeared again; and thereupon he made an opening between the planks of the ship, and seeing that it rested on a certain mountain, he came out with his wife, and his daughter, and his pilot; and having worshipped the earth, and raised an altar, and sacrificed to the gods, he and those who went out with him disappeared. They who were left behind in the ship, finding that *Xifuthrus* and the persons that accompanied him did not return, went out themselves to seek for him, calling him aloud by his name; but *Xifuthrus* was no more seen by them: only a voice came out of the air, which enjoined them, as their duty was, to be religious; and informed them, that on account of his own piety he was gone to dwell with the gods, and

Antediluvians. that his wife and daughter and pilot, were partakers of the same honour. It also directed them to return to Babylon, and that, as the fates had ordained, they should take the writings from Sippara, and communicate them to mankind; and told them, that the place where they were was the country of Armenia. When they had heard this, they offered sacrifice to the gods, and unanimously went to Babylon; and when they came thither, they dug up the writings at Sippara, built many cities, raised temples, and rebuilt Babylon.

14
Antediluvian kings of Egypt.

The Egyptians, who would give place to no nation in point of antiquity, have also a series of kings, who, as is pretended, reigned in Egypt before the flood; and, to be even with the Chaldeans, began their account the very same year that theirs does according to Berofus.

There was an ancient chronicle extant among the Egyptians, not many centuries ago, which contained 30 dynasties of princes who ruled in that country, by a series of 113 generations, through an immense space of 36,525 years, during which Egypt was successively governed by three different races; of whom the first were the Auritæ, the second the Mestrai, and the third the Egyptians.

But this extravagant number of years Manetho (to whose remains we must chiefly have recourse for the ancient Egyptian history) has not adopted, however in other respects he is supposed to have been led into errors in chronology by this old chronicle, which yet seems to have been a composition since Manetho's time.

15
Sanchoniatho's Phœnician history.

The account given by Berofus is manifestly taken from the writings of Moses; but we have another account of the first ages of mankind, in which no mention is made of the flood at all. This is contained in some fragments of a Phœnician author called *Sanchoniatho*, who is by some said to have been cotemporary with Gideon, by others to have lived in the days of king David; while some boldly assert there never was such a person, and that the whole is a fiction of Philo-Biblius, in opposition to the books of Josephus written against Apion. To gratify the reader's curiosity, however, we have subjoined an account of the first ten generations mentioned by him, which are supposed by the compilers of the Universal History to correspond to the generations mentioned by Moses before the flood.

Sanchoniatho having delivered his cosmogony, or generation of the other parts of the world, begins his history of mankind with the production of the first pair of mortals, whom Philo, his translator, calls *Protogonus* and *Æon*; the latter of whom found out the food which was gathered from trees.

Their issue were called *Genus* and *Genea*, and dwelt in Phœnicia: but when the great droughts came, they stretched forth their hands to heaven towards the sun; for him they thought the only God and Lord of heaven, calling him *Beelshamen*, which in Phœnician is *Lord of heaven*, and in Greek *Zeus*.

Afterwards from Genus, the son of Protogonus and Æon, other mortal issue was begotten, whose names were *Phos*, *Pur*, and *Phlox*; that is, *Light*, *Fire*, and *Flame*. These found out the way of generating fire, by the rubbing of pieces of wood against each other, and taught men the use thereof. They begat sons of vast bulk and height, whose names were given to the

mountains on which they seized: so from them were named mount *Cassus*, *Libanus*, *Antilibanus*, and *Bra-thys*.

Antediluvians.

Of these last were begotten Memrumus, and Hypsuranius; but they were so named by their mothers, the women of those times, who without shame lay with any man they could light upon. Hypsuranius inhabited Tyre, and he invented the making of huts of reeds and rushes and the papyrus. He also fell into enmity with his brother Ufous, who first invented a covering for his body out of the skins of the wild beasts which he could catch. And when violent tempests of winds and rains came, the boughs in Tyre, being rubbed against each other, took fire, and burnt the wood there. And Ufous, having taken a tree, and broke off its boughs, was so bold as to venture upon it into the sea. He also consecrated two rude stones, or pillars, to fire and wind; and he worshipped them, and poured out to them the blood of such wild beasts as had been caught in hunting. But when these were dead, those that remained consecrated to them stumps of wood and pillars, worshipping them, and kept anniversary feasts unto them.

Many years after this generation came Agreus and Halicus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen are named.

Of these were begotten two brothers, the inventors of iron and of the forging thereof: one of these, called *Chryfor*, the same with Hephestus or Vulcan, exercised himself in words and charms and divinations; found out the hook, bait, and fishing-line, and boats slightly built; and was the first of all men that sailed. Wherefore he also was worshipped after his death for a god; and they called him *Zeus Michius*, or Jupiter the engineer; and some say his brothers invented the way of making walls of brick.

Afterwards from this generation came two brothers; one of whom was called *Technites*, or the Artist; the other, *Gienus Autochthon*, [the home-born man of the earth.] These found out to mingle stubble, or small twigs, with the brick earth, and to dry them in the sun, and so made tiling.

By these were begotten others; of which one was called *Agrus* [Field]; and the other *Agrouerus*, or *Agrotos*, [Husbandmen], who had a statue much worshipped, and a temple carried about by one or more yoke of oxen, in Phœnicia, and among those of Byblus he is eminently called the *greatest of the gods*. These found out how to make courts about mens houses, and fences and caves, or cellars. Husbandmen, and such as use dogs in hunting, derive from these; and they are also called *Aletæ* and *Titans*.

Of these were begotten Amynus and Magus, who showed men to constitute villages and flocks.

In these mens age there was one Eliun, which imports in Greek *Hypsistus* [the most high], and his wife was named *Beruth*, who dwelt about Byblus: and by him was begot one Epigerus, or Autochthon, whom they afterwards called *Uranus* [heaven]; so that from him that element which is over us, by reason of its excellent beauty, is called *heaven*: and he had a sister of the same parents called *Ge*, [the earth]; and by reason of her beauty the earth had her name given to it.

Hypsistus, the father of these, dying in fight with wild beasts, was consecrated, and his children offered sacrifices and libations to him.—But Uranus taking the kingdom

kingdom of his father, married his sister Ge, and had by her four sons; Ilus, who is called *Cronus*, [or Saturn]; Betylus; Dagon, who is Siton, or the god of corn; and Atlas: but by other wives Uranus had much issue.

As to the customs, policy, and other general circumstances of the Antediluvians, we can only form conjectures.

The only thing we know as to their religious rites is, that they offered sacrifices, and that very early, both of the fruits of the earth, and of animals; but whether the blood and flesh of the animals, or only their milk and wool, were offered, is a disputed point.—

Of their arts and sciences, we have not much more to say. The Antediluvians seem to have spent their time rather in luxury and wantonness, to which the abundant fertility of the first earth invited them, than in discoveries or improvements, which probably they stood much less in need of than their successors. The art of working metals was found out by the last generation of Cain's line; and music, which they might be supposed to practise for their pleasure, was not brought to any perfection, if invented, before the same generation. Some authors have supposed astronomy to have been cultivated by the Antediluvians, though this is probably owing to a mistake of Josephus: but it is to be presumed, the progress they made therein, or in any other science, was not extraordinary; it being even very doubtful whether letters were so much as known before the flood. See ALPHABET, n^o 13.

As to their politics and civil constitutions, we have not so much as any circumstances whereon to build conjecture. It is probable, the patriarchal form of government, which certainly was the first, was set aside when tyranny and oppression began to take place, and much sooner among the race of Cain than that of Seth. It seems also, that their communities were but few, and consisted of vastly larger numbers of people than any formed since the flood; or rather, it is a question, whether, after the union of the two great families of Seth and Cain, there were any distinction of civil societies, or diversity of regular governments, at all. It is more likely, that all mankind then made but one great nation, though living in a kind of anarchy, divided into several disorderly associations; which, as it was almost the natural consequence of their having, in all probability, but one common language, so it was a circumstance which greatly contributed to that general corruption which otherwise perhaps could not have so universally overspread the Antediluvian world. And for this reason chiefly, as it seems, so soon as the posterity of Noah were sufficiently increased, a plurality of tongues was miraculously introduced, in order to divide them into distinct societies, and thereby prevent any such total deprivation for the future. See *Confusion of Tongues*.

Of the condition of the Antediluvians, Mr Whitehurst, in his *Inquiry into the original state and formation of the earth**, has given us the following picture: "Under a mild and serene sky, and when the spontaneous productions of the earth were more than sufficient for the calls of nature, without art or labour, mankind had no need of any other protection from the inclemency of the seasons, nor of barns for winter's store, than the benevolent Author of nature had plentifully provided for them. Consequently, in a state of nature like this, there was no temptation to acts of violence, in-

justice, fraud, &c. every one having plenty and enough, each equally partook of the numerous blessings thus amply provided for him. Power and property being equally diffused, men lived together in perfect peace and harmony, without law, and without fear; therefore it may be truly said of the Antediluvians, that they slept away their time in sweet repose on the ever-verdant turf. Such apparently was the state of nature in the first ages of the world, or from the creation to the first convulsion in nature, whereby the world was not only universally deluged, but reduced to a heap of ruins." But our ingenious author, whose *Inquiry* is not professedly repugnant to revelation, seems here to have lost himself in a pleasing reverie. At least he has forgot to inform us, For what purpose, under such circumstances, he supposes the deluge to have been sent upon the earth; and, How we are to understand the account given by Moses, who represents the Antediluvians, not as an innocent race, quietly reposing on the ever-verdant turf, but as a corrupt generation, by whom "the earth was filled with violence."

One of the most extraordinary circumstances which occurs in the Antediluvian history, is the vast length of human lives in those first ages, in comparison with our own. Few persons now arrive to eighty or an hundred years; whereas, before the flood, they frequently lived to near a thousand: a disproportion almost incredible, though supported by the joint testimonies of sacred and profane writers. Some, to reconcile the matter with probability, have imagined that the ages of those first men might possibly be computed, not by solar years, but months; an expedient which reduces the length of their lives rather to a shorter period than our own. But for this there is not the least foundation; besides the many absurdities that would thence follow, such as their begetting children at about six years of age, as some of them in that case must have done, and the contraction of the whole interval between the creation and the deluge to considerably less than two hundred years, even according to the larger computation of the Septuagint.

Again: Josephus, the Jewish historian, and some Christian divines, are of opinion, that before the flood, and some time after, mankind in general did not live to such a remarkable age, but only a few beloved of God, such as the patriarchs mentioned by Moses. They reason in this manner: Though the historian records the names of some men whose longevity was singular, yet that is no proof that the rest of mankind attained to the same period of life, more than that every man was then of a gigantic stature, because he says, *in those days there were giants upon the earth*. Besides, had the whole of the Antediluvians lived so very long, and increased in numbers in proportion to their age, before the flood of Noah, the earth could not have contained its inhabitants, even supposing no part of it had been sea. And had animals lived as long, and multiplied in the same manner as they have done afterwards, they would have consumed the whole produce of the globe, and the stronger would have extinguished many species of the weaker. Hence they conclude, that, for wise and good ends, God extended only the lives of the patriarchs, and a few beside, to such an extraordinary length.

But most writers maintain the longevity of mankind in general in the early world, not only upon the authority

Antediluvians.

16
s, &c. of
Antediluvians.

Antediluvians.

17
Of the longevity of the Antediluvians.P. 282,
283.

Antediluvians.

18
Moral reasons for this longevity.

authority of sacred, but likewise of profane history. And for such a constitution, the moral reasons are abundantly obvious. When the earth was wholly unpeopled, except by one pair, it was necessary to endow men with a stronger frame, and to allow them a longer continuance upon earth for peopling it with inhabitants. In the infant state of every mechanical art, relating to tillage, building, clothing, &c. it would require many years experience to invent proper tools and instruments to ease men of their labour, and by multiplied essays and experiments to bring their inventions to any degree of maturity and perfection. Every part of their work must have been exceedingly arduous from such a penury and coarseness of tools, and must have required longer time and more strength of body than afterwards, when mechanical knowledge was introduced into the world. If parents at this period had not continued long with their children, to have taught them the arts of providing for themselves, and have defended them from the attacks of wild beasts, and from other injuries to which they were exposed, many families would have been totally extinguished. But one of the best and most valuable ends which longevity would answer was, the transmitting of knowledge, particularly of religious knowledge, to mankind. And thus, before writing was invented, or any such easy and durable mode of conveyance was found out, a very few men served for many generations to instruct their posterity, who would not be at a loss to consult living and authentic records.

19
Natural causes of it.

The natural causes of this longevity are variously assigned. Some have imputed it to the sobriety of the Antediluvians, and the simplicity of their diet; alleging that they had none of those provocations to gluttony, which wit and vice have since invented. Temperance might undoubtedly have some effect, but not possibly to such a degree. There have been many temperate and abstemious persons in later ages, who yet seldom have exceeded the usual period.—Others have thought, that the long lives of those inhabitants of the old world proceeded from the strength of their stamina, or first principles of their bodily constitutions: which might, indeed, be a concurrent, but not the sole and adequate cause of their longevity; for Shem, who was born before the deluge, and had all the virtue of the antediluvian constitution, fell three hundred years short of the age of his forefathers, because the greatest part of his life was passed after the flood.—Others have imputed the longevity of the Antediluvians to the excellency of their fruits, and some peculiar virtue in the herbs and plants of those days. But to this supposition it has been objected, that as the earth was cursed immediately after the fall, its productions we may suppose gradually decreased in their virtue and goodness till the flood; and yet we do not see the length of mens lives decreased considerably, if at all, during that interval. Waving this objection, as the import of the curse is variously interpreted, it appears certain that the productions of the earth were at first, and probably continued till after the deluge, of a different nature from what they were in future times. Buffon supposes this difference may have continued gradually to diminish for many ages subsequent to that catastrophe. The surface of the globe (according to his theory) was in the first ages of the world less solid and compact; because, gravity

having acted only for a short time, terrestrial bodies had not acquired their present density and consistence. The produce of the earth, therefore, must have been analogous to its condition. The surface being more loose and moist, its productions would of course be more ductile and capable of extension: Their growth, therefore, and even that of the human body; would require a longer time of being completed. The softness and ductility of the bones, muscles, &c. would probably remain for a longer period, because every species of food was more soft and succulent. Hence, the full expansion of the human body, or when it was capable of generating, must have required 120 or 130 years; and the duration of life would be in proportion to the time of growth, as is uniformly the case at present: For if we suppose the age of puberty, among the first races of men, to have been 130 years, as they now arrive at that age in 14 years, the age of the Antediluvians will be in exact proportion to that of the present race; since by multiplying these two numbers by seven, for example, the age of the present race will be 90, and that of the Antediluvians will be 910. The period of man's existence, therefore, may have gradually diminished in proportion as the surface of the earth acquired more solidity by the constant action of gravity; and it is probable, that the period from the creation, to the days of David, was sufficient to give the earth all the density it was capable of receiving from the influence of gravitation; and consequently that the surface of the earth has ever since remained in the same state, and that the terms of growth in the productions of the earth, as well as the duration of life, have been invariably fixed from that period.

It has been further supposed, that a principal cause of the longevity under consideration was the wholesome constitution of the Antediluvian air, which, after the deluge, became corrupted and unwholesome, breaking, by degrees, the pristine crasis of the body, and shortening men's lives, in a very few ages, to near the present standard.

The temperature of the air and seasons before that catastrophe are upon very probable grounds supposed to have been constantly uniform and mild: the burning heats of summer and the severities of winter's cold were not then come forth, but spring and autumn reigned perpetually together: And indeed, the circumstance above all others most conducive to the prolongation of human life in the postdiluvian world appears to be an equal and benign temperature of climate (see the article LONGEVITY); whence it seems reasonable to infer, that the same cause might have produced the same effect in the Antediluvian world.

Whether flesh was permitted to be eaten before the deluge, is a question which has been much debated. By the permission expressly given to Noah for that purpose, after the flood, and God's assigning vegetables only for food to man, as well as beast, at the creation, one would imagine it was not lawful before: yet others have supposed, that it was included in the general grant of power and dominion given to Adam by God over the animal creation; and the distinction of beasts into clean and unclean, which was well known before the flood, is insisted on as a strong argument on this side.

But in answer to this it has been observed, that if

Antediluvians.

2.
Whether any fish might be eaten before the flood.

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Antediluvians.

Antediluvians.

so, it doth not appear what occasion there was to renew this grant after the flood, and to add, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." This surely implies that the green herb and fruits of the trees were all that was granted to man at first; but now, over and above that, was added the grant of animal food: for in a deed or gift, all is specified that is given or granted, and whatever is not expressly mentioned is excluded or not given. Here man's food is appointed and specified; what is not expressly mentioned is therefore reserved and not granted. Besides, this grant or appointment of man's food respected, not Adam only, but all his posterity, till an additional grant was made.

To the animals no further grant was made than at first; but to man another was made immediately after his fall and expulsion from Paradise, implied in these words: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." This was in truth a punishment for his transgression, as well as a grant of other food, but yet what was now become necessary to him. Paradise was no doubt planted with the most excellent fruits, sufficient to have sustained his life in health and vigour in his innocent state: but after his transgression, being thrust out from that happy abode, and having then only the fruits of the common earth to feed on, which were not so nutritious as those of Paradise, he stood in need of something else to sustain life; and therefore bread produced by culture and other preparations for his food was now added, which before was not necessary, and thence called *the staff of life*. This seems a plain reason why bread was added after he came to live on the common earth; though perhaps another reason also for that addition may be given from the change that happened in man's body after his fall. Bread being now become the staff of life, Cain, the first man born, became a tiller of the ground, or an husbandman; as the next in birth, Abel, became a keeper or feeder of sheep.

As to the distinction between clean and unclean, this solely respected animals offered in sacrifice in the Antediluvian world: as is evident from hence, that Noah, upon his coming out of the ark "took of every clean beast and of every clean fowl, and offered burnt-offerings unto the Lord;" and that upon the grant of animal food to him and his posterity, which was posterior in time to the sacrifice, there is not the least mention of any distinction between clean and unclean with respect to food, but the very contrary, since the grant runneth, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." That distinction of clean and unclean as to food, came in with the law of Moses, and was different from that of sacrifices, there being several creatures clean for food which were not to be offered in sacrifice.

But another objection here occurs. What occasion was there for keeping sheep, when none of them could be eaten? In answer to this, it has been observed, that sheep and other animals might at this period be of great use to men besides yielding them food. Their flocks, no doubt, consisted of such creatures as were of the domestic kind, and such as by the divine law were pronounced clean and fit for being offer-

ed in sacrifice; therefore numbers would be kept for this very purpose. Their skins, besides serving men as garments, might answer many other valuable intentions. Vestments of hair and wool soon succeeded the ruder coverings of skins; consequently great profit would be derived from such animals as could be shorn, especially in countries where the inhabitants led a pastoral life and dwelt in tents. And we afterwards find that Abel's sacrifice was of this kind. They might use several of these animals, as they still do in some parts of the world, for bearing of burdens and drawing of carriages: for we may take it for granted that the first inventions for easing men of labour, would be of the simplest kind, and such as came easiest to hand. But keeping flocks of sheep, goats, and such like, would be of great utility, by affording quantities of milk, which is found to be the most nourishing diet both to the young and the old; and their carcases, though not used as food, might answer some useful purposes, perhaps in manuring the soil.

The Antediluvian world was, in all probability, stocked with a much greater number of inhabitants than the present earth either actually does, or perhaps is capable of containing or supplying. This seems naturally to follow from the great length of their lives, which exceeding the present standard of life in the proportion, at least, of ten to one, the Antediluvians must accordingly in any long space of time double themselves, at least in about the tenth part of the time in which mankind do now double themselves. It has been supposed that they began to beget children as early, and left off as late, in proportion, as men do now; and that the several children of the same father succeeded as quickly one after another as they usually do at this day; and as many generations, which are but successive with us, were contemporary before the flood, the number of people living on the earth at once would be by that means sufficiently increased to answer any defect which might arise from other circumstances not considered. So that, if we make a computation on these principles, we shall find, that there was a considerable number of people in the world at the death of Abel, though their father Adam was not then 130 years old; and that the number of mankind before the deluge would easily amount to above one hundred thousand millions (even according to the Samaritan chronology), that is, to twenty times as many as our present earth has, in all probability, now upon it, or can well be supposed capable of maintaining in its present constitution.

The following table, made upon the abovementioned principles by Mr Whiston, shows at least what number of people might have been in the Antediluvian world.

Number of mankind.	Year of the world.	Year of doubling.	Series.
4	2	2	1
8	6	4	2
16	12	6	3
32	20	8	4
64	30	10	5
128	42	12	6
256	56	14	7

21
Increase of mankind before the flood.

Number of mankind.	Year of the world.	Year of doubling.	Series.
512	72	16	8
1024	90	18	9
2048	110	20	10
4096	132	22	11
8192	156	24	12
16,384	182	26	13
32,768	210	28	14
65,536	240	30	15
131,072	272	32	16
262,144	306	34	17
524,288	342	36	18
1,048,576	380	38	19
2,097,152	420	40	20
4,194,304	462	42	21
8,388,608	506	44	22
16,777,216	552	46	23
33,554,432	600	48	24
67,108,864	650	50	25
134,217,728	702	52	26
268,435,456	756	54	27
536,870,912	812	56	28
1,073,741,824	870	58	29
2,147,483,648	930	60	30
4,294,967,296	992	62	31
8,589,934,592	1056	64	32
17,179,869,184	1122	66	33
34,359,738,368	1190	68	34
68,719,476,736	1260	70	35
137,438,953,472	1332	72	36
274,877,906,944	1406	74	37
549,755,813,888	1482	76	38

such a number, upon the whole, as might be thought sufficient to people the earth.

3. In that calculation the two material points, the time of nursing and the age of puberty, are quite overlooked, by which all computations of the numbers in the antediluvian world must be regulated. What unavoidable mistakes this omission must occasion, will be seen by examining the first ten numbers of the said table.

Years of the world and intervals of doubling.	Number of increase according to the intervals.	
1	1	2 Adam and Eve.
2	2	4 Cain and Abel.
6	6	8
12	12	16
20	20	32
30	30	64
42	42	128
56	56	256
72	72	512
90	90	1024
110	110	2048

On this table it may be observed, 1. That though there were but two persons created at first, this computation makes four persons in the second year of the world. This could not possibly be, except Cain had been born within 12 months after the creation, which is highly improbable, and Abel in the second year, yet far more improbable; for in that case Eve could not have suckled Cain.

2. In the sixth year of the world we have eight persons, that is, six children of Eve's in six years. "But (our author adds) what shall Eve do with six infants in six years? Where could she find so many wet nurses for them? Or would the mother of all living deny her children that nourishment which the Creator had appointed for their first food, the milk in her breasts? Do they consider that there was but one woman in the world to do for herself, her husband and her children, what belongs to women to do? We should surely have more respect and compassion for the mother of all mankind, than to lay such an intolerable burden upon her, whose sorrow for her own deception, and thereby ruining both herself and her husband, must have been very great for many years. In punishment of which, though God had said *he would greatly multiply her sorrow and conception*, the meaning was not, that she should have a child every year, which could not be, because the nature of that food and nourishment appointed by himself for her children would not permit it. Nor yet when he commanded them to *increase and multiply and replenish the earth*, could the command be obeyed in such a manner as was contrary to the order of nature and providence. But the method intended to answer the design of the command was to prolong their lives to above 800 and 900 years, and their prolific powers for 340 or 360 years of that term of life, that by slow and sure and long continuance of increase they might people the earth in due time."

3. The same exception lies to all the following periods of doubling, where the number far exceeds what it could possibly be in fact; but we shall pass them over, and come to the last of them in the year 110, in which the number of mankind is made 2048. Now in the year 110 not one of Adam's children were married,

* Cockburn upon the De-luge. But according to a later * writer upon the subject, the above table, though the numbers there may be thought sufficient for the peopling of the earth, we could by no means depend upon, for several reasons; particularly,

22
Objections to Mr Whiston's table.

1. It is laid down there as a foundation, that the Antediluvians would double themselves every 40 years; as indeed they would, and in less time, after there came to be 100 marriages. Now, had the author observed this regular progression in his computation, by adding 40 years to every former period of the age of the world, the amount, instead of two millions of millions, &c. would have been above five millions of millions at the year 1656, the age of the world at the deluge, according to the Hebrew numbers, which he contends for. What would the sum then have been, had we carried on the computation for 600 years more according to the Septuagint?

2. He supposes the period of doubling must have been much shorter in the earliest ages, and much longer in the later, contrary to reason and fact. For mankind being sprung from one pair only, the increase at first must have been very slow, but come on very fast when a considerable number were married. His table therefore is made not regularly, but according to fancy, by unequal starts or chasms, at great intervals in the later part, where it should have been most regular; it would seem with no other view than to raise

Antediluvians.

rised because not yet come to the age of puberty. In that year of the world there could be no more than 18 or 20 persons, at single births, besides Adam and Eve. It is a great mistake therefore to imagine, that the periods of doubling were much shorter in the earlier times than in the later; the contrary of which is evident to reason.

p. 81.

According to our author, two errors have been fallen into in treating of this point; namely, 1. That in the first ages of the world, both before and after the Flood, men began to propagate their kind as early as they commonly do at present. 2. That the children of the same father succeeded one after another as fast as they do now, that is, that the women brought forth children every year. The first of these errors he confutes, by showing that the several periods or stages of man's life bear a just proportion to one another, and to the whole term of life; and that the period of puberty or maturity has not been the same at all times, but is according to the length or brevity of life in the different ages of the world, according to that remark of St Augustine, *Tanto senior fuit proportione pubertas, quanto vitæ totius major annuitas*. Moses, he observes, gives the age of the world from the creation to the deluge, and from that period to his own time chiefly by generations. A generation is the interval of years between the births of father and son. This the Latins call *ætas*, and the Greeks *γενεα*. Now, a generation, or the interval of years between father and son, has not been, neither possibly could be, the same in all ages from the beginning, as Vossius justly observes; but has varied greatly according to the length or brevity of man's life in the several periods of the world. Since the ordinary term of man's life has been reduced to 70 and 80 years, the time of puberty is in proportion to this brevity of life, and reckoned at 20 or 21, which is the fourth part of a life of fourscore. The several stages of human life are infancy, childhood, youth, manhood, full age, declension, old or decrepit age; all which commonly bear a proportion to the whole term of life. Now the bounds and limits of these several stages cannot be precisely the same in all, but vary in respect of the disposition of mens bodies, their course of life, and also the places and ages in which they live. In the Antediluvian world then, when men lived to upwards of 800 and 900 years, can it be thought that they passed through the several stages of life in as short a time as men do now, who seldom exceed 80, and not one in ten arrives at that age? But if the Antediluvians arrived at puberty or manhood as soon as men do now, then would the several stages of human life have been lost or confounded, and men would have started from childhood to manhood at once, without any due or regular intervals, contrary to the order of nature: But if, according to the present œconomy of nature, man is but a youth at 20, which is a fourth part of our term of life, we may reasonably conclude, there would be a suitable proportion of years in a much longer term of life, since nature is constant and uniform in her operations. And though in so long a life as the Antediluvians enjoyed, the time of puberty might be a fifth or a sixth-part of their term of life, yet would they be but youths at 150 or 160; which bears much the same proportion to the whole of their life as 20 is to that of ours.

Antediluvians.

The other is an error, he thinks, which could never have been fallen into, had it been considered, that every mother suckled her own children in those early days; and indeed where could she have found another to have done it for her?

Taking it for granted, then, that it was an universal custom for women to suckle their children as well before as after the flood, the next question is, for how long time they continued nurses? He shows various instances, that when man's life was reduced to 130 or 140 years, the ordinary time of nursing was two years; he thence infers, that for three or four generations after the flood, when men lived to above 400 years, the time would be so much longer in proportion, and would not be less than three or four years; and consequently, that before the flood, when life was protracted to 800 or 900 years, it would be still longer in proportion to their longevity; so that five years might be the ordinary time of nursing in the Old World; and therefore that we cannot reckon less than six years between the births. For man's life being prolonged to so many hundred years at first for the more speedy peopling of the earth, he came by slow degrees to mature age, there being a long time required to rear up a body that was to last near 1000 years. The intervals therefore of infancy, childhood, youth, and mature age, were so much longer in proportion to ours as the difference is between our term of life and theirs; and 150 or 160 years, with respect to their longevity, was no more in proportion than 20 is to the brevity of our life. As the Antediluvians therefore were so very long in growing up to mature age, he concludes that the time of nursing could not be shorter than five years, and that the distance between the births in a regular way must be set at six years.

Upon the whole, he thinks it evident that there could be no such speedy increase of mankind at the beginning as is imagined; that the time of nursing above specified was no more than necessary for that strength of constitution which was to last for 800 and 900 years; and that women who were to continue bearing children for 340 or 360 years of their life, should have them but slowly, and at the distance of several years, that their strength might hold out, and that they might not be overburthened with too many cares at once; and therefore, when Eve's first child was six years old, it was time enough for her to have another, and so on, though possibly sometimes twins.

These points being discussed, he proceeds, 1. To compute what number upon the whole might be born into the world from the creation to near the time of the deluge; and then, 2. To state the needful deductions for deaths and other deficiencies.

I. 1. How long the parents of mankind continued in paradise, we know not; though longer perhaps than is commonly imagined. We shall even suppose two or three years, in which time there was no child born, nor any attempt towards it. We shall allow them two or three years more to lament their fall, and the miserable estate their want of faith and disobedience had brought them to, from a most happy condition; and suppose Cain to be born six years after the creation (in which supposition few, probably, will be apt to think us too hasty), and Abel again six years after him, and so every sixth year Eve to have had a child, the first

24
Of the time allotted for nursing in those early days.

25
Distance between the births.

26
Cockburn's calculation of the increase of mankind.

Antediluvians. seven, eight or nine whereof were probably all males (the males being longer in coming to maturity than the females); and this distance between the births will also be thought a sufficient allowance. At this rate of increase Adam would have in 100 years 16 children, in 200 years 32, and in 400 years 64 children; when we will suppose Eve to have left off child-bearing. Nor need this number of Adam's children be thought too great, when there are instances in these later ages, and this short period of man's life, of those who have had 40 children at single births by two successive wives, and of many others who have had 20, 25, and 30, by one wife; though in such cases it is not to be supposed that the women suckled their children.

2. Though it is reasonable to think that the Antediluvians, notwithstanding their longevity, came to mature age at 150; yet as we are not sure that they all married so soon as they were ripe for marriage, and that the earliest in the genealogies is born in the 162d year of his father, who might probably be a first-born, our author does not suppose Cain, Abel, or any of the succeeding children or grandchildren of Adam to have married till they were 160, but to have had children from 161 or 162 till they were of the age of 500, at the fore-named distance or interval between the births; though Noah we know had three sons after he was 500, at the due intervals. And to all the Antediluvians we may allow, without fear of exceeding, 50 or 54 children in general, according to the course of nature, and the longevity of those first ages of the world.

3. Let us next inquire in what number of years the men of that world might double themselves, notwithstanding the long interval between the births. The increase indeed will be found very small for the first 300 or 400 years, as they were late in coming to maturity; but the succeeding ages will swell the account exceedingly. Let us suppose at present (what shall be proved afterwards) that in the year of the world 500, there were 200 persons only, male and female, of full age to marry, the men at 160, the women at 120 or thereabout. The first or second year after the marriage will probably produce 100 births from 100 couple, and every sixth year after 100 more. At this slow progression the 200 married persons will, in 19 or 20 years, be increased to 600: so that the number of mankind would be trebled in 20 years, after there came 100 pair to be married. And in this manner they would increase and multiply every 20 years, or in that space treble themselves.

It may perhaps be objected, that though it appears that such an increase might be at first from the first 100 marriages, yet they could not continue thus to multiply at such periods: because, according to the rule we have laid down, none of the issue of these 100 first marriages could increase the number of mankind till the men had attained the age of 160. It is true they could not: but then it must be remembered, that the first 100 pair are still adding every sixth year 100 more to the number of mankind, even till after the 400 born in the first 20 years are married, and begin a new stock for increase; so that when there came to be some hundred couples married, the increase and multiplication would come on very fast, and in 1000 years mankind would be prodigiously increased.

Antediluvians. But though there be nothing in this supposition contrary to reason, viz. That after the year of the World 500, they might treble themselves in 20 years; yet we will not reckon upon so short an interval, but will allow a much longer time even to their doubling themselves, and shall exhibit two tables of doubling; the first at the interval of 50 years (much too long indeed), the other at the interval of 40 years, and both beginning at the year 500, when there could not be fewer (whatever more there might be) than 100 married or marriageable persons descended from Adam and Eve.

Years of the World.	Number of Mankind.
500	200
550	400
600	800
650	1,600
700	3,200
750	6,400
800	12,800
850	25,600
900	51,200
950	102,400
1,000	204,800
1,050	409,600
1,100	819,200
1,150	1,638,400
1,200	3,276,800
1,250	6,553,600
1,300	13,107,200
1,350	26,214,400
1,400	52,428,800
1,450	104,857,600
1,500	209,715,200
1,550	419,430,400
1,600	838,860,800
1,650	1,677,721,600
1,700	3,335,443,200
1,750	6,710,886,500
1,800	13,421,772,800
1,850	26,843,545,600
1,900	53,687,091,200
1,950	107,374,182,400
2,000	214,748,364,800
2,050	429,496,729,600

This table is calculated at the long interval of 50 years, that it may appear that even by under-rating the number of mankind, there would be so many millions born into the world before the deluge came, that they would be obliged to spread themselves over the face of the earth, though but one half of the sum total of 429,496 millions had been alive at the time of the deluge; but as the interval here allowed may appear to be too long for the time of doubling, the second is calculated at the interval of 40 years, which comes nearer to the truth of the case, though even this may exceed the time of doubling.

Years of the World.	Number of Mankind.
500	200
540	400
580	800
620	1,600
660	3,200
700	6,400

Years of the World.	Numbers of Mankind.
740	12,800
780	25,600
820	51,200
860	102,400
920	204,800
940	409,600
980	819,200
1,020	1,638,400
1,060	3,276,800
1,100	6,553,600
1,140	13,107,200
1,180	26,214,400
1,220	52,428,800
1,260	104,857,600
1,300	209,715,200
1,340	419,430,400
1,380	838,860,800
1,420	1,677,721,600
1,460	3,355,443,200
1,500	6,710,886,400
1,540	13,421,772,800
1,580	26,843,545,600
1,620	53,687,091,200
1,660	107,374,182,400
1,700	214,748,364,800
1,740	429,496,729,600
1,780	858,993,459,200
1,820	1,717,986,918,400
1,860	3,435,973,836,800
1,900	6,871,947,673,600
1,940	13,743,895,347,200
1,980	27,487,790,694,400
2,020	54,975,581,388,800

regular increase. Though every married pair might by the course of nature have had such a number of children as has been mentioned, yet the Divine Providence might order it otherwise in manifold instances; and it might possibly be in the Old World as it has been since the flood, viz. that some marriages have produced many children, others few, and some none at all. Allowing, therefore, for all such obstructions and deficiencies, and likewise for all casualties and accidents (to which men might be liable in that world as well as in the present), in as ample a manner as can be desired, let the former number be reduced to one half, viz. to 27,487,790,694,400, that is, 27 billions, or millions of millions, four hundred and eighty-seven thousand seven hundred and ninety millions, six hundred and ninety-four thousand and four hundred. And this we shall now suppose to be the whole number of those who were born into the world before the deluge. But from this sum is to be subtracted the number of those who died before that time.

Of those in the genealogies from Adam by Seth, Enoch was translated at the age of 365, Lamech, the father of Noah, died just before the flood, at 753, Mahalaleel at 895. Adam and the other five patriarchs lived to above 900. Before the year 900, therefore, we may suppose there were no deaths except that of Abel, who was slain, a young man, but that all born within that period were alive together. But in the tenth century death began to reign, and Adam and Eve, we may presume, were the first over whom death had power in a natural way, as their disobedience was the cause of it. The children also born of them in the first hundred years would also die in this 10th century, those born in the second hundred would die in the 11th, those born in the third century would die in the 12th, and so on. But though we are far from thinking that after the beginning of the 10th century, (till which time few or none died), the deaths would be equal to the births; yet as we have made large concessions all along, we shall do the same in this case, and suppose them upon the whole to have been equal, especially since we cannot precisely say how soon that violence or bloodshed, which was their crying sin, came to prevail; and therefore will reduce the last sum mentioned to one half again, to allow for the deaths and prevailing violence, and suppose the total number of mankind alive upon the earth at the time of the deluge to have been no more than 13,743,895,347,200, that is, 13 billions, or millions of millions, seven hundred and forty-three thousand eight hundred and ninety-five millions, three hundred and forty-seven thousand and two hundred; a number vastly exceeding that of the present inhabitants of the whole earth.

The first table is brought down no lower than to the year 2050, and the second to the year 2020, though there remain by the first 206, and by the second 236 years to the flood: the reason is, that in those last 200 years of the world, mankind would not increase in any measure equal to what they had done in the preceding years, (though regularly the increase should have been much greater); because that violence was then great in the earth, and thousands, yea millions, might have been cut off by untimely deaths; for which cause the world's destruction was determined 120 years before the flood came.

II. But now against this immense number of mankind that might in a regular and ordinary way have been born into the world between the creation and the deluge in 2056 years, it will no doubt be objected by some, (as it has been done to far less numbers), that all such calculations are mere guess-work, the product of fruitful imaginations.

But it should be considered, that in calculations of this nature some regular order or method must be observed: and though, according to the course of nature, such an increase and multiplication of mankind there might have been periodically, especially at the beginning, when the command was to *increase and multiply, and replenish the earth*; yet we will not suppose, that all things went on thus regularly, without difference or interruption. We do not know what extraordinary obstructions or interruptions there might be to such a

Notwithstanding the very large allowances and abatements made to reduce the number of mankind, yet even the last reduction to 13 billions, or millions of millions, &c. seems so vastly great, that it will hardly be thought possible that such a number of men could ever be at one time upon the earth. Now, though we pretend to no certainty in this point, (which made it the more requisite to allow largely for deaths and deficiencies), yet the calculation we have given must appear highly probable, since it is founded on grounds certain and undeniable: For instance,

Antediluvians.

1. It cannot be denied but that the Antediluvians were come to the age of puberty and marriage at 160 years, when we find a son born in 162. Nor,

2. Can it be said, that they could not have children at the age of 500, when we have an instance of one that had three sons at due distances after that age. Neither,

3. Can it be alledged, that we have not allowed a due distance or interval between the births, viz. six years, when most will be of opinion that it could not be so long. Nor yet,

4. Can it be judged, that we have made the period of doubling far too short, when we had before showed, that after 100 marriages consummated, they would treble themselves in half the time we have taken for their doubling. Nor,

5. Will any one make a doubt, but that there might be 200 persons of mature age for marriage in the year of the world 500, the men at 160, the women younger. Nevertheless, as this is the foundation of our calculation, we shall now show, that there was at least such a number of persons marriageable at that age of the world.

It may be observed, that as we take 160 for the year of maturity and marriage, according to that period all married or marriageable in the year 500 must have been born in or before the year 340; the males at least, though the females coming sooner to maturity, might some of them be born later or after the year 380. Now, according to this stated period of marriage,

1. In or before the year 340, Adam might have had 54 children, males and females, or 27 pair married or fit for marriage.

2. Cain, whom we suppose to be but six years younger than Adam, (which by the by is more than others allow), and to have married in the year 166, might have, in the year 340, 28 children, or 14 pair fit for marriage; which added to the former, makes 41 pair.

3. Abel married six years later, that is, in the year 172, and whom we shall suppose slain in the year 225 or 226, could in that case have no more than eight or nine children, or four pair, which, with the former, make 45 pair.

4. Adam's third son, married in the year 178, will afford us, in the year 340, 26 children, or 13 pair, which increase the number of marriageable persons to 58 pair.

5. A fourth son of Adam's, married in the year 184, will give us, in the year 340, 25 children, or 12 pair, which makes the number of pairs 70.

6. A fifth son of Adam's, married in the year 190, might, in the year 340, have 24 children, or 12 pair again, which increase the former number to 82 pair.

7. A sixth son of Adam's, married in the year 196, would have, in the year 340, 22 children, or 11 pair, which, added to the former, make up 93 pair.

8. A seventh son of Adam's, married in the year 202, will, in the year 340, give us 20 children, or 10 pair, which makes in the whole 103 pair, already three pair more than we reckoned upon. I need therefore go no farther on to the eighth or ninth son; but the following eight or nine births I may reasonably take to have been daughters, and married to the brothers that preceded them.

Here are now no more than 14 children of Adam's married, who have given us the 100 pair we have reckoned upon, and three over. We might yet have 13 pair to bring into the account, all born before the year 340, and marriageable in the year 500, which would very much increase the number of mankind. And by this the reader may perceive that we have been far from building on uncertain or precarious foundations, since we have omitted 13 pair more, which we might have taken into the account. And if it be considered, that the command given to Adam was to increase and multiply, and replenish the earth, no doubt can be made, but that his own and his childrens marriages were fruitful in the procreation of children, that the earth might be inhabited.

ANTEGO. See ANTIGUA.

ANTEJURAMENTUM, by our ancestors called *juramentum calumnie*, an oath which anciently both accuser and accused were to take before any trial or purgation.—The accuser was to swear, that he would prosecute the criminal; and the accused to make oath, on the day he was to undergo the ordeal, that he was innocent of the crime charged against him.

ANTELOPE, in zoology. See CAPRA.

ANTELUCAN, in ecclesiastical writers, is applied to things done in the night or before day. We find frequent mention of the antelucan assemblies (*Cetus antelucani*) of the ancient Christians, in times of persecution for religious worship.

ANTEMURALE, in the ancient military art, denotes much the same with what the moderns call an *out-work*.

ANTENATI, in modern English history, is chiefly understood of the subjects of Scotland, born before king James the First's accession to the English crown, and alive after it. In relation to these, those who were born after the accession were denominated *Postnati*. The antenati were considered as aliens in England, whereas the postnati claimed the privilege of natural subjects.

ANTENCLEMA, in oratory, is where the whole defence of the person accused turns on criminating the accuser. Such is the defence of Orestes, or the oration for Milo: *Occisus est, sed latro. Exfectus, sed raptor*.

ANTENICENE, in ecclesiastical writers, denotes a thing or person prior to the first council of Nice. We say, the Antenicene faith, Antenicene creeds, Antenicene fathers.

ANTENNÆ, in the history of insects, slender bodies with which nature has furnished the heads of these creatures, being the same with what in English are called *horns* or *feelers*. See ENTOMOLOGY.

ANTENOR, a Trojan prince, came into Italy, expelled the Enganians on the river Po, and built the city of Padua, where his tomb is said to be still extant.

ANTEPAGMENTA, in the ancient architecture, the jambs of a door. They are also ornaments, or garnishings, in carved work, of men, animals, &c. made either of wood or stone, and set on the architrave.

ANTEPENULTIMA, in grammar, the third syllable of a word from the end, or the last syllable but two.

ANTEPILANI, in the Roman armies, a name given to the hastati and principes, because they marched next before the triarii, who were called *pilani*.

Antego

Antepilani.

AN-

epilep-
ics
||
them.

ANTEPILEPTICS, among physicians, medicines esteemed good in the epilepsy.

ANTEPOSITION, a grammatical figure, where by a word, which by the ordinary rules of syntax ought to follow another, comes before it. As when, in the Latin, the adjective is put before the substantive, the verb before the nominative case, &c.

ANTEPREDICAMENTS, among logicians, certain preliminary questions which illustrate the doctrine of predicaments and categories.

ANTEQUIERA, a handsome town of Spain, in the kingdom of Granada, divided into two parts, the upper and lower. The upper is seated on a hill, and has a castle: the lower stands in a fertile plain, and is watered with a great number of brooks. There is a large quantity of salt in the mountain; and five miles from the town, a spring famous for the cure of the gravel. W. Long. 4. 40. N. Lat. 36. 51.

ANTERIOR, denotes something placed before another, either with respect to time or place.

ANTEROS, in mythology, one of the two Cupids who were the chief of the number. They are placed at the foot of the Venus of Medici; this is represented with a heavy and fullen look, agreeably to the poetical description of him, as the cause of love's ceasing. The other was called Eros.

ANTESIGNANI, in the Roman armies, soldiers placed before the standards, in order to defend them, according to Lippius; but Cæsar and Livy mention the antesignani as the first line, or first body, of heavy-armed troops. The velites, who used to skirmish before the army, were likewise called *antesignani*.

ANTESTATURE, in fortification, a small trenchment made of palisades, or sacks of earth, with a view to dispute with an enemy the remainder of a piece of ground.

ANTESTARI, in Roman antiquity, signifies to bear witness against any one who refused to make his appearance in the Roman courts of judicature, on the day appointed, and according to the tenor of his bail. The plaintiff, finding the defendant after such a breach of his engagement, was allowed to carry him into court by force, having first asked any of the persons present to bear witness. The person asked to bear witness in this case, expressed his consent by turning his right ear, which was instantly taken hold of by the plaintiff, and this was to answer the end of a subpoena. The ear was touched upon this occasion, says Pliny, as being the seat of memory, and therefore the ceremony was a sort of caution to the party to remember his engagement.

ANTEVIRGILIAN HUSBANDRY, an appellation given to Mr Tull's new method of horse-hoeing husbandry. See AGRICULTURE.

ANTHELION, See CORONA and PARHELION.

ANTHELIX, in anatomy, the inward protuberance of the external ear, being a semicircle within, and almost parallel to the helix. See ANATOMY.

ANTHELMINTICS, among physicians, medicines proper to destroy worms.

ANTHEM, a church-song performed in cathedral-service by choristers, who sung alternately. It was used to denote both psalms and hymns, when performed in this manner. But, at present, anthem is used in a more confined sense, being applied to certain passages taken

out of the scriptures, and adapted to a particular solemnity. Anthems were first introduced in the reformed service of the English church, in the beginning of the reign of Queen Elizabeth.

ANTHEMIS, CAMOMILE: A genus of the polygamia superflua order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ discoides*. The essential characters are these: The receptaculum is chaffy; there is no pappus; the calyx is hemispheric and subequal; and the florets of the ray are more than five. Of this genus Linnæus enumerates 17

Species; of which the most remarkable are the following. 1. The nobilis, or common camomile, grows in plenty upon commons, and other waste land. It is a trailing perennial plant, which puts out roots from the branches, by which it spreads and multiplies greatly. Of this kind there is a variety with double leaves.—Formerly this plant was used for planting of walks; which, when mowed and rolled, looked well for some time; but as it was subject to decay in large patches, the walks became unsightly, and it was therefore disused. 2. The pyrethrum, or pellitory of Spain, is a perennial plant, which grows naturally in Spain and Portugal, from whence the roots are brought to Britain. The branches trail upon the ground, and spread a foot or more each way; these are garnished with fine winged leaves like those of the common camomile. At the extremity of each branch is produced one large single flower, like camomile, but much larger; the rays of which are of a pure white within, but purple on the outside. After the flowers are past, the receptacle swells to a large scaly cone, having the seeds lodged between its scales; but unless the season is dry, the seeds will not come to perfection in this country. 3. The tinctoria, with sawed winged leaves, is a perennial plant, which flowers from June to November, and makes a very pretty appearance, some of the flowers being of a white, others of a sulphur, and some of a bright yellow colour. 4. The Arabica, with a branching empalement. The seeds of this species were brought from Africa by the late Dr Shaw, and distributed to many curious botanists in this and other countries of Europe. It grows near two feet high, with an upright stem, having a single flower at the top, from whose empalement there are two or three footstalks put out horizontally, about two inches long, each having a single flower smaller than the first, like the chiding marigold, or hen-and-chicken daisy.

Culture. The first sort may be very easily propagated by procuring a few slips in the spring, and planting them about a foot distant from one another, where they will soon cover the ground. The other sorts may be propagated from seeds sown in the spring, and will require no other care than to be kept free from weeds: only the third sort must be transplanted when come up from the seeds into borders near shrubs, where they may have room to grow; for they spread very wide, and therefore require to be placed three feet distant from other plants.

Medicinal Uses. The first and second sorts are used in medicine. The first have a strong, not ungrateful, aromatic smell, and a very bitter nauseous taste. They are accounted carminative, aperient, emollient, and in some measure anodyne; and stand recommended in flatulents.

Anthera,
Antheri-
cum.

tulent colics, for promoting the uterine purgations, in spasmodic pains, and the pains of childbed-women: sometimes they have been employed in intermittent fevers, and the nephritis. These flowers are frequently also used externally in discutient and antiseptic fomentations, and in emollient glysters. They enter the *decoctum pro enemate* and *decoctum pro fomento* of our pharmacopœias. An essential oil was formerly directed to be prepared from them, but it is now omitted. A simple watery infusion of them taken in a tepid state, is at present frequently employed to promote the operation of emetics. The root of the pyrethrum is the only part endowed with medical virtue. It has no sensible smell; its taste is very hot and acrid, but less so than that of arum or dracunculus: the juice expressed from it has scarce any acrimony, nor is the root itself so pungent when fresh as after it has been dried. Water, assisted by heat, extracts some share of its taste, rectified spirit the whole; neither of them elevate any thing in distillation. The principal use of pyrethrum in the present practice is as a masticatory, for promoting the salival flux, and evacuating viscid humours from the head and neighbouring parts; by this means it often relieves the tooth-ach, some kinds of pains of the head, and lethargic complaints.

ANTHERA, among botanists, that part of the stamens which is fixed on the top of the filamentum, within the corolla: it contains the pollen or fine dust, which, when mature, it emits for the impregnation of the plant, according to Linnæus. The APEX of Ray, Tournef. & Rivin.; *Capsula staminis*, of Malpighi.

ANTHERICUM, SPIDER-WORT: A genus of the monogynia order, belonging to the hexandria class of plants; and, in the natural method, ranking under the 10th order, *Coronaria*. The characters are: There is no calyx: The corolla consists of six oblong petals, which are expanding: The stamina consist of six subulated erect filaments; the antheræ are small and furrowed: The pistillum has a three-cornered germen, a simple stylus, and obtuse stigma: The pericarpium is an ovate trifurcated capsule, with three cells and three valves: The seeds are numerous and angular. Of this genus Linnæus reckons up nine.

Species. But only the three following seem to deserve notice. 1. The ramosum, with a branching stalk. 2. The liliago. These are perennial plants, which are natives of Spain, Portugal, and other warm countries. They were formerly pretty common in the English gardens; but the severe winter of 1740 killed most of their roots. They flower in June and July, and the seeds are ripe in September. 3. The frutescens, with a shrubby stalk, was formerly known among the gardeners near London by the name of *onion-leaved aloe*. It produces many ligneous branches from the root, each supporting a plant with long taper leaves, in shape like those of an onion, and full of a yellow pulp very juicy. These plants send out roots, which run down and fasten themselves into the earth, by which they multiply greatly. The flowers are produced on long loose spikes, are yellow, and appear at different times, so that the plants are never long destitute of flowers. This species is a native of the Cape of Good Hope.

Culture. The two first are propagated by seeds, which should be sown in the autumn, in a warm situation, on a bed of light sandy earth. When the plants come up

they must be kept clear of weeds during the summer; and in autumn, when the leaves decay, they should be carefully taken up and transplanted into a bed of light earth, at a foot distance from one another. If the winter prove severe, they should be covered with straw, pease-haulm, or old tan. The third likewise requires shelter in winter; though some of them will live in the open air, if planted close to the warm wall.

ANTHESPHORIA, in antiquity, a Sicilian festival instituted in honour of Proserpine. The word is derived from the Greek *ανθος*, flower, and *επιω*, I carry; because that goddess was forced away by Pluto when she was gathering flowers in the fields. Yet Festus does not ascribe the feast to Proserpine; but says it was thus called by reason ears of corn were carried on this day to the temples.—Anthesphoria seems to be the same thing with the *floriferum* of the Latins, and answers to the harvest-home among us.

ANTHETERIA, in antiquity, was a feast celebrated by the Athenians in honour of Bacchus. The most natural derivation of the word is from the Greek *ανθος* (*flos*), a flower, it being the custom at this feast to offer garlands of flowers to Bacchus.

The antheteria lasted three days, the 11th, 12th, and 13th of the month; each of which had a name suited to the proper office of the day. The first day of the feast was called *πιδωγία*, i. e. *opening of the vessels*; because on this day they tapped the vessels, and tasted the wine. The second day they called *χοος*, *congii*, the name of a measure containing the weight of 10 pounds; on this they drank the wine prepared the day before. The third day they called *χυβροι*, *kettles*: on this day they boiled all sorts of pulse in kettles; which however they were not allowed to taste, as being offered to Mercury.

ANTHETERION, in ancient chronology, the sixth month of the Athenian year. It contained 29 days; and answered to the latter part of our November and beginning of December. The Macedonians called it *desion* or *desion*. It had its name from the festival antheteria kept in it.

ANTHISTIRIA, in botany: A genus of the trigynia order, belonging to the triandria class of plants; and, in the natural method, ranking under the 4th order, *Gramina*. The characters are: The calyx is a four-valved glume equally cleft to the base: The corolla is a two-valved glume: The stamina consist of three short slender filaments; the antheræ oblong and erect: The pistillum has an oblong germen; the styli are two; and the stigmata are clavated and hairy: There is no pericarpium, except a closed calyx: The seed is oblong and furrowed. There is only one species of this grass, the ciliata or fringed anthistiria, a native of India.

ANTHOCEROS, or HORN-FLOWER: A genus of the order of algæ, belonging to the cryptogamia class of plants; and, in the natural method, ranking under the 57th order, *Algæ*. The essential characters are: The calyx of the male is sessile, cylindrical, and entire; the antheræ (one) is subulated, very long, and two-valved: The calyx of the female is monophyllous, divided into six parts, and expanding: The seeds are about three, naked and roundish.—There are only three species of the anthoceros, viz. the punctatus or spotted anthoceros, a native of Britain; the lævis, a native of Europe

Anthes-
phoria
||
Anthoceros

Europe and America; and the multifidus, a native of Germany. It is found in moist shady places, and on heaths.

ANTHOLOGION, the title of the service-book used in the Greek church. It is divided into 12 months, containing the offices sung throughout the year, on the festivals of our Saviour, the Virgin, and other remarkable saints.

ANTHOLOGY, a discourse of flowers, or of beautiful passages from any authors.—It is also the name given to a collection of epigrams taken from several Greek poets.

ANTHOLYZA, *MAD-FLOWER*: A genus of the monogynia order, belonging to the triandria class of plants; and in the natural method ranking under the 6th order, *Ensatæ*. The essential characters are these: The calyx is tubular, irregular, and bent back; and the capsule is beneath the flower.

Species. 1. The ringens, whose flower-slips spread afunder. This hath red, round, bulbous roots, from which arise several rough furrowed leaves, near a foot long, and half an inch broad: between these comes out the flower-stalk immediately from the root, which rises two feet high, is hairy, and hath several red flowers coming out on each side. These appear in June, and the seeds ripen in September. 2. The spicata, with narrow furrowed leaves, is in shape and size like the vernal crocus, but the outer skin is thin and white; from this arise five or six long narrow leaves, which are deeply furrowed. Between these arise the flower-stem, which is a foot and an half high, bending on one side towards the top, where the flowers come out on one side, standing erect. They are of a white colour, appear in May, and the seeds ripen in August. Both these species are natives of Africa, from whence their seeds were first obtained, and raised in the Dutch gardens.

Culture. The antholyza may be propagated by offsets, which it sends off in pretty great plenty; or by seeds, which are sometimes perfected in Europe. These should be sown soon after they are ripe, in pots of light earth; which, if plunged in old beds of tan which has lost its heat, and shaded in the middle of the day in hot weather, they will come up the following winter: therefore they must be kept covered with glasses to screen them from cold, otherwise the young plants will be destroyed. They may remain in the pots two years, if the plants are not too close, when they will have acquired strength enough to bear transplanting; the proper time for which is in July and August, when their leaves are decayed. In summer the pots may be placed in the open air, but in winter they must be placed under a hot-bed frame; or in the green-house, where they are a great ornament when in flower.

ANTHONY (St), was born in Egypt in 251, and inherited a large fortune, which he distributed among his neighbours and the poor, retired into solitude, founded a religious order, built many monasteries, and died *anno* 356. Many ridiculous stories are told of his conflicts with the devil and of his miracles. There are seven epistles extant attributed to him.

St Anthony is sometimes represented with a fire by his side, signifying that he relieves persons from the inflammation called after his name; but always accompanied by a hog, on account of his having been a swine-

herd, and curing all disorders in that animal. To do him the greater honour, the Romanists in several places keep at common charges a hog denominated *St Anthony's hog*, for which they have great veneration. Some will have St Anthony's picture on the walls of their houses, hoping by that to be preserved from the plague; and the Italians, who do not know the true signification of the fire painted at the side of their saint, concluding that he preserves houses from being burnt, invoke him on such occasions. Both painters and poets have made very free with this saint and his followers: the former, by the many ludicrous pictures of his temptation; and the latter, by divers epigrams on his disciples or friars; one of which is the following, printed in Stephens's World of Wonders:

Once fedd'it thou, Anthony, an herd of swine,
And now an herd of monks thou feedest fill.
For wit and gut alike both charges bin;
Both loven filth alike; both like to fill
Their greedy paunch alike; nor was that kind
More beastly, fottish, swinish, than this last.
All else agrees: one fault I only find,
Thou feedest not thy monks with oaken mast.

ANTHONY, or *Knights of St ANTHONY*, a military order, instituted by Albert Duke of Bavaria, Holland, and Zealand, when he designed to make war against the Turks in 1382. The knights wore a collar of gold made in form of a hermit's girdle, from which hung a stick cut like a crutch, with a little bell, as they are represented in St Anthony's pictures.

St ANTHONY also gives the denomination to an order of religious founded in France about the year 1095 to take care of those afflicted with St Anthony's fire: (see the next article.)—It is said, that, in some places, these monks assume to themselves a power of giving, as well as removing, the *ignis sacer*, or erysipelas; a power which stands them in great stead for keeping the poor people in subjection, and extorting alms. To avoid the menaces of these monks, the country people present them every year with a fat hog a-piece. Some prelates endeavoured to persuade Pope Paul III. to abolish the order; *quæstuarios istos sancti Anthonii, qui decipiunt rusticos et simplices, eosque enumeris superstitionibus implacent, de medio tollendos esse.* But they subsist, notwithstanding, to this day in several places.

St ANTHONY'S Fire, a name popularly given to the erysipelas. Apparently it took this denomination, as those afflicted with it made their peculiar application to St Anthony of Padua for a cure. It is known, that anciently particular diseases had their peculiar saints: thus, in the ophthalmia, persons had recourse to St Lucia; in the tooth-ach, to St Apollonia; in the hydrophobia, to St Hubert, &c.

ANTHORA, in botany, the trivial name of a species of Aconitum. See **ACONITUM**.

ANTHORISMUS, in rhetoric, denotes a contrary description or definition of a thing from that given by the adverse party.—Thus, if the plaintiff urge, that to take any thing away from another without his knowledge or consent, is a theft; this is called *opos*, or definition. If the defendant reply, that to take a thing away from another without his knowledge or consent, provided it be done with design to return it to him again, is not theft; this is an *Ανθορισμος*.

Anthospermum
||
Anthropolatria.

ANTHOSPERMUM, the **AMBER-TREE**: A genus of the diœcia order, belonging to the polygamia class of plants; and in the natural method ranking under the 4th order, *Stellatæ*. The essential characters are: The calyx of the hermaphrodite flower is divided into four parts; there is no corolla; the stamina are four, and the pistilli two; the germen is beneath the flower. Male and female on the same or separate plants.

Species. Of this genus Linnæus mentions three; the *Æthiopica*, *ciliari*, and *herbacea*; but the first is most generally known in the gardens of the curious. Its beauty consists in its small evergreen leaves, which grow as close as heath. These being bruised between the fingers, emit a very fragrant odour; whence the name amber-tree.

Culture. This plant is easily propagated by cuttings during any of the summer-months, in a border of light earth; where they will take root in six weeks time, provided they are watered or shaded as the season may require; or if they are planted in pots plunged in a moderate hot-bed, they will take root the sooner, and there will be a greater certainty of their growing. They must be frequently renewed by cuttings, as the old plants are very subject to decay, and seldom last above three or four years.

ANTHOXANTHUM, or **VERNAL-GRASS**: A genus of the digynia order, belonging to the diandria class of plants; and in the natural method ranking under the 4th order, *Gramina*. The essential characters are: The calyx is a bivalved gluma, with one flower; the corolla is bivalved, obtuse, and without any awn.

There are three species of anthoxanthum: viz. the *odoratum*, or spring-grass, a native of Britain; the *indicum*, a native of India; and the *paniculatum*, a native of the southern parts of Europe. The *odoratum* is one of the earliest spring grasses, and is extremely common in our fertile pastures. The delightful smell of new-mown hay is chiefly from this plant. Cows, horses, sheep, and goats eat it.

ANTHRACIS, **ANTHRACIAS**, or **ANTHRACITIS**, names promiscuously used by ancient naturalists for very different fossils; viz. the carbuncle, hæmatites, and a kind of asteria. See **CARBUNCLE**, &c.

ANTHRACOSIS, in medicine, a corrosive scaly ulcer either in the bulb of the eye or the eye-lids.

ANTHRAX, a Greek term, literally signifying a burning coal, used by the ancients to denote a gem, as well as a disease, more generally known by the name of *carbuncle*.

ANTHRAX is sometimes also used for lithanthrax or pitcoal. See **LITHANTHRAX**.

ANTHROPOGLOTTUS, among zoologists, an appellation given to such animals as have tongues resembling that of mankind, particularly to the parrot kind.

ANTHROPOGRAPHY, denotes the description of the human body, its parts, structure, &c. See **ANATOMY**.

ANTHROPOLATRÆ, in church-history, an appellation given to the Nestorians, on account of their worshipping Christ, notwithstanding that they believed him to be æmere man.

ANTHROPOLATRIA, the paying divine honours to a man; supposed to be the most ancient kind of idolatry.

No. 22.

ANTHROPOLITES, a term denoting petrifications of the human body, as those of quadrupeds are called *zoolites*.

It has been doubted whether any real human petrifications ever occur, and whether those which have been supposed such were not mere *lusus nature*. But the generality of naturalists best versed in this branch assures us of real anthropolites being sometimes found. And indeed, as it is universally admitted that the zoolites are frequently seen, what negative argument therefore can be brought against the existence of the others? Are not the component parts of the human body nearly similar to those of the brute creation? Consequently, correspondent matter may be subject to, and acquire, the like accidental changes, wherever the same power or causes concur to act upon either object. If the former are not so common, it may be accounted for, in some measure, by reflecting that human bodies are generally deposited in select and appropriated places; whereas the bones of animals are dispersed every where, and falling into various beds of earth, at a greater or less depth, there is more probability of their encountering the petrifying agent. Could we credit some authors who have treated on this subject, they will tell us of entire bodies and skeletons that were found petrified: One in particular, discovered at Aix en Provence *anno* 1583, in a rocky cliff, the cerebrum whereof, when struck against a piece of steel, produced sparks, the bones being at the same time friable. The reports of Happel and Kircher are too absurd for belief. Van Helmont's strange relations, together with those of Jean a Costa, must also be rejected as fabulous. Scheuhzer has published an engraved figure, which he calls the *Antediluvian man*: how far it is authentic, it would be rash to say. It is, however, asserted by many respectable writers on natural history, that whole skeletons petrified have been brought to light from certain old mines, which remained closed up and disused for several centuries. These indeed are acknowledged to be very rare. Yet it is a known fact, that detached parts, osteolithi, are sometimes found, especially in situations where either the water, the soil, or both, have been observed to possess a strong putrescent quality. The human vertebræ, fragments or portions of the tibia, and even the whole cranium itself, have been seen in an absolute state of petrification. Some of these are said to appear vitriolated or mineralized. As to the petrified bones of pretended giants, they are more probably real zoolites, the bones of the larger animals. All these bones are found in various states, and under different appearances. Some are only indurated; others calcined, vitriolated or mineralized; some, again, are simply incrusted; whilst others have been proved completely petrified. Notwithstanding what is here advanced, it may be granted that a positive *lusus nature*, in some hands, is repeatedly mistaken for a real petrification. They are, however, distinguishable at all times by an experienced naturalist; particularly by the two following rules: First, We may determine that fossil a *lusus nature* which, on a strict examination, is observed to deviate in any material degree from the true *res analogica existens*. Secondly, By the same parity of reasoning, those fossil shells are to be esteemed certain petrifications, and genuine *Antediluvian reliquæ*, in which, on a comparison

Anthropolites.

son

thropology
thropophagi.

son with their *analogues* collected from the sea, there appears an exact conformity in size and figure. This comparative observation will hold good for all fossils; that is, such as present themselves either under the animal or vegetable form. It is nevertheless worthy of notice, that all testaceous fossils are not petrified; since some kinds of them have been found in beds of sand, which retained their original perfect shape and quality, but at the same time they proved very brittle, indeed scarcely bearing the most gentle touch. Shells of this description are always dissoluble by acids, in contradistinction to the petrified or calcareous fossil shells, whose property it is to resist the action of such like *menstrua*. See further the article PETRIFICATION.

ANTHROPOLOGY, a discourse upon human nature.

ANTHROPOLOGY, among divines, denotes that manner of expression by which the inspired writers attribute human parts and passions to God.

ANTHROPOMANCY, a species of divination, performed by inspecting the intrails of a human creature.

ANTHROPOMORPHA, a term formerly given to the primates of that class of animals which have the greatest resemblance to the human kind.

ANTHROPOMORPHISM, among ecclesiastical writers, denotes the heresy or error of the Anthropomorphites. See the next article.

ANTHROPOMORPHITES, in church-history, a sect of ancient heretics, who, taking every thing spoken of God in Scripture in a literal sense, particularly that passage of Genesis in which it is said *God made man after his own image*, maintained that God had a human shape. They are likewise called *Audeus*, from *Audeus* their leader.

ANTHROPOMORPHOUS, something that bears the figure or resemblance of a man. Naturalists give instances of anthropomorphous plants, anthropomorphous minerals, &c. These generally come under the class of what they call *lusus natura*, or monsters.

ANTHROPOPATHY, a figure or expression by which some passion is ascribed to God, which properly belongs only to man.

ANTHROPOPHAGI, (of *ανθρωπος* a man, and *φαγω* to eat, MEN-EATERS. That there have been, in almost all ages of the world, nations who have followed this barbarous practice, we have abundance of testimonies.

The Cyclops, the Lestrygons, and Scylla, are all represented in Homer as *Anthrophagi*, or man-eaters; and the female phantoms, Circe and the Syrens, first bewitched with a shew of pleasure, and then destroyed. This, like the other parts of Homer's poetry, had a foundation in the manner of the times preceding his own. It was still, in many places, the age spoken of by Orpheus,

When men devour'd each other like the beasts,
Gorging on human flesh.—

According to Herodotus, among the Efedonian Scythians, when a man's father died, the neighbours brought several beasts, which they killed, mixed up their flesh with that of the deceased, and made a feast. Among the Massagetæ, when any person grew old, they killed him and eat his flesh; but if he died of sick-

ness, they buried him, esteeming him unhappy. The same author also assures us, that several nations in the Indies killed all their old people and their sick, to feed on their flesh: he adds, that persons in health were sometimes accused of being sick, to afford a pretence for devouring them. According to Sextus Empiricus, the first laws that were made, were for the prevention of this barbarous practice, which the Greek writers represent as universal before the time of Orpheus.

Of the practice of anthropophagy in latter times, we have the testimonies of all the Romish missionaries who have visited the internal parts of Africa, and even some parts of Asia. Herrera speaks of great markets in China, furnished wholly with human flesh, for the better sort of people. Marcus Paulus speaks of the like in his time, in the kingdom of Concha towards Quinsay, and the island of Zapengit; others, of the great Java; Barbosa, of the kingdom of Siam and island of Sumatra; others, of the islands in the Gulf of Bengal, of the country of the Samogitians, &c.

The philosophers Diogenes, Chrysippus, and Zeno, followed by the whole sect of Stoics, affirmed that there was nothing unnatural in the eating of human flesh; and that it was very reasonable to use dead bodies for food, rather than to give them a prey to worms and putrefaction. In order to make the trial, however, whether there was any real repugnancy in nature to the feeding of an animal with the flesh of its own species, Leonardus Floroventius fed a hog with hog's flesh, and a dog with dog's flesh; upon which he found the bristles of the hog to fall off, and the dog to become full of ulcers.

When America was discovered, this practice was found to be almost universal, inasmuch that several authors have supposed it to be occasioned through a want of other food, or through the indolence of the people to seek for it; though others ascribe its origin to a spirit of revenge.

It appears pretty certain from Dr Hawkesworth's Account of the Voyages to the South Seas, that the inhabitants of the island of New Zealand, a country unfurnished with the necessaries of life, eat the bodies of their enemies. It appears also to be very probable, that both the wars and anthropophagy of these savages take their rise and owe their continuance to irresistible necessity, and the dreadful alternative of destroying each other by violence, or of perishing by hunger. See vol. iii. p. 447, & seq. and vol. ii. p. 389 &c.

Mr Marsden also informs us that this horrible custom is practised by the Battas, a people in the island of Sumatra. "They do not eat human flesh (says he) as a means of satisfying the cravings of nature, owing to a deficiency of other food; nor is it sought after as a glutinous delicacy, as it would seem among the New Zealanders. The Battas eat it as a species of ceremony; as a mode of showing their detestation of crimes, by an ignominious punishment; and as a horrid indication of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are the prisoners taken in war, and offenders convicted and condemned for capital crimes. Persons of the former description may be ransomed, or exchanged, for which they often wait a considerable time; and the latter suffer only when their friends cannot redeem them by the customary fine of twenty beechings, or eighty dollars.

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Anthropo-
phagia.

dollars. These are tried by the people of the tribe where the fact was committed, but cannot be executed till their own particular raja or chief has been acquainted with the sentence; who, when he acknowledges the justice of the intended punishment, sends a cloth to cover the delinquent's head, together with a large dish of salt and lemons. The unhappy object, whether prisoner of war or malefactor, is then tied to a stake: the people assembled throw their lances at him from a certain distance; and when mortally wounded, they run up to him, as if in a transport of passion; cut pieces from the body with their knives; dip them in the dish of salt and lemon juice; slightly broil them over a fire prepared for the purpose; and swallow the morsels with a degree of savage enthusiasm. Sometimes (I presume according to the degree of their animosity and resentment) the whole is devoured; and instances have been known, where, with barbarity still aggravated, they tear the flesh from the carcase with their mouths. To such a depth of depravity may man be plunged, when neither religion nor philosophy enlighten his steps! All that can be said in extenuation of the horror of this diabolical ceremony is, that no view appears to be entertained of torturing the sufferers; of encreasing or lengthening out the pangs of death; the whole fury is directed against the corse; warm indeed with the remains of life, but past the sensation of pain. I have found a difference of opinion in regard to their eating the bodies of their enemies slain in battle. Some persons long resident there, and acquainted with their proceedings, assert that it is not customary; but as one or two particular instances have been given by other people, it is just to conclude, that it sometimes takes place, though not generally. It was supposed to be with this intent that raja Neabin maintained a long conflict for the body of Mr Nairne, a most respectable gentleman and valuable servant of the India Company, who fell in an attack upon the camp of that chief, in the year 1775."

It may be said, that whether the dead body of an enemy be eaten or buried, is a matter perfectly indifferent. But whatever the practice of eating human flesh may be in itself, it certainly is relatively, and in its consequences, most pernicious. It manifestly tends to eradicate a principle, which is the chief security of human life, and more frequently restrains the hand of the murderer, than the sense of duty or the dread of punishment. If even this horrid practice originates from hunger, still it must be perpetrated from revenge. Death must lose much of its horror among those who are accustomed to eat the dead; and where there is little horror at the sight of death, there must be less repugnance to murder. See some further observations on this subject, equally just and ingenious, by Dr Hawkeſworth, *ut supra*.

ANTHROPOPHAGIA, the act or habit of eating human flesh. This is pretended by some to be the effect of a disease, which leads people affected with it to eat every thing alike. Some choose only to consider it as a species of **PICA**. The annals of Milan furnish an extraordinary instance of anthropophagy. A Milanese woman, named Elizabeth, from a depraved appetite, like what women with child, and those whose menses are obstructed, frequently experience, had an invincible inclination to human flesh, of which she

made provision by enticing children into her house, where she killed and salted them; a discovery of which having been made, she was broken on the wheel and burnt in 1519.

ANTHROPOSCOPIA, from *ανθρωπος*, and *σκοπος* I consider, the art of judging or discovering a man's character, disposition, passions, and inclinations, from the lineaments of his body. In which sense, anthroposcopia seems of somewhat greater extent than physiognomy or metoposcopy. Otto has published an *Anthroposcopia, sive judicium hominis de homine ex lineamentis externis*.

ANTHROPOTHYSIA, the inhuman practice of offering human sacrifices. See **SACRIFICE**.

ANTHUS, in ornithology, a synonyme of a species of **LOXIA**. See **LOXIA**.

ANTHYLLIS, **KIDNEY-VETCH**, or *Lady's-finger*: A genus of the decandria order, belonging to the diadelphia class of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The essential characters are: The calyx is ventricose, and the legumen is roundish and covered.

Species. Linnæus enumerates nine species; of which the following seem to be most worthy of attention. 1. The *vulneraria*, with unequal winged leaves, is a native of Spain and Portugal, as likewise of Wales. It is a biennial plant, having single leaves at bottom, which are oval and hairy; but those which grow out of the stalks are winged, each being composed of two or three pair of lobes terminated by an odd one. The flowers grow collected into heads at the top of the stalks, are of a bright scarlet colour, and make a pretty appearance. It flowers in June and July, and the seeds ripen in October. 2. The *montana* or herbaceous woundwort, with winged leaves, grows naturally in the mountains in the south of France, and in Italy. It is garnished with winged leaves, which have an equal number of hairy lobes at the extremity of the branches. The flowers are produced in heads, and are of a purple colour and globular form. They appear in June and July, and the seeds ripen in October. 3. The *barbajovis*, or silver-bush, has its name from the whiteness of its leaves. This is a shrub which often grows to the height of ten or twelve feet, dividing into many lateral branches, garnished with winged leaves composed of an equal number of narrow lobes, which are very white and hairy: the flowers are produced at the extremities of the branches, collected into small heads; these are of a bright yellow colour, and appear in June; sometimes they are succeeded by short woolly pods, containing two or three kidney-shaped seeds: but unless the season proves warm, they do not ripen in this country. 4. The *cytisoides*, or shrubby woundwort, has long been known in the English gardens. It is a low shrub, seldom rising above two feet high, but sends out many slender branches, garnished with hoary leaves, which are sometimes single, but generally have three oval lobes, the middle being longer than the other two: the flowers are yellow, and come out from the sides of the branches, three or four joined together, having woolly impalements; but these are rarely succeeded by seeds in England.

Culture. The first and second sorts require no particular management further than being kept free from weeds. The third and fourth may be propagated by cuttings.

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cuttings planted during any of the summer months; observing to shade and water them till they have taken good root; when they are to be transplanted into pots, and must always be housed in winter.

ANTHYPOPHORA, in rhetoric, a figure of speech; being the counter-part of an hypophora. See **HYPOPHORA**.

ANTI, a Greek preposition, which enters into the composition of several words, both Latin, French, and English, in different senses. Sometimes it signifies *before*, as an anti-chamber; and sometimes *opposite* or *contrary*, as in the names of these medicines, anti-scurbutic, anti-venereal.

ANTI, in matters of literature, is a title given to divers pieces written by way of answer to others, whose names are usually annexed to the anti. See the *Anti* of M. Baillet; and the *Anti-Baillet* of M. Menage: there are also *Anti-Menagiani*, &c. Cæsar the dictator wrote two books by way of answer to what had been objected to him by Cato, which he called *Anti-Catonæ*; these are mentioned by Juvenal, Cicero, &c. Vives assures us, he had seen Cæsar's *Anti-Catonæ* in an ancient library.

ANTIBACCHIUS, in ancient poetry, a foot consisting of three syllables, the two first long, and the last one short; such is the word *ambirè*.

ANTIBES, a sea-port town of Provence in France, with a strong castle. Its territory produces excellent fruit; and the town stands opposite to Nice, in the Mediterranean. E. Long. 7. 5. N. Lat. 43. 35.

ANTICHAMBER, an outer chamber for strangers to wait in, till the person to be spoken with is at leisure.

ANTICHORUS, in botany: A genus of the monogynia order, belonging to the octandria class; of which the essential characters are: The calyx is a four-leaved perianthium: The corollo consists of four expanding petals: The pericarpium is a capsule, above, subulated, with four cells and four valves: The seeds are very numerous. There is but one species, the *depressus*, a native of Arabia.

ANTICHRIST, among ecclesiastical writers, denotes a great adversary of Christianity, who is to appear upon the earth towards the end of the world.

We have demonstrations, disputations, and proofs, in great order and number, both that the pope is, and that he is not, Antichrist.

F. Calmet is very large in describing the father and mother of Antichrist, his tribe and pedigree, his wars and conquests, his achievements against Gog, Magog, &c.

Some place his capital at Constantinople, others at Jerusalem, others at Moscow, and some few at London; but the generality at Rome, though these last are divided. Grotius and some others suppose Rome Pagan to have been the seat of Antichrist: most of the Lutheran and reformed doctors contend earnestly for Rome Christian under the papal hierarchy. In fact, the point having been maturely debated at the council of Gap, held in 1603, a resolution was taken thereupon, to insert an article in the confession of faith, whereby the pope is formally declared to be Antichrist.—Pope Clement VIII. was stung to the quick with this decision; and even king Henry IV. of France was not a little

mortified, to be thus declared, as he said, an imp of Antichrist.

M. le Clerc holds, that the rebel Jews and their leader Simon, whose history is given by Josephus, are to be reputed as the true Antichrist. Lightfoot and Vanderhart rather apply this character to the Jewish Sanhedrim. Hippolitus and others held that the devil himself was the true Antichrist; that he was to be incarnate, and make his appearance in human shape before the consummation of all things. Others among the ancients held that Antichrist was to be born of a virgin, by some prolific power imparted to her by the devil. A modern writer* of the female sex, whom many hold

* Bayle's Dictionary, voce *Bou-riguen*.

for a saint, has improved on this sentiment; maintaining that Antichrist is to be begotten by the devil on the body of a witch by means of the semen of a man caught in the commission of a certain crime, and conveyed, &c.

Hunnus and some others, to secure Antichrist to the pope (notwithstanding that this latter seemed excluded by not being of the tribe of Dan), have broke in upon the unity of Antichrist, and assert that there is to be both an eastern and a western Antichrist. Father Malvenda, a Jesuit, hath published a large work intitled *Antichristo*, in which this subject is amply discussed. It consists of thirteen books. In the first he relates all the opinions of the fathers with regard to Antichrist. In the second, he speaks of the times when he shall appear; and shows, that all the fathers who supposed Antichrist to be near at hand, judged the world was near its period. In the third, he discourses of his origin and nation; and shows that he is to be a Jew, of the tribe of Dan: this he founds on the authority of the fathers; on the passage in Genesis xlix. 17. *Dan shall be a serpent by the way*, &c.; on that of Jeremy viii. 16. where it is said, *The armies of Dan shall devour the earth*; and on Rev. vii. where St John, enumerating all the tribes of Israel, makes no mention of that of Dan. In the fourth and fifth books, he treats of the signs of Antichrist. In the sixth, of his reign and wars. In the seventh, of his vices. In the eighth, of his doctrine and miracles. In the ninth, of his persecutions: and in the rest, of the coming of Enoch and Elias, the conversion of the Jews, the reign of Jesus Christ, and the death of Antichrist, after he has reigned three years and an half. See also *Lowman on the Revelation*.

How endless are conjectures? Some of the Jews, we are told, actually took Cromwell for the Christ; while some others have laboured to prove him Antichrist himself. Pfaffius assures us he saw a folio book in the Bodleian library, written on purpose to demonstrate this latter position.

Upon the whole, the Antichrist mentioned by the apostle John, 1 Eph. ii. 18. and more particularly described in the book of Revelation, seems evidently to be the same with the *Man of Sin*, &c. characterised by St Paul in his second Epistle to the Thessalonians, ch. ii. And the entire description literally applies to the excesses of papal power. Had the right of private judgment, says an excellent writer, been always adopted and maintained, Antichrist could never have been; and when the sacred right comes to be universally as-

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Antidesma.

serted, and men follow the voice of their own reason and consciences, Antichrist can be no more.

ANTICHRISTIANISM, a state or quality in persons or principles, which denominates them antichristian, or opposite to the kingdom of Christ.

M. Jurieu takes the idea of the unity of the church to have been the source of *Antichristianism*. Had not mankind been infatuated with this, they would never have stood in such awe of the anathemas of Rome. It is on this the popes erected their monarchial power.

ANTICHRISTIANS, properly denote the followers or worshippers of Antichrist.

ANTICHRISTIANS are more particularly understood of those who set up or believe a false Christ, or Messiah.

ANTICHTHONES, in ancient geography, an appellation given to the inhabitants of opposite hemispheres.

ANTICOR, or ANTICŒUR among farriers, an inflammation in a horse's throat, being the same with the quincy in mankind. See FARRIERY, xxxvii. 2

ANTICOSTE, a barren island lying in the mouth of the river St Laurence, in North America. W. Long. 64. 16. N. Lat. from 49. to 53.

ANTICYRA (anc. geog.), a town in Phocis, on the Corinthian bay, opposite to Cirrha, lying to the west on the same bay. The Phocæans seizing the temple of Apollo at Delphi, a war, called *the sacred*, commenced, and lasted ten years; when Philip, father of Alexander the great, avenged the god by destroying many of the cities of the pillagers. Anticyra was one of the number. It was again taken and subverted by Atilius a Roman general in the war with the Macedonians. It afterwards became famous for its hellebore. That drug was the root of a plant, the chief produce of the rocky mountains above the city, and of two kinds; the black, which had a purgative quality; and the white, which was an emetic. Sick persons resorted to Anticyra to take the medicine, which was prepared there by a peculiar and very excellent recipe: Hence the adage, *Naviget Anticyram*, (Hor.) By the port in the second century was a temple of Neptune, not large, built with selected stones, and the inside white-washed; the statue of brass. The agora or market-place was adorned with images of the same metal; and above it was a well with a spring, sheltered from the sun by a roof supported by columns. A little higher was a monument formed with such stones as occurred, and designed, it was said, for the son of Iphitus. One of these, Schedius, was killed by Hector, while fighting for the body of Patroclus, but his bones were transported to Anticyra; where his brother died after his return from Troy. About two stadia or a quarter of a mile distant was a high rock, a portion of the mountain, on which a temple of Diana stood, the image bigger than a large woman, and made by Praxitelles. The walls and other edifices at Anticyra were probably erected, like the temple of Neptune, with stones or pebbles. The site is now called *Asprospina*, or *The White Houses*; and some traces of the buildings from which it was so named remain. The port is landlocked, and frequented by vessels for corn. Some paces up from the sea is a fountain.

ANTIDESMA, in botany, a genus of the diccya order, belonging to the pentandria class of plants. The

calyx of the male is five-leav'd; there is no corolla; the *antheræ* are bifid: The female *calyx* is five-leav'd; the corolla is wanting; the *stigmata* are five; the *berry* is cylindrical and one-seeded. There is but one species, *Antidicomarianites*, a native of India.

ANTIDICOMARIANITES, ancient heretics, who pretended that the holy virgin did not preserve a perpetual virginity, but that she had several children by Joseph after our Saviour's birth.—Their opinion was grounded on some expressions of our Saviour, wherein he mentions his brothers and his sisters; and of St Matthew, where he says, that Joseph knew not Mary till she had brought forth her first-born son. The Antidicomarianites were the disciples of Helvidius and Jovinian, who appeared in Rome toward the close of the fourth century.

ANTIDORON, in ecclesiastical writers, a name given by the Greeks to the consecrated bread, out of which the middle part, marked with the cross, wherein the consecration resides, being taken away by the priest, the remainder is distributed after mass to the poor. On the sides of the antidoron are impressed the words *Jesus Christus vicit*. The word is formed from *doron*, *donum*, "a gift," as being given away *loco muneris*, or in charity. The antidoron is also called *panis præsanctificatus*. Some suppose the antidoron to be distributed in lieu of the sacrament, to such as were prevented from attending in person at the celebration; and thence derive the origin of the word, the eucharist being denominated *doron*, "gift," by way of eminence.

ANTIDOSIS, in antiquity, denotes an exchange of estates, practised by the Greeks on certain occasions with peculiar ceremonies, and first instituted by Solon.

When a person was nominated to an office, the expense of which he was not able to support, he had recourse to the antidosis; that is, he was to seek some other citizen of better substance than himself, who was free from this, and other offices; in which case the former was excused. In case the person thus substituted denied himself to be the richest, they were to exchange estates, after this manner: the doors of their houses were close shut up and sealed, that nothing might be conveyed away; then both took an oath to make a faithful discovery of all their effects, except what lay in the silver-mines, which by the laws was excused from all imposts; accordingly, within three days, a full discovery and exchange of estates was made.

ANTIDOTE, among physicians, a remedy taken to prevent, or to cure, the effects of poison, &c.

ANTIEN. See ANCIENT.

ANTIGONEA, or ANTIGONIA (anc. geog.), a town of Bithynia, so called from Antigonus, the son of Philip, and afterwards called *Nicaea* (Strabo, Stephanus.) Another of Epirus, to the north of the Montes Ceraunii, opposite to the city of Oricum (Polybius, Ptolemy.) A third of Arcadia, namely *Mantinea*, so called in honour of king Antigonus (Plutarch, Pausanias.) A fourth in Macedonia, in the territory of Mygdonia (Pliny, Ptolemy.) A fifth in the territory of Chalcidice, in Macedonia, on the east side of the Sinus Thermaicus (Livy.) A sixth of Syria, built by Antigonus, not far from Antioch, on the Orontes (Stephanus); but soon after destroyed by Seleucus,

gonus Seleucus, who removed the inhabitants to Seleucia, a town built by him (Diodorus Siculus.) A seventh of Troas, called Alexandria in Pliny's time.

ANTIGONUS, one of Alexander's commanders, to whom Asia fell. He conquered Eumenes, and expelled Seleucus out of Syria; who flying to Ptolemy Lagus in Egypt, a bloody war commenced betwixt him, Cassander, and Antigonus, wherein, by the help of his son Demetrius, Antigonus prevailed, and built the city Antigonía, anno Romæ 448. Afterward Cassander, Seleucus, and Lyfimachus, uniting against him, routed him, in league with king Pyrrhus, and slew him near Epirus, 201 years before Christ.

ANTIGONUS, king of the Jews, was the son of Aristobulus. He entered into an alliance with the king of the Parthians, and besieged Jerusalem. He cut off his uncle Hircanus's ears, to incapacitate him for the high-priesthood; and put Josephus, Herod's brother, to death. At length, Herod took him and sent him to M Anthony; who, to gratify Herod, cut off his head, and thereby extinguished the Asmoneans, who had reigned 126 years. This happened 36 years before Christ.

ANTIGRAPHUS, in antiquity, an officer of Athens, who kept a counterpart of the apodecti, or chief treasurer's accounts, to prevent mistakes, and keep them from being falsified.

ANTIGRAPHUS is also used, in middle-age writers, for a secretary or chancellor. He is thus called, according to the old glossarists, on account of his writing answers to the letters sent to his master. The anti-graphus is sometimes also called *archigraphus*; and his dignity *antigraphia*, or *archigraphia*.

ANTIGRAPHUS is also used in Isidorus for one of the notes of sentences which is placed with a dote to denote a diversity of sense in translations.

ANTIGRAPHUS is also applied in ecclesiastical writers to an abbreviator of the papal letters. In which sense the word is used by pope Gregory the Great in his register. Of late days the office of anti-graphus consists in making minutes of bulls from the petitions agreed to by his holiness, and renewing the bulls after engrossing.

ANTIGUA, one of the Antilles or Caribbee islands, situated 20 leagues east of St Christopher's, in W. Long. 62. 5. and N. Lat. 17. 30. It is about 50 miles in circumference, and is reckoned the largest of all the British leeward islands.

This island having no rivers, and but few springs, or such as are brackish, the inhabitants are obliged to preserve the rain-water in cisterns. The air here is not so wholesome as in the neighbouring islands, and it is more subject to hurricanes; but it has excellent harbours, particularly English Harbour, which is capable of receiving the largest man of war in the navy. Here is also a dock-yard, supplied with all stores and conveniences for repairing and careening ships. The principal trade, however, is carried on in the harbour of St John's, the capital, situated in the north-west part of the island, and which has water sufficiently deep for merchant vessels. The town of St John's was once in a very flourishing condition, as may be judged by the loss sustained at the late fire, which was computed at the amazing sum of L. 400,000.

This island was first attempted to be settled by Sir

Thomas Warner, about the same time with St Christopher's and Nevis: but no establishment then took place. It was afterwards granted by Charles II. to Lord Willoughby then governor of Barbadoes, who settled a colony upon it in the space of a few years. In a short time, but by what means is not evident, it became again the public property. It raises at present about 16,000 hogheads of sugar, which was at first of a very bad quality, unfit for the English market; but the planters have greatly improved their staple since, and it is now as good as in any of the other islands. It has continued unmolested in all the late wars with France. The number of white inhabitants is reckoned about 10,000. It is divided into five parishes; that of St John's-town, which is reckoned the capital of the north west part, and consists of above 200 houses; those of Falmouth, Porham, and Bridgetown, on the south side; and St Peter's, which is no town, but lies almost in the middle of the island.

ANTIUGLER, is a crooked tube of metal, so bent as easily to be introduced into the necks of bottles, and used in decanting liquors, without disturbing them. For this purpose the bottle should be a little inclined, and about half a spoonful of the liquor poured out, so as to admit an equal quantity of air; let one end of the bent tube be stopped with the finger, whilst the other is thrust into the body of the liquor near to the bubble of air already admitted. When the finger is taken off, the bottle will have vent, and the liquor will run out steadily and undisturbed.

ANTIHECTICS, in pharmacy, medicines good in hectic disorders.

ANTIHECTICUM POTERII, the name of a medicine formerly much celebrated, but now laid aside in common practice.

ANTILIBANUS (anc. geog.), a mountain of Cœlesyria, which bounds it on the south, running parallel with Libanus: they both begin a little above the sea, Libanus near Tripolis, Antilibanus at Sidon: and both terminate near the mountains of Arabia, which run to the north of Damascus, and the mountains of Traconitis, and there end in other mountains, (Strabo.) The Scripture making no distinction between Libanus and Antilibanus, calls them by the common name *Lebanon*.

ANTILLES, the French name for the CARIBBEE islands.

ANTILOGARITHM, the complement of the logarithm of a sine, tangent, or secant; or the difference of that logarithm from the logarithm of 90 degrees.

ANTILOGY, in matters of literature, an inconsistency between two or more passages of the same book.

ANTILOPE. See CAPRA.

ANTIMENSIMUM, a kind of consecrated table-cloth, occasionally used in the Greek church, in places where there is no proper altar. F. Goar observes, that in regard the Greeks had but few consecrated churches, and that consecrated altars are not things easy to be removed; that church has, for many ages, made use of certain consecrated stuffs or linens, called *antimensia*, to serve the purposes thereof.

ANTIMENSIMUM, in the Greek church, answers to the *altare portabile*, or portable altar in the Latin church. They are both only of late invention, though

Habertus

Antigugler
Antimensium.

Antimensia Habertus would have them as old as St Basil. But Durant and Bona do not pretend to find them in any author before the time of Bede and Charlemagne.

Antimony.

ANTIMENSIA is also applied to other tables, used in offices of religion, besides those whereon the eucharist is administered: such, e. g. are those whereon the host is exposed, &c. The origin of the antimensia is described by Meursius; when the bishop had consecrated a church, the cloth which had been spread on the ground, and over the communion table, was torn in pieces, and distributed among the priests, who carried each a fragment away, to serve to cover the tables in their churches and chapels. Not that it was necessary that such cloths should be laid on all tables; but only on those which either were not consecrated, or at least whose consecration was doubted of.

ANTIMERIA, in grammar, a figure whereby one part of speech is used for another: e. g. *velle suam cuique est*, for *voluntas sua cuique est*; also, *populus late rex*, for *populus late regnans*.

ANTIMERIA, in a more restrained sense, is a figure where the noun is repeated instead of the pronoun. The antimeria is frequent in the Hebrew, and is sometimes retained in our version of the Old Testament accordingly: e. g. *Hear my voice, ye wives of Lamech, for my wives*, Gen. iv. 23.

ANTIMETABOLE, in rhetoric, a figure which sets two things in opposition to each other. The word is Greek, compounded of *αντι* against, and *μεταβολη* from *μεταβαλλα*, I shift or transfer, i. e. a shifting, or setting two things over-against each other. This figure is twice exemplified in an apophthegm of Mufonius; which, on account of its excellence, is called *aurum monitum*, the golden maxim or precept.

Αν τι παρῆς καλον μετα πονου, ο μεν πονος οίχεται, το δε καλον μενει.
Αν τι ποιησης αις χρόν μετα κηδονος, το μεν ηδου οίχεται, το δε αις χρόν μενει.

In English thus:

“Allowing the performance of an honourable action to be attended with labour; the labour is soon over, but the honour immortal: whereas, should even pleasure wait on the commission of what is dishonourable, the pleasure is soon gone, but the dishonour eternal.”

ANTIMETATHESIS, in rhetoric, is the inversion of the parts or members of an Antithesis. Such is that of Cicero, in Verrem, lib. iv. cap. 52. “Compare this peace with that war; the arrival of this governor with the victory of that general; his profligate troops with the invincible army of the other; the luxury of the former with the temperance of the latter: you will say, that Syracuse was founded by him who took it; and taken by him, who held it when founded.”

ANTIMONARCHICAL, an appellation given to whatever opposes monarchical government.

ANTIMONIALS, in medicine, preparations of antimony. See **PHARMACY**.

ANTIMONY, a blackish mineral substance, staining the hands, full of long, shining, needle-like stræ, hard, brittle, and considerably heavy. It is found in different parts of Europe, as Bohemia, Saxony, Transylvania, Hungary, France, and England; commonly in mines by itself, intermixed with earth and stony matters. Sometimes it is blended with the richer ores of

silver, and renders the extraction of that metal difficult by volatilizing a part of the silver; or, in the language of the miners, *robbing the ore*. See **METALLURGY** for the different operations.

Antimony is the *stibium* of the ancients; by the Greeks called *σιμμι*. The reason of its modern denomination, *antimony*, is usually referred to Basil Valentine, a German monk, who, as the tradition relates, having thrown some of it to the hogs, observed, that, after purging them violently, they immediately grew fat upon it. This made him think, that, by giving his fellow-monks a like dose, they would be the better for it. The experiment, however, succeeded so ill, that they all died of it; and the medicine thenceforward was called *antimony*, q. d. *anti-monk*.

Uses. Antimony at first was of service only in the composition of paint. Scripture describes it to us as a sort of paint, with which the women blackened their eye-brows. Jezebel, understanding that Jehu was to enter Samaria, painted her eyes with antimony; or, according to the Hebrew, “put her eyes in antimony.” As large black eyes were thought the finest, they of both sexes, who were careful of their beauty, rubbed their eyes, eye-lids, and round the eyes, with a needle dipped in a box of paint made of antimony, with a design of blackening them.—At this day, the women of Syria, Arabia, and Babylonia, anoint and blacken themselves about the eyes; and both men and women put black upon their eyes in the desert, to preserve them from the heat of the sun and the piercing of its rays. Mr Darvieux tells us, that the Arabian women border their eyes with a black colour made of tutty, which the Arabians call *rebel*. They draw a line of this kind of blacking without the corner of their eyes, to make them appear larger. Isaiah, in his enumeration of the several ornaments belonging to the daughters of Sion, has not forgot the needles which they made use of in painting their eyes and eye-lids. Nor has this practice escaped the lash of Juvenal:

*Ille supercilium madida fuligine tinctum
Obliqua producit acu, pinguique trementes
Attollens oculos.*

Ezekiel, discovering the irregularities of the Jewish nation under the idea of a debauched woman, says, that she bathed and perfumed herself, and that she anointed her eyes with antimony. Job shows sufficiently how much antimony was in esteem, by calling one of his daughters a vessel of antimony, or a box to put paint in, *cornu stibii*. The author of the book of Enoch says, that before the deluge the angel Azleel taught young women the art of painting themselves.

Tertullian and St Cyprian have declaimed very warmly against this custom of painting their eyes and eye-brow, which was much practised in Afric even by the men: *Inunge oculos tuos non stibio diaboli, sed collyrio Christi*, says St Cyprian. Pliny, speaking of the Roman ladies, says, that they painted their very eyes: *Tanta est decoris affectatio, ut tingantur oculi quoque*. Sardanapalus painted his eyes and eye-brows. Josephus reproaches the seditious with the same, who assumed the name of zealots, and made themselves masters of the temple of Jerusalem.

The modern uses of antimony are very numerous and important. It is a common ingredient in specula or

imony or burning concaves, serving to give the composition a finer texture. It makes a part in bell metal, and renders the sound more clear. It is mingled with tin, to make it more hard, white, and sounding; and with lead, in the casting of printers letters, to render them more smooth and firm. It is also a general help in the melting of metals, and especially in the casting of cannon balls. It is likewise made use of for purifying and heightening the colour of gold. See CHEMISTRY, GOLD PURIFICATION, &c.

For a long time this mineral was esteemed poisonous. In 1566, its use was prohibited in France by an edict of parliament; and in 1609, one Besnier was expelled the faculty for having given it. The edict was repealed in 1650; antimony having a few years before been received into the number of purgatives. In 1668, a new edict came forth, forbidding its use by any but doctors of the faculty.—It is now universally allowed, that pure antimony in its crude state has no noxious quality; and that though many of its preparations are most virulently emetic and cathartic, yet, by a slight alteration or addition, they lose their virulence, and become mild in their operation. See CHEMISTRY and PHARMACY.

The virtues of antimony in the diseases of animals are greatly extolled. Pigs that have the measles are at all times recovered by it, which proves it a great purifier of the blood. Horses who have running heels that cannot be cured by the common methods used by the farriers, will generally be cured by this medicine in a little time. The manner of using it is this: Mix one dram with every feeding of oats which the horse has in a morning. It is best put together in one place, buried under a few oats: and the horse's head being with-held a little, and then let go just against that place, he will take it all in at a mouthful. Some horses do not dislike it; others obstinately refuse it, but to these it may be easily given in balls. The virtues of this drug in fattening of cattle has been thought imaginary, but experiment proves it to be a real truth. A horse that is lean and scabby, and not to be fattened by any other means, will become fat on taking a dose of antimony every morning for two months together. A boar fed for brawn, and having an ounce of antimony given him every morning, will become fat a fortnight sooner than others put into the sty at the same time, and fed in the same manner, but without the antimony.

ANTINOË. See ENFINE'.

ANTINOËIA, in antiquity, annual sacrifices, and quinquennial games, in memory of Antinous the Bithynian. They were instituted at the command of Adrian the Roman emperor, at Mantinea in Arcadia, where Antinous was honoured with a temple and divine worship.

ANTINOMIANS, in ecclesiastical history, certain heretics who maintain the law of no use or obligation under the gospel-dispensation, or who hold doctrines that clearly supercede the necessity of good works and a virtuous life. The Antinomians took their origin from John Agricola about the year 1538; who taught, that the law is no ways necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be

preached from the decalogue, but only from the gospel. Antinomians.

This sect sprung up in England during the protectorate of Oliver Cromwell, and extended their system of libertinism much farther than Agricola the disciple of Luther. Some of their teachers expressly maintained, that as the elect cannot fall from grace, nor forfeit the Divine favour, the wicked actions they commit are not really sinful, nor are to be considered as instances of their violation of the divine law; and that consequently they have no occasion either to confess their sins, or to break them off by repentance. According to them, it is one of the essential and distinctive characters of the elect, that they cannot do any thing which is either displeasing to God or prohibited by the law.—Luther, Rutherford, Schlüsselburg, Sedgwick, Gataker, Witfius, Bull, Williams, &c. have written refutations; Crisp, Richardson, Saltmarsh, &c. defences, of the Antinomians; Wigandus, a comparison between ancient and modern Antinomians.

The doctrine of Agricola was in itself obscure, and perhaps represented worse than it really was by Luther, who wrote with acrimony against him, and first styled him and his followers *Antinomians*. Agricola stood on his own defence, and complained that opinions were imputed to him which he did not hold. Nicholas Amsdorf fell under the same odious name and imputation, and seems to have been treated more unfairly than even Agricola himself. It is rather hard to charge upon a man all the opinions that may be inferred from things that have hastily dropped from him, when he himself disavows such inferences.

ANTINOUS, the favourite of Adrian, was born at Bithynus in Bithynia. His beauty engaged the heart of Adrian in such a manner, that there never was a more boundless and extravagant passion than that of this emperor toward this youth. After his death, the emperor ordered divine honours to be paid him; and he also erected a city of his name. See ENFINE'.

ANTIOCH, a city of Syria in Asia, situated on the river Orontes, in E. Long. 37. 5. N. Lat. 36. 20. It was built by Seleucus Nicator, founder of the Syro-Macedonian empire, who made it his capital. It stood on the above-mentioned river, about 20 miles from the place where it empties itself into the Mediterranean; being equally distant from Constantinople and Alexandria in Egypt, that is, about 700 miles from each. Seleucus called it *Antioch*, from his father's name, according to some; or from that of his son, according to others. He built 16 other cities bearing the same name; of which one, situated in Pisidia, is probably that where the name of *Christians* was first given to the followers of Jesus Christ. But that situated on the Orontes, by far eclipsed, not only all the others of this name, but all the cities built by Seleucus. Antigonus, not long before, had founded a city in that neighbourhood, which from his own name he had called *Antigonia*, and designed it for the capital of his empire; but it was raised to the ground by Seleucus, who employed the materials in building his metropolis, and also transplanted the inhabitants thither.

The city of Antioch was afterwards known by the name of *Tetrapolis*, being divided as it were into four cities, each of them being surrounded with its proper wall,

Antioch. wall, besides a common one which inclosed them all. The first of these cities was built by Seleucus Nicator, as already mentioned; the second by those who flocked thither on its being made the capital of the Syro-Macedonian empire; the third by Seleucus Callinicus; and the fourth by Antiochus Epiphanes.—About four or five miles distant, stood a place called *Daphne*, which was nevertheless reckoned a suburb of Antioch. Here Seleucus planted a grove, and in the middle of it built a temple which he consecrated to Apollo and Diana, making the whole an asylum. To this place the inhabitants of Antioch resorted for their pleasures and diversions; whereby it became at last so infamous, that “to live after the manner of *Daphne*” was used as a proverb to express the most voluptuous and dissolute way of living. Here Lucius Verus, the colleague of M. Aurelius, chose to take up his residence, instead of marching against the Parthians; while his general Cassius forbade by proclamation any of his soldiers to enter or even go near the place. In short, so remarkable was *Daphne* of old, that the metropolis itself was distinguished by it, and called *Antioch near Daphne*.

Though Antioch continued to be, as Pliny calls it, the queen of the East, for near 1600 years; yet scarce any city mentioned in history hath undergone such calamities, both from the attacks of its enemies, and its being naturally subjected to earthquakes.—The first disaster mentioned in history which befel the Antiochians happened about 145 years before Christ. Being at that time very much disaffected to the person and government of Demetrius their king, they were continually raising tumults and seditions; inasmuch that he found himself at last obliged to solicit assistance from the Jews; and was furnished by Jonathan, one of the Maccabees, with 3000 men; by which reinforcement, believing himself sufficiently strong to reduce the mutineers by force, he ordered them immediately to deliver up their arms. This unexpected order caused a great uproar in the city. The inhabitants ran to arms, and invested the king's palace, to the number of 120,000, with a design to put him to death. All the Jews hastened to his relief, fell upon the rebels, killed 100,000 of them, and set fire to the city. On the destruction of the Syrian empire by the Romans, Antioch submitted to them as well as the other cities of that kingdom, and continued for a long time under their dominion. About the year 115, in the reign of the emperor Trajan, it was almost entirely ruined by one of the most dreadful earthquakes mentioned in history. Trajan himself happened to be there at that time, being returned from an expedition against the Parthians; so that the city was then full of troops, and strangers come from all quarters either out of curiosity or upon business and embassies: the calamity was by this means felt almost in every province of the Roman empire. The earthquake was preceded by violent claps of thunder, unusual winds, and a dreadful noise under ground. The shock was so terrible, that great numbers of houses were overturned, and others tossed to and fro like a ship at sea. Those who happened to be in their houses were for the most part buried under their ruins: those who were walking in the streets or in the squares, were, by the violence of the shock, dashed against each other, and most of them either killed or dangerously wounded.—This earthquake

continued, with some small intermission, for many days **Antioch.** and nights; so that vast numbers perished. The most violent shock, according to the Acts of St Ignatius, was on a Sunday, December 23. By this Trajan was much hurt, but escaped through a window. Dio Cassius pretends, that he was taken out of the window by one who exceeded the human size in tallness. The same historian adds, that mount Lison, which stood at a small distance from the city, bowed with its head and threatened to fall down upon it; that other mountains fell; that new rivers appeared, and others that had flowed before forsook their course and vanished. When the earthquake ceased, a woman was heard crying under the ruins; which being immediately removed, she was found with a living child in her arms. Search was made for others; but none was found alive, except one child, which continued sucking its dead mother.

No doubt, Trajan, who was an eye-witness of this terrible calamity, would contribute largely towards the re-establishment of Antioch in its ancient splendor. Its good fortune, however, did not continue long; for in 155, it was almost entirely burnt by accidental fire; when it was again restored by Antoninus Pius. In 176 or 177, the inhabitants having sided with Cassius, the abovementioned Roman general, who had revolted from M. Aurelius, that emperor published a severe edict against them, deprived them of all their privileges, suppressed their public assemblies, and took from them the shows and spectacles to which they were greatly addicted: but his anger being soon appeased, he restored them to their former condition, and even condescended to visit their city. In 194, having sided with Niger against Severus, the latter deprived them of all their privileges, and subjected Antioch as a mere village to Laodicea; but, however, pardoned them the next year, at the intreaties of his eldest son, then a child.

When the power of the Roman empire began to decline, Antioch became the bone of contention between them and the eastern nations; and accordingly, on the breaking out of a Persian war, it was almost always sure to suffer. In 242, it was taken and plundered by Sapor; and, though he was defeated by Gordian, it underwent the same misfortune in the time of Valerian, about 18 years after; and after the defeat and captivity of Valerian, being taken by the Persian monarch a third time, he not only plundered it, but levelled all the public buildings with the ground. The Persians, however, being soon driven out, this unfortunate city continued free from any remarkable calamity till about the time of the division of the Roman empire by Constantine in 331. It was then afflicted with so grievous a famine, that a bushel of wheat was sold for 400 pieces of silver. During this grievous distress, Constantine sent to the bishop 30,000 bushels of corn; besides an incredible quantity of all kinds of provisions, to be distributed among the ecclesiastics, widows, orphans, &c. In the year 347, Constantine II. caused an harbour to be made at Seleucia, for the conveniency of Antioch. This was effected at an immense expence, the mouth of the Orontes, where the port was made, being full of sands and rocks. When the emperor Julian set out on his expedition against the Persians, he made a long stay at Antioch; during which time, many of the Roman provinces were afflicted with a famine, but which raged more violently at Antioch than in other places.

Antioch. The ecclesiastical writers of those times say, that this famine followed Julian from place to place; and as he continued longer at Antioch than any other city, it raged more violently there than any where else. To remedy this evil, Julian fixed the prices of corn; by which means the famine was greatly increased, the merchants conveying their corn privately to other places, so that this metropolis was reduced to a most deplorable situation. In 381, in the reign of Theodosius the Great, Antioch was again visited by a famine, accompanied by a grievous plague. The latter soon ceased: but, the famine still continuing, the bishop, Libanius, applied to Icarus, count of the East, requesting him by some means or other to relieve the poor, who had flocked from all parts to the metropolis, and were daily perishing in great numbers; but to this Icarus gave no other answer, than that they were abhorred and justly punished by the gods. This inhuman answer raised great disturbances; which, however, were terminated without bloodshed. In 387, Theodosius finding his exchequer quite drained, and being obliged to be at an extraordinary expence in celebrating the fifth year of the reign of his son Arcadius, and the tenth of his own, an extraordinary tax was laid upon all the people in the empire. Most of the cities submitted willingly to this; but the people of Antioch, complaining of it as an unreasonable oppression, crowded to the house of Flavianus their bishop, as soon as the edict was published, to implore his protection. Being unable to find him, they returned to the forum; and would have torn the governor in pieces, had not the officers who attended him kept back with great difficulty the enraged multitude, till he made his escape. Upon this, they broke some of the emperor's statues, and dragged others through the city, uttering the most injurious and abusive expressions against him and his whole family. They were however, dispersed by a body of archers, who, by wounding only two of the rabble, struck terror into all the rest. The governor proceeded against the offenders with the utmost cruelty; exposing some to wild beasts in the theatre, and burning others alive. He did not spare even the children, who had insulted the emperor's statues; and caused several persons to be executed, who had been only spectators of the disorder. In the mean time, a report was spread, that a body of troops was at hand, with orders to plunder the city, and put all to the sword, without distinction of sex or age; upon which the citizens abandoned their dwellings in the utmost terror and confusion, retiring to the neighbouring mountains with their wives and families. As the report proved groundless, some of them returned; but the greater part, dreading the cruelty of the governor, and the displeasure of the emperor, continued in their retreats. To those who returned, St Chrysostom preached some homilies, which have reached our times, and are greatly admired; and which are said by St Chrysostom himself, as well as some cotemporary writers, to have had a considerable effect in reforming the lives of this licentious and dissolute people. On hearing the news of this tumult, Theodosius was so much enraged, that he commanded the city to be destroyed, and its inhabitants to be put to the sword without distinction; but this order was revoked before it could be put into execution, and he contented himself with a punishment similar to that inflicted by Severus above-mentioned.

He appointed judges to punish the offenders; who proceeded with such severity, and condemned such numbers, that the city was thrown into the utmost consternation. On this occasion, St Chrysostom and the hermits, who were very numerous in the neighbourhood, exerted all their eloquence in behalf of the unhappy people, and obtained a respite for those who had been condemned. They next proceeded to draw up a memorial to the emperor in favour of the citizens in general; and being joined by Flavianus, at last obtained a general pardon, and had the city restored to all its former privileges.

Antioch.

In the year 458, Antioch was almost entirely ruined by an earthquake, which happened on the 14th of September; scarce a single house being left standing in the most beautiful quarter of the city. The like misfortune it experienced in 525, during the reign of the emperor Justin; and 15 years after, being taken by Cosroes king of Persia, that insulting and haughty monarch gave it up to his soldiers, who put all they met to the sword. The king himself seized on all the gold and silver vessels belonging to the great church; and caused all the valuable statues, pictures, &c. to be taken down and conveyed to Persia, while his soldiers carried off every thing else. The city being thus completely plundered, Cosroes ordered his men to set fire to it; which was accordingly done so effectually, that none of the buildings even without the walls escaped. Such of the inhabitants as escaped slaughter were carried into Persia, and sold as slaves.

Notwithstanding so many and so great calamities, the city of Antioch soon recovered its wonted splendor; but in a short time underwent its usual fate, being almost entirely destroyed by an earthquake in 587, by which 30,000 persons lost their lives. In 634, it fell into the hands of the Saracens, who kept possession of it till the year 858, when it was surprized by one Burtzas, and again annexed to the Roman empire. The Romans continued masters of it for some time, till the civil dissensions in the empire gave the Turks an opportunity of seizing upon it as well as the whole kingdom of Syria. From them it was again taken by the Crusaders in 1098. In 1262, it was taken by Bibaris sultan of Egypt, who put a final period to its glory.

Antioch is now no more than a ruinous town, whose houses, built with mud and straw, and narrow and miry streets, exhibit every appearance of misery and wretchedness. These houses are situated on the southern bank of the Orontes, at the extremity of an old decayed bridge: they are covered to the south by a mountain; upon the slope of which is a wall, built by the Crusaders. The distance between the present town and this mountain may be about 400 yards, which space is occupied by gardens and heaps of rubbish, but presents nothing interesting.

Notwithstanding the unpolished manners of its inhabitants, Antioch was better calculated than Aleppo to be the emporium of the Europeans. By clearing the mouth of the Orontes, which is six leagues lower down, boats might have been towed up that river, though they could not have sailed up, as Pococke has asserted; its current is too rapid. The natives, who never knew the name Orontes, call it, on account of the swiftness of its stream, *El-aaji*, that is, the rebel. Its breadth, at Antioch, is about forty paces. Seven

Antio. leagues above that town it passes by a lake abounding in fish, and especially in eels. A great quantity of these are salted every year, but not sufficient for the numerous fasts of the Greek Christians. It is to be remembered, we no longer hear at Antioch, either of the Grove, or Daphne, or of the voluptuous scenes of which it was the theatre.

The plain of Antioch, though the soil of it is excellent, is uncultivated, and abandoned to the Turcomans; but the hills on the side of the Orontes, particularly opposite Serkin, abound in plantations of figs and olives, vines, and mulberry-trees, which, a thing uncommon in Turkey, are planted in quincunx, and exhibit a landscape worthy our finest provinces.

Seleucus Nicator, who founded Antioch, built also at the mouth of the Orontes, on the northern bank, a large and well fortified city, which bore his name, but of which at present not a single habitation remains: nothing is to be seen but heaps of rubbish, and works in the adjacent rock, which prove that this was once a place of very considerable importance. In the sea also may be perceived the traces of two piers, which are indications of an ancient port, now choked up. The inhabitants of the country go thither to fish, and call the name of the place *Souaidia*.

ANTIOCHETTA, a town of Turkey in Asia, in Carmania, with a bishop's see, over against the island of Cyprus. E. Long. 32. 15. N. Lat. 36. 42.

ANTIOCHIA (anc. geog.), a town of Assyria, situated between the rivers Tigris and Tormadotus (Pliny).—Another of Caria, on the Meander; called also *Pythopolis*, *Athymbra*, and *Nyssa*, or *Nysa* (Stephanus): but Strabo says, that Nyssa was near Tralles.—A third of Celicia Trachea, on mount Cragus (Ptolemy).—A fourth, called *Epidaphnes*, the capital of Syria, distinguished from cities of the same name, either by its situation on the Orontes, by which it was divided, or by its proximity to Daphne (See ANTIUCH).—A fifth Antiochia, a town of Comagene, on the Euphrates (Pliny).—A sixth, of Lydia *Tralles*, so called (Pliny).—A seventh, of Margiana (Strabo, Pliny, Ptolemy), on the river Margus, taking its name from Antiochus, son of Seleucus, who rebuilt it, and walled it round, being before called *Alexandria*, from Alexander the founder, and furnished Syria; in compass seventy stadia; whither Orodes carried the Romans, after the defeat of Crassus (Pliny).—An eighth, in Mesopotamia, on the lake Calirrhoe, the old name of Edessa (Pliny).—A ninth Antiochia, on the river Mygdonius, in Mesopotamia, situate at the foot of mount Masius, and is the same with Nisibis (Strabo, Plutarch). It was the bulwark and frontier town of the Romans against the Parthians and Persians, till given up to the Persians, by Jovinian, by an ignominious peace (Ammian, Eutropius).—A tenth Antiochia, was that situate in the north of Pisidia (Luke, Ptolemy, Strabo): it was a Roman colony, with the appellation, *Cæsarea*. There is an Antiochia at mount Taurus, mentioned by Ptolemy, but by no other author.

ANTIOCHIAN SECT or *Academy*, a name given to the fifth academy, or branch of academies. It took the denomination from its being founded by Antiochus, a philosopher contemporary with Cicero.—The Antiochian academy succeeded the Philonian. As to point

of doctrine, the philosophers of this sect appear to have restored that of the ancient academy, except that in the article of the criterion of truth. Antiochus was really a stoic, and only nominally an academic.

ANTIOCHIAN *Epocha*, a method of computing time from the proclamation of liberty granted the city of Antioch, about the time of the battle of Pharsalia.

ANTIOCHUS, the name of several kings of SYRIA. See that article.

ANTIOCHUS of *Ascalon*, a celebrated philosopher, the disciple of Philo of Larissa, the master of Cicero, and the friend of Lucullus and Brutus. He was founder of a fifth academy; but, instead of attacking other sects, he set himself down to reconcile them together, particularly the sect of the stoics with that of the ancient academy.

ANTIOPE, in fabulous history, the wife of Lycus, king of Thebes, who, being deflowered by Jupiter in the form of a satyr, brought forth Amphion and Zethus.—Another Antiope was queen of the Amazons; and, with the assistance of the Scythians, invaded the Athenians; but was vanquished by Theseus.

ANTIPÆDOBAPTISTS, (derived from *anti*, against, *παις*, *παιδς*, child, and *βαπτίζω*, baptize, whence *βαπτισμς*), is a distinguished denomination given to those who object to the baptism of infants; because they say infants are incapable of being instructed, and of making that profession of faith which intitles them to this ordinance and an admission into church communion. See ANABAPTISTS and BAPTISTS.

ANTIPAROS, an island in the Archipelago, opposite to Paros, from which it is separated by a strait about seven miles over. It is the *Olearos*, or *Oliaros*, mentioned by Strabo, Pliny, Virgil, Ovid, &c.; and was, according to Heraclides Ponticus as quoted by Stephanus, first peopled by a Phœnician colony from Sidon.—According to Mr Tournefort's account, it is about 16 miles in circumference, produces a little wine and cotton, with as much corn as is necessary for the maintenance of 60 or 70 families, who live together in a village at one end of the island, and are mostly Maltese and French corsairs.

This island is remarkable for a subterraneous cavern or grotto, accounted one of the greatest natural curiosities in the world. It was first discovered in the last century by one Magni an Italian traveller, who has given us the following account: "Having been informed (says he) by the natives of Paros, that in the little island of Antiparos, which lies about two miles from the former, of a gigantic statue that was to be seen at the mouth of a cavern in that place, it was resolved that we (the French consul and himself) should pay it a visit. In pursuance of this resolution, after we had landed on the island, and walked about four miles through the midst of beautiful plains and sloping woodlands, we at length came to a little hill, on the side of which yawned a most horrid cavern, that with its gloom at first struck us with terror, and almost repressed curiosity. Recovering the first surprise, however, we entered boldly; and had not proceeded above 20 paces, when the supposed statue of the giant presented itself to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening

Antiparos hardening into a figure that their fears had formed into a monster. Incited by this extraordinary appearance, we were induced to proceed still farther, in quest of new adventures in this subterranean abode. As we proceeded, new wonders offered themselves: the spars, formed into trees and shrubs, presented a kind of petrified grove; some white, some green; and all receding in due perspective. They struck us with the more amazement, as we knew them to be mere productions of Nature, who, hitherto in solitude, had, in her playful moments, dressed the scene, as if for her own amusement.

“But we had as yet seen but a few of the wonders of the place, and we were introduced as yet only into the portico of this amazing temple. In one corner of this half-illuminated recess, there appeared an opening of about three feet wide, which seemed to lead to a place totally dark, and that one of the natives assured us contained nothing more than a reservoir of water. Upon this we tried, by throwing down some stones, which rumbling along the sides of the descent for some time, the sound seemed at last quashed in a bed of water. In order, however, to be more certain, we sent in a Levantine mariner, who, by the promise of a good reward, with a flambeau in his hand, ventured into this narrow aperture. After continuing within it for about a quarter of an hour, he returned, carrying some beautiful pieces of white spar in his hand, which art could neither imitate nor equal. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in once more with him, for about 50 paces, anxiously and cautiously descending by a steep and dangerous way. Finding, however, that we came to a precipice which led into a spacious amphitheatre, if I may so call it, still deeper than any other part, we returned; and being provided with a ladder, flambeaux, and other things to expedite our descent, our whole company, man by man, ventured into the same opening, and, descending one after another, we at last saw ourselves all together in the most magnificent part of the cavern.

“Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering or a more magnificent scene. The roof all hung with solid icicles, transparent as glass, yet solid as marble. The eye could scarce reach the lofty and noble ceiling; the sides were regularly formed with spars; and the whole presented the idea of a magnificent theatre, illuminated with an immense profusion of lights. The floor consisted of solid marble; and in several places, magnificent columns, thrones, altars, and other objects, appeared, as if nature had designed to mock the curiosities of art. Our voices, upon speaking or singing, were redoubled to an astonishing loudness; and, upon, the firing of a gun, the noise and reverberations were almost deafening. In the midst of this grand amphitheatre rose a concretion of about 15 feet high, that, in some measure, resembled an altar; from which, taking the hint, we caused mass to be celebrated there. The beautiful columns that shot up round the altar, appeared like candlesticks; and many other natural objects represented the customary ornaments of this sacrament.

“Below even this spacious grotto, there seemed another cavern; down which I ventured with my former

Antiparos mariner, and descended about 50 paces by means of a rope. I at last arrived at a small spot of level ground, where the bottom appeared different from that of the amphitheatre, being composed of soft clay, yielding to the pressure, and in which I thrust a stick to about six feet deep. In this, however, as above, numbers of the most beautiful crystals were formed; one of which, particularly, resembled a table. Upon our egress from this amazing cavern, we perceived a Greek inscription upon a rock at the mouth; but so obliterated by time, that we could not read it. It seemed to import, that one Antipater, in the time of Alexander, had come thither; but whether he penetrated into the depths of the cavern, he does not think fit to inform us.”

From this account Mr Tournefort's differs considerably. Mr Magni mentions only one descent or precipice from the entry of the cave to the grotto, or most magnificent part: Mr Tournefort says that there were many very dangerous precipices and rugged ways, through which they were obliged to pass sometimes on their back, and sometimes on their belly; but gives no particular account of his journey till he comes to the grand cavern. This indeed he describes very pompously; but as by it he evidently wants to support a favourite hypothesis, namely, the vegetation of stones, perhaps the particulars are not altogether to be depended upon. He informs us, that, at the entry into the cavern, he met with a Greek inscription almost defaced, containing a good number of proper names; and that there was a tradition among the inhabitants, that these were the names of some who had conspired against Alexander the Great, and having missed their aim, had taken refuge in this grotto.

The most particular account, however, of this famous grotto that hath hitherto been published, appeared in the British magazine, in a letter signed *Charles Saunders*, and dated Feb. 24th, 1746-7; which, as it is very particular, and seems to bear sufficient marks of authenticity, we shall here insert. “Its entrance lies in the side of a rock, about two miles from the sea-shore; and is a spacious and very large arch, formed of rough craggy rocks, overhung with brambles and a great many climbing plants, that give it a gloominess which is very awful and agreeable. Our surgeon, myself, and four passengers, attended by six guides with lighted torches, entered this cavern about eight o'clock in the morning, in the middle of August last. We had not gone 20 yards in this cavity when we lost all sight of day-light: but our guides going before us with lights, we entered into a low narrow kind of alley, surrounded every way with stones all glittering like diamonds by the light of our torches; the whole being covered and lined throughout with small crystals, which gave a thousand various colours by their different reflections. This alley grows lower and narrower as one goes on, till at length one can scarce get along it. At the end of this passage we were each of us presented with a rope to tie about our middles; which when we had done, our guides led us to the brink of a most horrible precipice. The descent into this was quite steep, and the place all dark and gloomy. We could see nothing, in short, but some of our guides with torches in a miserable dark place, at a vast distance below us. The dreadful depth of this place, and the horror of the descent thro' a miserable darkness into it,

Antiparos made me look back to the lane of diamonds, if I may so call it, thro' which we had just passed; and I could not but think I was leaving heaven, to descend into the infernal regions. The hope of something fine at my journey's end, tempted me, however, to trust myself to the rope and my guides at the top, to let myself down. After about two minutes dangling in this posture, not without much pain as well as terror, I found myself safe, however, at the bottom; and our friends all soon followed the example. When we had congratulated here with one another on our safe descent; I was inquiring where the grotto, as they called it, was. Our guides, shaking their heads, told us, we had a great way to that yet; and led us forward about 30 yards under a roof of ragged rocks, in a scene of terrible darkness, and at a vast depth from the surface of the earth, to the brink of another precipice much deeper and more terrible than the former. Two of the guides went down here with their torches first; and by their light we could see, that this passage was not so perpendicular indeed as the other, but lay in a very steep slant, with a very slippery rock for the bottom; vast pieces of rough rugged rocks jutting out in many places on the right hand, in the descent, and forcing the guides sometimes to climb over, sometimes to creep under them, and sometimes to round them; and on the left, a thousand dark caverns, like so many monstrous wells, ready, if a foot should slip, to swallow them up for ever. We stood on the edge to see these people with their lights descend before us; and were amazed and terrified to see them continue descending till they seemed at a monstrous and most frightful depth. When they were at the bottom, however, they hallowed to us; and we, trembling and quaking, began to descend after them. We had not gone 30 feet down, when we came to a place where the rock was perfectly perpendicular; and a vast cavern seemed to open its mouth to swallow us up on one side, while a wall of rugged rock threatened to tear us to pieces on the other. I was quite disheartened at this terrible prospect, and declared I would go back: but our guides assured us there was no danger; and the rest of the company resolving to see the bottom now they were come so far, I would not leave them: so on we went to a corner where there was placed an old slippery and rotten ladder, which hung down close to the rock; and down this, one after another, we at length all descended. When we had got to the bottom of this we found ourselves at the entrance of another passage, which was terrible enough indeed; but in this there was not wanting something of beauty. This was a wide and gradual descent; at the entrance of which one of our guides seated himself on his breech, and began to slide down, telling us we must do the same. We could discover, by the light of his torch, that this passage was one of the noblest vaults in the world. It is about nine feet high, seven wide, and has for its bottom a fine green glossy marble. The walls and arch of the roof of this being as smooth and even in most places as if wrought by art, and made of a fine glittering red and white granite, supported here and there with columns of a deep blood-red shining porphyry, made, with the reflection of the lights, an appearance not to be conceived. This passage is at least 40 yards long; and of so steep a descent, that one has enough to do, when seated on one's

breech, not to descend too quickly. Our guides, that we kept with us, could here keep on each side of us: and, what with the prodigious grandeur and beauty of the place, our easy travelling thro' it, and the diversion of our now and then running over one another whether we would or not; this was much the pleasanter part of our journey. When we had entered this passage, I imagined we should at the bottom join the two guides we had first set down: but alas! when we were got there, we found ourselves only at the mouth of another precipice, down which we descended by a second ladder not much better than the former. I could have admired this place also, would my terror have suffered me; but the dread of falling, kept all my thoughts employed during my descent. I could not but observe, however, as my companions were coming down after me, that the wall, if I may so call it, which the ladder hung by, was one mass of blood-red marble, covered with white sprigs of rock-crystal as long as my finger, and making, with the glow of the purple from behind, one continued immense sheet of amethysts. From the foot of this ladder we slid on our bellies through another shallow vault of polished green and white marble, about 20 feet; and at the bottom of this joined our guides. Here we all got together once again, and drank some rum, to give us courage before we proceeded any farther. After this short refreshment, we proceeded by a strait, but somewhat slanting passage, of a rough, hard, and somewhat coarse stone, full of a thousand strange figures of snakes rolled round, and looking as if alive; but in reality as cold and hard as the rest of the stone, and nothing but some of the stone itself in that shape. We walked pretty easily along this descent for near 200 yards; where we saw two pillars seemingly made to support the roof from falling in: but in reality it was no such thing; for they were very brittle, and made of a fine glittering yellow marble. When we had passed these about 200 yards, we found ourselves at the brink of another very terrible precipice: but this our guides assured us was the last; and there being a very good ladder to go down by, we readily ventured. At the bottom of this steep wall, as I may call it, we found ourselves for some way upon plain even ground; but, after about 40 yards walking, were presented by our guides with ropes again; which we fastened about our middles, though not to be swung down by, but only for fear of danger, as there are lakes and deep waters all the way from hence on the left hand. With this caution, however, we entered the last alley: and horrible work it was indeed to get through it. All was perfectly horrid and dismal here. The sides and roof of the passage were all of black stone; and the rocks in our way were in some places so steep, that we were forced to lie all along on our backs, and slide down; and so rough, that they cut our cloths, and bruised us miserably in passing. Over our heads, there were nothing but ragged black rocks, some of them looking as if they were every moment ready to fall in upon us; and, on our left hands, the light of our guides torches showed us continually the surfaces of dirty and miserably looking lakes of water. If I had heartily repented of my expedition often before, here I assure you I was all in a cold sweat, and fairly gave myself over for lost; heartily cursing all the travellers that had written of this place, that they had described it so as

Antiparos

to

Antiparos. to tempt people to see it, and never told us of the horrors that lay in the way. In the midst of all these reflections, and in the very dismal part of all the cavern, on a sudden we had lost four of our six guides. What was my terror on this sight! The place was a thousand times darker and more terrible for want of their torches; and I expected no other but every moment to follow them into some of these lakes, into which I doubted not but they were fallen. The remaining two guides said all they could, indeed, to cheer us up; and told us we should see the other four again soon, and that we were near the end of our journey. I don't know what effect this might have upon the rest of my companions; but I assure you I believed no part of the speech but the last, which I expected every moment to find fulfilled in some pond or precipice. Our passage was by this time become very narrow, and we were obliged to crawl on all-fours over rugged rocks; when in an instant, and in the midst of these melancholy apprehensions, I heard a little hissing noise, and saw myself in utter, and not to be described, darkness. Our guides called indeed cheerfully to us, and told us that they had accidentally dropped their torches into a puddle of water, but we should soon come to the rest of them, and they would light them again; and told us there was no danger, and we had nothing to do but to crawl forward. I cannot say but I was amazed at the courage of these people; who were in a place where, I thought, four of them had already perished, and from whence we could none of us ever escape; and determined to lie down and die where I was. Words cannot describe the horror, or the extreme darkness of the place. One of our guides, however, perceiving that I did not advance, came up to me, and clapping his hand firmly over my eyes, dragged me a few paces forward. While I was in this strange condition, expecting every moment death in a thousand shapes, and trembling to think what the guide meant by this rough proceeding, he lifted me at once over a great stone, set me down on my feet, and took his hand from before my eyes. What words can describe at that instant my astonishment and transport! Instead of darkness and despair, all was splendor and magnificence before me; our guides all appeared about us: the place was illuminated by 50 torches, and the guides all welcomed me into the grotto of Antiparos. The four that were first missing, I now found had only given us the slip, to get the torches lighted up before we came; and the other two had put out their lights on purpose, to make us enter out of utter darkness into this pavilion of splendor and glory. I am now come to the proper business of this letter; which was, to describe this grotto. But I must confess to you that words cannot do it. The amazing beauties of the place, the eye that sees them only can conceive. The best account I can give you, however, pray accept of.

"The people told us, the depth of this place was 435 yards, the grotto, in which we now were, is a cavern of 120 yards wide, and 113 long, and seems about 60 yards high in most places. These measures differ something from the accounts travellers in general give us; but you may depend upon them as exact, for I took them with my own hand. Imagine then with yourself, an immense arch like this, almost all over lined with fine and bright chrysalized white marble, and

illuminated with 50 torches; and you will then have some faint idea of the place I had the pleasure to spend three hours in. This, however, is but a faint description of its beauties. The roof, which is a fine vaulted arch, is hung all over with icicles of white shining marble, some of them ten feet long, and as thick as one's middle at the root; and among these there hang 1000 festoons of leaves and flowers, of the same substance; but so very glittering, that there is no bearing to look up at them. The sides of the arch are planted with seeming trees of the same white marble, rising in rows one above another, and often inclosing the points of the icicles. From these trees there are also hung festoons, tied as it were from one to another in vast quantities; and in some places among them there seem rivers of marble winding through them in a thousand meanders. All these things are only made, in a long course of years, from the dropping of water, but really look like trees and brooks turned to marble. The floor we trod upon was rough and uneven, with crystals of all colours growing irregularly out of it, red, blue, green, and some of a pale yellow. These were all shaped like pieces of saltpetre; but so hard, that they cut our shoes: among these, here and there, are placed icicles of the same white shining marble with those above, and seeming to have fallen down from the roof and fixed there; only the big end of these is to the floor. To all these our guides had tied torches, two or three to a pillar, and kept continually beating them to make them burn bright. You may guess what a glare of splendor and beauty must be the effect of this illumination, among such rocks and columns of marble. All round the lower part of the sides of the arch are a thousand white masses of marble, in the shape of oak-trees. Mr Tournefort compares them to cauliflower, but I should as soon compare them to toad-stools. In short, they are large enough to inclose, in many places, a piece of ground big enough for a bed-chamber. One of these chambers has a fair white curtain, whiter than satin, of the same marble, stretched all over the front of it. In this we all cut our names, and the date of the year, as a great many people have done before us. In a course of years afterwards, the stone blisters out like this white marble over the letters. Mr Tournefort thinks the rock grows like oaks or apple-trees for this reason; but I remember I saw some of the finest cockle and muscle shells, in the rock thereabouts, that ever I saw in my life. I wonder whether he thinks they grow there too. Besides, if this rock grows so fast, the cavern ought to be all grown up by this time; and yet, according to his measures and mine, the cavern seems on the other hand to be turned larger since. Indeed, all that I can gather from his account of this glorious place is, that he had drank a bottle or two too much before he went down into it."

ANTIPAS-HEROD, or HEROD-ANTIPAS, the son of HEROD the Great, by one of his wives called Cleopatra, a native of Jerusalem: Herod the Great, in his first will, appointed Antipas his successor in the kingdom; but afterwards, altering that will, he named his son Archelaus his successor, giving to Antipas the title only of Tetrarch of Galilee and Peræa.

Antipas took a great deal of pains in adorning and fortifying the principal places of his dominions. He married the daughter of Aretas king of Arabia; whom

Antipatros. he divorced about the year of Christ 33, to marry his sister-in-law Herodias, wife to his brother Philip, who was still living. St John the Baptist exclaiming continually against this incest, was taken into custody by order of Antipas, and imprisoned in the castle of Machærus, (Mat. xiv. 3, 4. Mark i. 14. vi. 17, 18. Luke iii. 19, 20.) Josephus says, that Antipas caused St John to be laid hold of, because he drew too great a concourse of people after him; and that he was afraid lest he should make use of the authority which he had acquired over the minds and affections of the people, to induce them to revolt. But the evangelists, who were better informed than Josephus, as being eye-witnesses of what passed, and acquainted in a particular manner with St John and his disciples, assure us that the true reason of imprisoning St John was, the aversion which Herod and Herodias had conceived against him for the liberty he had used in censuring their scandalous marriage. The virtue and holiness of St John were such, that even Herod feared and respected him; but his passion for Herodias had prevailed with him to have killed that prophet, had he not been restrained by his apprehensions of the people, who esteemed John the Baptist as a prophet. (Matt. xiv. 5, 6.) One day, however, while the king was celebrating the festival of his birth, with the principal persons of his court, the daughter of Herodias danced before him; and pleased him so well, that he promised with an oath to give her whatever she should ask of him. By her mother's advice she asked the head of John the Baptist; upon which the king commanded John to be beheaded in prison, and the head to be given her.—Aretas, king of Arabia, to revenge the affront which Herod had offered to his daughter, declared war against him, and overcame him in a very obstinate engagement. Herod being afterwards detected as a party in Sejanus's conspiracy, was banished by the emperor Caius into Lyons in Gaul; whether Herodias accompanied him.

This Antipas is the Herod who, being at Jerusalem at the time of our Saviour's passion, (Luke xxiii. 11.) ridiculed him, by dressing him in a white robe, and directing him to be conducted back to Pilate, as a mock king, whose ambition gave him no umbrage. The time which Antipas died is not known: however, it is certain he died in exile, as well as Herodias. Josephus says, that he died in Spain, whether Caius upon his coming to Gaul, the first year of his banishment, might order him to be sent.

ANTIPATER, the disciple of Aristotle, and one of Alexander the Great's generals, was a man of great abilities, and a lover of the sciences; but was accused of poisoning Alexander. He subdued the revolted Thracians, relieved Megalopolis, and overthrew the Spartans there. He died 321 years before the Christian æra.

ANTIPATER, an Idumæan of illustrious birth, and possessed of great riches and abilities, taking advantage of the confusion into which the two brothers Hyrcanus and Aristobulus plunged Judea by their contest for the office of high-priest, took such measures as to gain Hyrcanus that office, and under his government to obtain the absolute direction of all affairs; while his great abilities and application to business made him so considerable, that he was honoured as much as if he had been invested with the royal authority in form:

but he was at last poisoned by a Jew, named Malachus, Antipater, 43 years before the Christian æra. He left among his other children, the famous Herod king of the Jews.

ANTIPATER (Cælius), a Roman historian, who wrote a history of the Punic war, much valued by Cicero. The emperor Adrian preferred him to Salust.

ANTIPATER of Sydon, a stoic philosopher, and likewise a poet, commended by Cicero and Seneca: he flourished about the 171st Olympiad. We have several of his epigrams in the *Anthologia*.

ANTIPATHY, in physiology, is formed from the two Greek words *anti* contrary, and *patos* passion. Literally taken, the word signifies *incompatibility*: but for the most part the term *antipathy* is not used to signify such incompatibilities as are merely physical; it is reserved to express the aversion which an animated or sensitive being feels at the real or ideal presence of particular objects. In this point of view, which is the light in which we at present consider the term, *antipathy*, in common language, signifies "a natural horror and detestation, an insuperable hatred, an involuntary aversion, which a sensitive being feels for some other object, whatever it is, though the person who feels this abhorrence is entirely ignorant of its cause, and can by no means account for it." Such is, they say, the natural and reciprocal hostility between the salamander and the tortoise; between the toad and the weasel; or between sheep and wolves. Such is the invincible aversion of particular persons against cats, mice, spiders, &c.; a prepossession which is sometimes so violent, as to make them faint at the sight of these animals. Of these and a thousand other antipathies the ancient naturalists, the schoolmen, and the vulgar, form so many legends; and relate them as certain facts, that they may demand an explication of them from the philosophers. But these sages begin with investigating whether such antipathies actually exist or not.

To explore the matter without prejudice, we shall find it necessary to abstract from the subjects of this disquisition, 1. All such antipathies as are not ascertained; as that which is supposed to be felt by hens at the sound of an harp whose strings are made of a fox's bowels, between the salamander and tortoise, and between the weasel and the toad. Nothing is less confirmed, or rather nothing is more false, than these facts, with which vulgar credulity and astonishment are amused and actuated: and though some of these antipathies should be ascertained, this would be no proof that the animals which feel them are not acquainted with their causes, according to their mode and proportion of knowledge; in which case it will be no longer the antipathy which we have defined.

2. We must abstract those antipathies which can be extinguished or resumed at pleasure; those fictitious aversions, which certain persons feel, or pretend to feel, with affected airs, that they may appear more precise and finical, or singularly and prodigiously elegant; that they may seem to have qualities so exquisitely fine, as require to be treated with peculiar delicacy. One who bestows any attention on the subject, would be astonished to find how many of these chimerical aversions there are, which are pretended, and passed upon the world by those who affect them as natural and unconquerable.

3. When we abstract those aversions the causes of which

athy which are known and evident; we shall be surpris'd, after our deduction of these pretended antipathies from the general sum, how small, how inconsiderable, is the quantity of those which are conformable to our definition. Will any one pretend to call by the name of *antipathy*, those real, innate, and incontestable aversions which prevail between sheep and wolves? Their cause is obvious; the wolf devours the sheep, and subsists upon his victims; and every animal naturally flies with terror from pain or destruction: sheep ought therefore to regard wolves with horror, which for their nutrition tear and mangle the unresisting prey. From principles similar to this, arises that aversion which numbers of people feel against serpents; against small animals, such as reptiles in general, and the greatest number of insects. During the credulous and susceptible period of infancy, pains have been taken to impress on our minds the frightful idea that they are venomous; that their bite is mortal; that their sting is dangerous, productive of tormenting inflammations or tumours, and sometimes fatal: they have been represented to us as ugly and fordid; as being, for that reason, pernicious to those who touch them; as poisoning those who have the misfortune to swallow them. These horrible prepossessions are industriously inculcated from our infancy; they are sometimes attended and supported by dismal tales, which are greedily imbibed, and indelibly engraven on our memories. It has been taught us both by precept and example, when others at their approach have assumed in our view the appearance of detestation and even of terror, that we should fly from them, that we should not touch them. Is it then wonderful (if our false impressions as to this subject have been corrected neither by future reflections nor experiments), that we should entertain, during our whole lives, an aversion for these objects, even when we have forgot the admonitions, the conversations, and examples, which have taught us to believe and apprehend them as noxious beings? and in proportion to the sensibility of our frame, in proportion as our nerves are irritable, our emotions at the sight of what we fear will be more violent, especially if they anticipate our expectation, and seize us unprepared, though our ideas of what we have to fear from them are the most confused and indistinct imaginable. To explain these facts, is it necessary to fly to the exploded subterfuge of occult qualities inherent in bodies, to latent relations productive of antipathies, of which no person could ever form an idea?

It is often sufficient to influence a person who had formerly no aversion for an object, if he lives with some other associate who gives himself up to such capricious panics; the habit is insensibly contracted to be agitated with disagreeable emotions at the presence of an object which had been formerly beheld with indifference and cold blood. I was acquainted (says the author of the article *Antipathy* in the French Encyclopédie) with a person of a very sound understanding, whom thunder and lightning by no means terrified; nay, to whom the spectacle appeared magnificent and the sound majestic: yet to a mind thus seemingly fortified against the infectious terror, no more was necessary than spending the summer with a friend in whom the appearance of lightning excited the strongest emotions, and whom the remotest clap of thunder affected with

extravagant paroxysms, to become timid in excess at the approach of thunder; nor could he ever afterwards surmount the fear which it inspired.—The frightful stories of dogs and cats, which have killed their masters, or which have given them mortal wounds, are more than sufficient to inspire a timorous person with aversion against these animals; and if the olfactory nerves of such a person be delicate, he will immediately discover the smell of them in a chamber: disturbed by the apprehension which these effluvia excite in his mind, he gives himself up to the most violent uneasiness, which is tranquillized when he is assured that the animal is no longer in the room. If by chance, in the search which is made to calm the uneasiness of this timorous person, one of these creatures should at last be discovered, every one presently exclaims, *A miracle!* and admits the reality of *antipathies* into his creed; whilst all this is nothing but the effect of a childish fear, founded on certain confused and exaggerated ideas of the hazard which one may run with these animals. The *antipathy* which some people entertain against eels, though they are eaten by others with pleasure, arises from nothing but the fear of serpents, to which these fishes are in some degree similar. There are likewise other *antipathies* which do not originate in the imagination, but arise from some natural incongruity; such as we often remark in children, for particular kinds of victuals, with which their taste is not offended, but which their stomachs cannot digest, and which are therefore disgorged as soon as swallowed.

To what then are those *antipathies*, of which we have heard so much, reducible? Either to legendary tales; or to aversions against objects which we believe dangerous; or to a childish terror of imaginary perils; or to a disrelish, of which the cause is disguised; or to a ridiculous affectation of delicacy; or to an infirmity of the stomach; in a word, to a real or pretended reluctance for things which are either invested, or supposed to be invested, with qualities hurtful to us. Too much care cannot be taken in preventing, or regulating, the *antipathies* of children; in familiarising them with objects of every kind; in discovering to them, without emotion, such as are dangerous; in teaching them the means of defence and security, or the methods of escaping their noxious influence; and, when the rational powers are matured by age, in reflecting on the nature of those objects which we fear, in ascertaining what has been told concerning their qualities, or in vigorously operating upon our own dispositions to overcome those vain repugnancies which we may feel. See *СѦМПАТІУ*, which is the opposite of *Antipathy*.

АНТИПАТІУ, in ethics, hatred, aversion, repugnancy. *Hatred* is entertained against persons; *aversion*, and *antipathy*, indiscriminately against persons or things; and *repugnancy*, against actions alone.

Hatred is more voluntary than *aversion*, *antipathy*, or *repugnancy*. These last have greater affinity with the animal constitution. The causes of *АНТИПАТІУ* are less known than those of *aversion*. *Repugnancy* is less permanent than either the one or the other.—We hate a vitious character, we feel *aversion* to its exertions: we are affected with *АНТИПАТІУ* for certain persons at first sight; there are some affairs which we transact with *repugnancy*—*Hatred* calumniates; *aversion* keeps us at a distance from certain persons: *АНТИПАТІУ* makes

Antipatris. us detest them; *repugnancy* hinders us from imitating them.

Antipodes. ANTIPATRIS (Acts xxiii. 31.), a town of Palestine, anciently called *Caphar-Saba*, according to Josephus, but named *Antipatris* by Herod the Great, in honour of his father Antipater. It was situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea. Josephus places it at about the distance of seventeen miles from Joppa.

ANTIPELARGIA, among the ancients, a law, whereby children are obliged to furnish necessaries to their aged parents. The *ciconia*, or stork, is a bird famous for the care it takes of its parents when grown old. Hence, in some Latin writers, this is rendered *lex ciconiaria*, or the stork's law.

ANTIPHONY, ANTIPHONARIUM, a service-book, which contained all the invitatories, responses, collects, and whatever else was sung or said in the choir, except the lessons. This is otherwise called *responsarium*, from the responses therein contained. The author of the Roman *antiphony* was pope Gregory the Great. We also find mention of nocturnal and diurnal *antiphonaries*, for the use of the daily and nightly offices; summer and winter *antiphonaries*; also *antiphonaries* for country churches, &c. By the provincial constitutions of Archbishop Winchelsey, made at Merton, A. D. 1305, it is required that one of these should be found in every church within the province of Canterbury. The use of these, and many other popish books, were forbid by the 3d and 4th of Edward VI. c. 10.

ANTIPHONY, the answer made by one choir to another, when the psalm or anthem is sung between two.

ANTIPHONY, sometimes denotes a species of psalmody, wherein the congregation, being divided into two parts, repeat the psalms, verse for verse, alternately. In this sense, antiphony stands contradistinguished from symphony, where the whole congregation sings together.

Antiphony differs from responsorium, because in this latter the verse is only spoken by one person, whereas in the former, the verses are sung by the two choirs alternately. The original of Antiphonal singing in the western churches is referred to the time of St Ambrose, about the year 374. That father is said to have first introduced it into the church of Milan, in imitation of the custom of the eastern church, where it appears to be of greater antiquity, though as to the time of its institution, authors are not agreed; it was most probably introduced at Antioch, between the year of Christ 347 and 356.

ANTIPHONY is also used to denote the words given out at the beginning of the psalm, to which both the choirs are to accommodate their singing.

ANTIPHONY, in a more modern sense, denotes a kind of composition made of several verses extracted out of different psalms, adapted to express the mystery solemnized on the occasion.

ANTIPODES, in geography, a name given to those inhabitants of the globe that live diametrically opposite to each other. The word is Greek, and compounded of *anti*, opposite, and *pus*, a foot; because their feet are opposite to each other.

The antipodes lie under opposite meridians and op-

posite parallels; in the same degree of latitude, but of opposite denominations, one being north and the other south. They have nearly the same degree of heat and cold, days and nights of equal length, but in opposite seasons. It is noon to one, when midnight to the other; and the longest day with the one, is the shortest with the other.

Plato is esteemed the first who thought it possible that the antipodes subsisted, and is looked upon as the inventor of the word. As this philosopher apprehended the earth to be spherical, he had only one step to make to conclude the existence of the antipodes.

The ancients, in general, treated this opinion with the highest contempt; never being able to conceive how men and trees could subsist suspended in the air with their feet upwards, for so they apprehended they must be in the other hemisphere.

They never reflected that these terms *upwards* and *downwards* are merely relative; and signify only nearer to, or farther from, the centre of the earth, the common centre to which all heavy bodies gravitate; and that, therefore, our antipodes have not their feet upwards and head downwards any more than ourselves; because they, like us, have their feet nearer the centre of the earth, and their heads farther from it. To have the head downwards and feet upwards, is to place the body in a direction of gravity tending from the feet to the head: but this cannot be supposed with regard to the antipodes; for they, like us, tend toward the centre of the earth, in a direction from head to foot.

ANTIPOLIS (anc. geog.), now ANTIBES, on the coast of Provence, a colony of the Massilians, near the river Verus, in Gallia Narbonensis (Livy), three leagues to the west of Nice. E. Long. 7° Lat. 43° 40'.

ANTIQUARE, among Roman lawyers, properly denotes the rejecting of a new law, or refusing to pass it. In which sense, *antiquating* differs from *abrogating*; as the latter imports the annulling an old law, the former the rejecting a new one.

ANTIQUARE is also used for a law's growing obsolete, or into disuse, either by age or non-observance.

ANTIQUARI, a name given to copiers of old books. After the decline of learning amongst the Romans, and when many religious houses were erected, learning was chiefly in the hands of the clergy; the greatest number of whom were regulars, and lived in monasteries. In these houses were many industrious men, who were continually employed in making new copies of old books, either for the use of the monastery or for their own emolument. These writing monks were distinguished by the name of *Antiquarii*. They deprived the poor librarii, or common scribes, of great part of their business, so that these found it difficult to gain a subsistence for themselves and families. This put them upon finding out more expeditious methods of transcribing books. They formed the letters smaller, and made use of more junctions and abbreviations than had been usual. They proceeded in this manner till the letters became exceedingly small; the abbreviations were very numerous, and extremely difficult to be read. This in some measure accounts for the great variety of hands in the species of writing called *Modern Gothic*. When a number of copies were to be made of the same work, it was usual to employ several persons at the same time in writing it; each person,

Antiquary except him who wrote the first skin, began where his fellow was to leave off.

ANTIQUARY, a person who studies and searches after monuments and remains of antiquity; as old medals, books, statues, sculptures, and inscriptions; and, in general, all curious pieces that may afford any light into antiquity.

In the chief cities of Greece and Italy, there were persons of distinction called *antiquaries*, whose business it was to show strangers the antiquities of the place, to explain the ancient inscriptions, and to give them all the assistance they could in this way of learning.—Pausanias calls these antiquaries *Εξορηται*. The Sicilians call them *mythogegi*.

There was an ancient college of antiquaries erected in Ireland by Ollanah Fodhla, 700 years before Christ, for composing a history of that country: And to this, say the Irish historians, it is owing that the history and antiquities of that kingdom may be traced back beyond those of most other nations.

There is a society of antiquaries in London, and another in Edinburgh, incorporated by the king's charter. See SOCIETY.

ANTIQUARY is also used by ancient writers for the keeper of the antiquarium or cabinet of antiquities. This officer is otherwise called *archæota*, or antiquary of a king, a prince, a state, or the like.

Henry VIII. gave John Leland the title of his *antiquary*; a title which, says the author of his life, no body ever enjoyed besides himself. But the restriction, we suppose, was only intended to be understood in respect of the kings of England. M. Schott, we find, had the title of *antiquary* to the king of Prussia; P. Pedruzzi, that of *antiquary* of the Duke of Parma; M. Galland resided some time in Turkey under the title of *antiquary* of the king of France.—The university of Oxford have still their antiquary under the denomination of *custos archivorum*.—The kings of Sweden have been at great expences in order to illustrate the antiquity of their country, having established an academy of antiquaries with this single view.—The office of the ancient Irish antiquaries was to preserve the genealogies of the kings of Ireland, to correct the regal tables of succession, and deliver down the pedigree of every collateral branch of the royal family.

ANTIQUATED, something obsolete, out of date, or out of use.

ANTIQUÉ, in a general sense, something that is ancient: but the term is chiefly used by sculptors, painters, and architects, to denote such pieces of their different arts as were made by the ancient Greeks and Romans. Thus we say, an antique bust, an antique statue, &c.

ANTIQUÉ is sometimes contradistinguished from *ancient*, which signifies a less degree of antiquity. Thus, antique architecture is frequently distinguished from ancient architecture.

ANTIQUITIES, a term implying all testimonies, or authentic accounts, that have come down to us of ancient nations. Bacon calls antiquities *the wrecks of history*, or such particulars as industrious and learned persons have collected from genealogies, inscriptions, monuments, coins, names, etymologies, archives, instruments, fragments of history, &c.

Antiquities form a very extensive science, including

“ an historical knowledge of the edifices, magistrates, ^{Antiquities} offices, habiliments, manners, customs, ceremonies, worship, and other objects worthy of curiosity, of all the principal ancient nations of the earth.”

This science is not a matter of mere curiosity, but is indispensable to the theologian; who ought to be thoroughly acquainted with the antiquities of the Jews, to enable him properly to explain numberless passages in the Old and New Testaments: to the lawyer; who, without the knowledge of the antiquities of Greece and Rome, can never well understand, and properly apply, the greatest part of the Roman laws: to the physician and the philosopher, that they may have a complete knowledge of the history and principles of the physic and philosophy of the ancients: to the critic, that he may be able to understand and interpret ancient authors: to the orator and poet; who will be thereby enabled to ornament their writings with numberless images, illusions, comparisons, &c.

Antiquities are divided into sacred and profane, into public and private, universal and particular, &c. It is true, that the antiquaries (especially such as are infected with a spirit of pendency, and the number of these is great) frequently carry their inquiries too far, and employ themselves in laborious researches after learned trifles; but the abuse of a science ought never to make us neglect the applying it to rational and useful purposes.

Many antiquaries also restrain their learned labours to the eclairsissement of the antiquities of Greece and Rome: but this field is far too confined, and by no means contains the whole of this science, seeing it properly includes the antiquities of the Jews, Egyptians, Persians, Phenicians, Carthaginians, Hetruscans, Germans, and, in general, all those principal nations mentioned in ancient history: so far as any accounts of them are come down to us.

If to the general subjects above mentioned we add the particular study of antiques, of the statues, bass-reliefs, and the precious relics of architecture, painting, cameiæus, medals, &c. it is easy to conceive that antiquities form a science very extensive and very complicated, and with which only a very small acquaintance could have been attainable by any one man, if our predecessors had not prepared the way for us: if they had not left us such inestimable works as those of Gronovius, Grævius, Montfaucon, Count Caylus, Winckelman, the Hebraic antiquities of D. Iken of Bremen, the Grecian antiquities of Brunings, the Roman antiquities of Nieupoort, and especially that work which is intitled *Bibliographia Antiquaria Joh. Alberti Fabricii*, professor at Hamburg; &c. &c. Nor must we here forget that very valuable work, with which our countryman Mr Robert Wood has lately enriched this science, and which is so well known, and so justly esteemed by all true connoisseurs, under the title of the *Ruins of Palmyra*, and those of *Balbeck*. It is by this work that we are fully convinced of the grandeur and magnificence, the taste and elegance, of the buildings of the ancients. We here see that the invention of these matters is not all owing to the Greeks, but that there were other nations who served them as models. For, tho' many of the edifices of Palmyra are to be attributed to the emperor Aurelian, and to Odenatus and his wife Zenobia, who reigned there about the year

Antiquities 264, yet there are found at the same place, ruins of buildings, that appear to be of far greater antiquity, and that are not less beautiful. The ancient Persepolis is sufficient to prove this assertion. When we duly reflect on all these matters, and especially if we attempt to acquire any knowledge of this science, we shall soon be convinced that it but ill becomes a petit-maitre to laugh at a learned antiquary.

The knowledge of those monuments of the ancients, the works of sculpture, statuary, graving, painting, &c. which they call *antiques*, requires a strict attention with regard to the matter itself on which the art has been exercised; as the wax, clay, wood, ivory, stones of every kind, marble, flint, bronze, and every sort of metal. We should begin by learning on what matter each ancient nation principally worked, and in which of the fine arts they excelled. For the matter itself, as the different sorts of marble, compositions of metals, and the species of precious stones, serve frequently to characterize the true antique, and to discover the counterfeit. The connoisseurs pretend also to know, by certain distinct characters in the design and execution of a work of art, the age and nation where it was made. They find, moreover, in the invention and execution, a degree of excellence, which modern artists are not able to imitate. Now, though we ought to allow, in general, the great merit of the ancients in the polite arts, we should not, however, suffer our admiration to lead us into a blind superstition. There are pieces of antiquity of every sort, which have come down to us; some that are perfectly excellent; and others so wretched, that the meanest among modern artists would not acknowledge them. The mixture of the good and bad has taken place in all subjects, at all times, and in all nations. The misfortune is, that most of our great antiquaries have been so little skilled in designing, as scarcely to know how to draw a circle with a pair of compasses. It is prejudice, therefore, which frequently directs them to give the palm to the ancients, rather than a judgment directed by a knowledge of the art. That character of expression, which they find so marvellous in the works of antiquity, is often nothing more than a mere chimera. They pretend that the artists of our days constantly exaggerate their expressions; that a modern Bacchus has the appearance of a man distracted with intoxication; that a Mercury seems to be animated with the spirit of a fury; and so of the rest. But let them not decide too hastily. Almost all the antique figures are totally void of all spirit of expression; we are forced to guess at their characters. Every artificial expression requires, moreover, to be somewhat exaggerated. A statue or portrait is an inanimate figure; and must therefore have a very different effect from one which, being endowed with life, has the muscles constantly in play, and where the continual change of the features, the motion of the eyes, and the looks, more or less lively, easily and clearly express the passions and sentiments. Whereas, in a figure that is the produce of art, the delicate touches, that should express the passions, are lost to the eyes of the spectators: they must therefore be struck by strong, bold characters, which can effect them at the first glance of the eye. A very moderate artist is sensible, at the

same time, that he is not to give his figures extravagant expressions, nor to place them in distorted attitudes.

ANTIQUITY signifies times or ages past long ago. Thus, we say, the heroes of antiquity, &c.

ANTIQUITY is also used to denote the works or monuments of antiquity. See **ANTIQUITIES**.

ANTIQUITY likewise expresses the great age of a thing; and in this sense we say the antiquity of a family, the antiquity of a kingdom.

ANTIRRHINUM, **SNAP-DRAGON**, or **CALVES-SNOUT**: A genus of the angiospermia order, belonging to the didynamia class of plants; and in the natural method ranking under the 40th order, *Personatæ*. The essential characters are these: The calyx consists of five leaves; the basis of the corolla is bent backwards, and furnished with pectoria; the capsule is bilocular. There are 14 species of the antirrhinum, 10 of which are natives of Britain, viz. the cymbalaria, or ivy-leaved toad-grass; the elatine, or sharp-pointed fluellin; the spurium, or round-leaved fluellin; the arvense, or corn blue toad-flax; the repens, or creeping toad-flax; the monospermum, or sweet-smelling toad-flax; the linaria, or common yellow toad-flax; the minus, or least toad-flax; the majus, or greater snap-dragon; and the orontium, or least snap-dragon. The linaria is said to be cathartic, and diuretic; but it is not used in the shops.

ANTIRRHIUM, (anc. geog.), a promontory at the mouth of the Corinthian bay, where it is scarce a mile broad, and where it separates the Ætolians from the Peloponnesus; so called from its opposite situation to Rhium in Peloponnesus, (Pliny): both are now called the *Dardanelles* of *Lepanto*.

ANTISABBATARIANS, a modern religious sect, who oppose the observance of the Christian sabbath. The great principle of the Antisabbatarians is, that the Jewish sabbath was only of ceremonial, not moral obligation; and consequently is abolished by the coming of Christ.

ANTISAGOGE, in rhetoric, a figure differing little from that called *concession*. The following passage from Cicero is an instance of it: *Difficilis ratio belli gerendi; at plena fidei, plena pietatis: et si dicas, magnus labor, multa pericula proponuntur; at gloria ex his immortalis est consecutura*. See **CONCESSION**.

ANTISCII, in geography, people who live on different sides of the equator, whose shadows at noon are projected opposite ways. Thus the people of the north are Antiscii to those of the south; the one projecting their shadows at noon toward the north pole, and the other toward the south pole.

ANTISCORBUTICS, medicines good in scorbutic cases.

ANTISEPTICS, (from *anti* and *σπυρος* *putrid*, of *σπυρα* to putrify), an appellation given to such substances as resist putrefaction.

We have some curious experiments in relation to antiseptic substances by Dr Pringle, who has ascertained their several virtues. Thus in order to settle the antiseptic virtue of salts, he compared it with that of common sea-salt; which being one of the weakest, he supp. equal to unity, and expresses the proportional strength of the rest by higher numbers, as in the following table.

Salts,

Antispasmodics.

Salts, their antiseptic virtue.

Sea-salt	-	-	1	Saline mixture	-	3
<i>Sal gemma</i>	-	-	1 +	Nitre	-	4 +
Tartar vitriolated	-	-	2	Salt of hartshorn	-	4 +
<i>Spiritus Mindereri</i>	-	-	2	Salt of wormwood	-	4 +
<i>Tartaris solubilis</i>	-	-	2	<i>Borax</i>	-	12 +
<i>Sal diureticus</i>	-	-	2 +	Salt of amber	-	20 +
Crude <i>sal ammoniac</i>	-	-	3	Alum	-	30 +

In this table the proportions are marked in integral numbers: only to some there is added the sign +, to show, that those salts are possessed of a stronger antiseptic virtue than the number in the table expresses, by some fractions; unless in the three last, where the same sign imports, that the salt may be stronger by some units.

Some resinous and other substances even exceed the antiseptic virtues of the neutral salts; thus myrrh, *alafatida*, terra japonica, and aloes, are at least twelve times more antiseptic than sea-salt. Two grains of camphor is equivalent to sixty grains of that salt. An infusion of a few grains of Virginian snake-root, in powder, exceeds twelve times its weight of sea-salt. Camomile flowers have nearly the same extraordinary quality. The Jesuits bark has it also. Besides these, pepper, ginger, saffron, contrayerva-root, are twelve times more antiseptic than sea-salt. Dried sage, rhubarb, the root of the wild valerian, mint, angelica, ground ivy, fenna, green tea, red roses, wormwood, mustard, and horse-radish, were likewise found more antiseptic than the standard.

To the class of antiseptic medicines may likewise be added fermented liquors, acids, spirits, and even those plants called *anti-acids*, and erroneously supposed hasteners of putrefaction, particularly horse-radish. Now vegetables, possessing this virtue, are the more valuable, in that being usually free of acrimony, they may be taken in much greater quantities than either spirits, acids, resins, or even the neutral salts.

Antiseptics are prescribed in all putrid, malignant, and pestilential cases. It is to be remarked, however, that different kinds of them are to be given in different diseases, and even in different stages of the same disease. Thus, the bark is a specific in a gangrene, when the vessels are relaxed, and the blood resolved or disposed to putrefaction; but will fail, if the vessels are too full, or the blood be too thick. With the same caution is the bark to be used in wounds, viz. chiefly in cases of absorbed matter, when it infects the humours, and brings on a hectic fever.

By the great antiseptic virtue of alum, the bark, and other astringents, it should seem, that astringent had no small share in the cure of putrid disorders; and, indeed, the very nature of putrefaction consists in a separation or disunion of the parts. But as astringents are improper to be administered in many cases, contrayerva-root, snake-root, camphor, &c. may supply their place; which, though highly antiseptic, have very little, or any, of an astringent quality.

ANTISPASMODICS, are medicines proper for the cure of spasms and convulsions. Opium, balsam of Peru, and the essential oils of many vegetables, are the principal in this class of medicines. Opium excels, for its immediate effects. Peruvian balsam, in many instances, produces more lasting benefit than opi-

um, and sometimes succeeds where opium fails. As Antispasmodics, the essential oils differ in this from opium, that they act more on a particular part than on the system in general, and have no soporific effect. Some medicines remove spasms by immediate contact, as asses milk, cream, oil of almonds; others by repelling heat, as gas, sulphur, nitre, sal ammoniac, &c. And where the strictures are produced by inanition and a defect of vital heat, spasms are removed by those medicines that restore the *vis vita*, such as valerian, castor, mullk, &c.

ANTISTASIS, in oratory, a defence of an action from the consideration that had it been omitted worse would have ensued. This is called by Latin writers *comparativum argumentum*; such, e. gr. would be the general's defence who had made an inglorious capitulation. That, without it, the whole army must have perished.

ANTISTHENES, a Greek philosopher, and founder of the Cynics. He was born at Athens, and passed the former part of his life as a soldier. Having afterwards been an attendant at the lectures of Socrates, he was principally charmed with those exhortations of that great philosopher, which persuaded to frugality, to temperance, and to moderation: these Antisthenes was resolved to practise by carrying every precept to its utmost extent. Permitting therefore his beard to grow, he went about the streets in a thread-bare coat, scarcely to be distinguished from a common beggar. He prided himself upon the most rigid virtue, and thought himself obliged to attack the vicious wherever he found them. This gave him some reputation in the city; but it may be supposed, that, in a place so very luxurious as Athens, he had more enemies than disciples. His philosophy consisted rather in action than speculation: it was therefore his constant maxim, That to be virtuous was to be happy, and that all virtue consisted in action; that the wise man should live for himself, contented in all situations, and happy alone in the consciousness of his own virtue. He acknowledged nothing to be good but what was honourable; and asserted, that virtue might be acquired by practice. Laertius tells us there were 10 tomes of his works; and he has given us many of his apophthegms.

ANTISTOECHON, in grammar, the using one letter instead of another; as *illi* for *illi*.

ANTISTROPHE, in grammar, a figure by which two things mutually depending on one another, are reciprocally converted; as, *the servant of the master, the master of the servant*.

ANTISTROPHE, among lyric poets, that part of a song and dance in use among the ancients, which was performed before the altar, in returning from west to east; in opposition to strophe. See STROPHE and ODE.

ANTITACTÆ, in church history, a branch of Gnostics, who held, that God was good and just, but that a creature had created evil; and consequently that it is our duty to oppose this author of evil, in order to avenge God of his adversary.

ANTITHENAR, in anatomy, a name given to the adductor incisis. See ANATOMY, *Table of the Muscles*.

ANTITHESIS, in rhetoric, a contrast or opposition of words or sentiments. Such is that of Cicero, in the second Catilinarian: "On one side stands mo-

Antithesis
|
Antitype.

deity, on the other impudence; on one fidelity, on the other deceit; here piety, there sacrilege; here continency, there lust, &c." Such also is that of Augustus to some seditious young men: *Audite, juvenes, senem, quem juvenem senes audire.* Such again is that of Seneca: *Curæ læves loquuntur, ingentes stupent.* And that of Virgil:

Flectere si nequeo superos, Acheronta movebo.

St Augustine, Seneca, Salvian, and many other ancient writers, seem greatly to effect antithesis; but among the moderns they are generally decried. Desmaretz represents them as the favourites of young writers. The following is an example of modern antithesis:

———*Though gentle, yet not dull;
Strong, without rage; without overflowing, full.*

ANTITHESIS is sometimes used for controversy. In this sense, we meet with *antithetic* method, *antithetic* discourses, &c. Marcion composed a volume of Antitheses, or contrarieties and oppositions between the law and the gospel.

ANTITRAGUS MUSCULUS, in anatomy, a muscle of the ear. See ANATOMY, *Table of the Muscles.*

ANTITRINITARIANS, those who deny the Trinity, and teach that there are not three persons in the Godhead. Thus the Samosatensians, who do not believe the distinction of persons in God; the Arians, who deny the divinity of the Word; and the Macedonians, who deny that of the Holy Spirit, are all properly Antitrinitarians. Among the moderns, Antitrinitarians are particularly understood of Socinians, called also Unitarians.

The *Bibliotheca Antitrinitariorum*, or *Antitrinitarian Library*, is a posthumous work of Christopher Sandius, an eminent Antitrinitarian; wherein he gives a list, digested in order of time of all the Socinian or modern Antitrinitarian authors, with a brief account of their lives, and a catalogue of their works. See UNITARIAN.

ANTITYPE, a Greek word, properly signifying a type or figure corresponding to some other type.

The word antitype occurs twice in the New Testament; viz. in the epistle to the Hebrews, ix. 24. and in St Peter, 1 Ep. iii. 21. where its genuine import has been much controverted. The former says, that "Christ is not entered into the holy places made with hands, which are *αντιτυπα*, the figures or antitypes of the true—now to appear in the presence of God for us." Now *τυπη*, signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern showed him in the mount; the tabernacle so formed was the antitype of what was shown to Moses: any thing, therefore, formed according to a model or pattern, is an antitype. In the latter passage, the Apostle, speaking of Noah's flood, and the deliverance only of eight persons in the ark from it, says, *Ω και ημας αντιτυπον νυν σωζει βαπτισμα*, *Baptism, being an antitype to that, now saves us; not putting away the filth of the flesh, but the answer of a good conscience towards God, &c.* The meaning is, that righteousness, or the answer of a good conscience towards God, now saves us by means of the resurrec-

tion of Christ, as formerly righteousness saved those eight persons by means of the ark, during the flood. The word antitype, therefore, here signifies a general similitude of circumstances; and the particle *ω*, *wherunto*, refers, not to the immediate antecedent, *υδατι*, *water*, but to all that precedes.

ANTITYPE, among the ancient Greek fathers, and in the Greek liturgy, is also applied to the symbols of bread and wine in the sacrament. Hence it hath been argued, by many Protestants, that the Greeks do not really believe the doctrine of transubstantiation; because they call the bread and wine *αντιτυπα*, *αντιτυπα*, q. d. figures, similitudes; and this even after the consecration.

ANTIUM, (anc. geog.) a city of the Volsci, (Livy); situated on the Tuscan sea, yet without a harbour, because they had a neighbouring hamlet, called *Ceno*, with a harbour, (Strabo). The Romans gained their first reputation in naval affairs against the Antiates; part of whose ships they conveyed into the arsenal of Rome and part they burnt; and with their beaks or rostra adorned the pulpit erected in the Forum, thence called *Rostræ*, (Livy, Florus). Here stood a famous temple of Fortune, (Horace). Addison says, there were two Fortunæ worshipped at Antium.—It is now extinct, but the name still remains in the *Cape d'Anzo*.

ANTIVARI, a strong town of Turkey, in Europe, in Dalmatia, a Greek archbishop's see, and subject to the Turks. E. Lon. 29. 15. N. Lat. 43. 0.

ANTLER, among sportsmen, a start or branch of a deer's attire.

Brow-ANTLER, denotes the branch next the head; and,

Bes-ANTLER, the branch next above the brow-antler.

ANTLIA, an ancient machine, supposed to be the same with our pump. Hence the phrase *in antliam condemnari*, according to the critics, denotes a kind of punishment, whereby criminals were condemned to drain ponds, ditches, or the like.

ANTOEICI, in geography, those inhabitants of the earth who live under the same meridian, and at the same distance from the equator; the one toward the north, and the other toward the south. Hence they have the same longitude; and their latitude is also the same, but of a different denomination. They are in the same semicircle of the meridian, but opposite in parallels. They have precisely the same hours of the day and night, but opposite seasons; and the night of the one is always equal to the day of the other.

ANTOINE, a town of France, in Dauphiny, in the diocese of Vienne, with a celebrated abbey. It is seated among the mountains 13 miles east of Lyons. E. Lon. 5. 20. N. Lat. 45. 43.

ANTONA, (Tacitus); a river of Britain, which Camden supposes to be a faulty reading for Avuona or Aufona, (the Avon).

ANTONACUM, ANTONNACUM, or ANTUNNACUM, a town of the Treveri; now *Andernach* below Coblenz. E. Lon. 7° 5'. Lat. 50° 25'.

ANTONIA, a citadel of Jerusalem, the origin of which we have in Josephus; who says, that Hyrcanus, the first high-priest of that name, built Baris near the temple, a house with turrets, where he generally resided.

Antitype.
|
Antonie.

Antonia. sided. Herod afterwards made it stronger, for the security and defence of the temple; and in honour of Marc Antony, who then commanded in the east, called it *Antonia*. It was very extensive, and could accommodate a Roman legion: from it there was a full view of the temple.

ANTONIA (St), a town of France, in Rouergue, in the diocese of Rhodéz, whose fortifications are demolished. It is seated on the river Aveirou. E. Lon. O. 55. N. Lat. 44. 10.

ANTONIAN WATERS, medicinal waters of Germany, very pleasant to the taste, and esteemed good in many chronic and hypochondriac cases. See TONS-TEIN.

ANTONIANO (Silvio), a man of great learning, who raised himself from a low condition by his merit, was born at Rome in the year 1540. When he was but ten years old, he could make verses upon any subject proposed to him; and these so excellent, though pronounced extempore, that even a man of genius could not compose the like without a good deal of time and pains. The Duke de Ferrara coming to Rome, to congratulate Marcellus II. upon his being raised to the pontificate, was so charmed with the genius of Antoniano, that he carried him to Ferrara, where he provided able masters to instruct him in all the sciences. From thence he was sent for by Pius IV. who made him professor of the belles lettres in the college at Rome. Antoniano filled this place with so much reputation, that, on the day when he began to explain the oration *pro Marco Marcello*, he had a vast crowd of auditors, and among these no less than 25 cardinals. He was afterwards chosen rector of the college; and after the death of Pius IV. being seized with a spirit of devotion, he joined himself to Philip Neri, and accepted the office of secretary to the sacred college, offered him by Pius V. which he executed for 25 years with the reputation of an honest and able man. He refused a bishopric which Gregory XIV. would have given him; but he accepted the office of secretary to the briefs, offered him by Clement VIII. who made him his chamberlain, and afterwards a cardinal. Antoniano killed himself by too great fatigue: for he spent whole nights in writing letters; which brought on a sickness, whereof he died, in the 63d year of his age. He wrote with such ease and fluency, that he never almost made any blot or rasure; and it is said of him, that he preserved the flower of his virginity during his whole life.

ANTONIDES VANDER GOES (John), an eminent Dutch poet, born at Goes in Zealand, the 3d of April 1647. His parents were Anabaptists, people of good character, but of low circumstances. They went to live at Amsterdam when Antonides was about four years old; and, in the ninth year of his age, he began his studies, under the direction of Hadrian Junius and James Coccius. Antonides took great pleasure in reading the Latin poets, and carefully compared them with Grotius, Heinsius, &c. By this means he acquired a taste for poetry, and enriched his mind with noble ideas. He first attempted to translate some pieces of Ovid, Horace, and other ancients; and, having formed his taste on these excellent models, he at length undertook one of the most difficult tasks in poetry, to write a tragedy: this was intitled *Trazil*, or *The Invasion of China*. Antonides, however, was so modest, as not to permit it to

be published. Vondel, who was then engaged in a dramatic piece, which was taken also from some event that happened in China, read Antonides's tragedy; and was so well pleased with it, that he declared, if the author would not print it, he would take some passages out of it, and make use of them in his own tragedy. He accordingly did so; and it was reckoned much to the honour of Antonides, to have written what might be adopted by so great a poet as Vondel was acknowledged to be by all good judges. Upon the conclusion of the peace between Great Britain and Holland, in the year 1697, Antonides wrote a piece, intitled *Bellona aan band*, i. e. "Bellona chained;" a very elegant poem, consisting of several hundred verses. He next wrote an ingenious heroic poem, which he intitled *The River Y* (the river on which Amsterdam is built).

Antonides's parents had bred him up an apothecary: but his remarkable genius for poetry soon gained him the esteem and friendship of several persons of distinction; and particularly of Mr Buifero, one of the lords of the admiralty at Amsterdam, and a great lover of poetry, who sent him at his expence to pursue his studies at Leyden, where he remained till he took his degree of doctor of physic, and then his patron gave him a place in the admiralty. In 1678, Antonides married Susanna Bermans, a minister's daughter, who had also a talent for poetry. His marriage was celebrated by several eminent poets, particularly by the famous Peter Francius, professor of eloquence, who composed some Latin verses on the occasion. After marriage, he did not much indulge his poetic genius; and within a few years he fell into a consumption, of which he died on the 18th September 1684, being then but thirty-seven years and a few months old. He is esteemed the most eminent Dutch poet after Vondel. His works have been printed several times, having been collected by father Anthony Tanfz. The last edition was printed by Nicholas Ten Hoom, at Amsterdam, in the year 1714, in 4to, under the direction of David Van Hoogstraaten, one of the masters of the Latin school of that city, who added to it also the life of the poet.

ANTONINUS PRUS, the Roman emperor, was born at Lanuvium in Italy, A. C. 86, of a family originally from Nismes in Languedoc. His character was in all respects one of the noblest that can be imagined; and he had the title of *Pius* given him by the senate. We have no regular account of the transactions of his reign, since Capitolinus has written in a very confused manner; and we have only an abridgment of Dion Cassius's history by Xiplulin now remaining. He managed the public revenues with great frugality, yet was extremely generous; was fond of peace, and in war preferred the reputation of justice to all the advantages which might be gained by victory. He was more intent upon preserving the bounds of his empire than extending them; and he often made use of Scipio's expression, That he chose rather to save one citizen than kill a thousand enemies. By this conduct he made himself universally esteemed and revered in that age, and admired by posterity. This great and good emperor died in 161, aged 75 years, have reigned 23.

ANTONINUS PHILOSOPHUS (Marcus Aurelius), the Roman emperor, born at Rome, the 26th of April, in the 121st year of the Christian era. He was called by several names till he was admitted into the Aurelian



Antoninus. ^{Antoninus}lian family, when he took that of Marcus Aurelius Commodus, turned his eyes upon Marcus Aurelius; but, as he was not then 18 years of age, and consequently too young for so important a station, he fixed upon Antoninus Pius, whom he adopted, upon condition that he should likewise adopt Marcus Aurelius. The year after this adoption, Hadrian appointed him quæstor, though he had not yet attained the age prescribed by the laws. After the death of Hadrian, Aurelius married Faustina, the daughter of Antoninus Pius, by whom he had several children. In the year 139, he was invested with new honours by the emperor Pius, in which he behaved in such a manner as endeared him to that prince and the whole people.

Upon the death of Pius, which happened in the year 161, he was obliged by the senate to take upon him the government; in the management of which he took Lucius Verus as his colleague. Dion Cassius says, that the reason of doing this was, that he might have leisure to pursue his studies, and on account of his ill state of health; Lucius being of a strong vigorous constitution, and consequently more fit for the fatigues of war. The same day he took upon him the name of Antoninus, which he gave likewise to Verus his colleague, and betrothed his daughter Lucilla to him. The two emperors went afterwards to the camp; where, after having performed the funeral rites of Pius, they pronounced each of them a panegyric to his memory. They discharged the government in a very amicable manner. It is said that, soon after Antoninus had performed the apotheosis of Pius, petitions were presented to him by the Pagan priests, philosophers, and governors of provinces, in order to excite him to persecute the Christians; which he rejected with indignation, and interposed his authority for their protection, by writing a letter to the common assembly of Asia, then held at Ephesus (A). The happiness which the empire began to enjoy under these two emperors was interrupted, in the year 162, by a dreadful inundation of the Tiber, which destroyed a vast number of cattle, and occasioned a famine at Rome. This calamity was followed by the Parthian war; and at the same time the Catti ravaged Germany and Rhætia. Lucius Verus went in person to oppose the Parthians; and Antoninus continued at Rome, where his preference was necessary.

During this war with the Parthians, about the year 163 or 164, Antoninus sent his daughter Lucilla to Verus, she having been betrothed to him in marriage, and attended her as far as Brundisium: he intended to

have conducted her to Syria; but it having been insinuated by some persons, that his design of going into the east was to claim the honour of having finished the Parthian war, he returned to Rome. The Romans having gained a victory over the Parthians, who were obliged to abandon Mesopotamia, the two emperors triumphed over them at Rome in the year 166; and were honoured with the title of *Fathers of their country*. This year was fatal, on account of a terrible pestilence which spread itself over the whole world, and a famine under which Rome laboured: it was likewise in this year that the Marcomanni, and many other people of Germany, took up arms against the Romans; but the two emperors having marched in person against them, obliged the Germans to sue for peace. The war, however, was renewed the year following, and the two emperors marched again in person; but Lucius Verus was seized with an apoplectic fit, and died at Altinum. The Romans were now defeated with great slaughter; and the emperor, not choosing to burden his subjects with new taxes, exposed to public sale the furniture of the palace, the gold and silver plate belonging to the crown, and his wife's rich garments embroidered with gold, and a curious collection of pearls, which Adrian had purchased during his long progress thro' the provinces of the empire, and was called *Adrian's cabinet*.

In the year 170, Antoninus made vast preparations against the Germans, and carried on the war with great vigour. During this war, in 174, a very extraordinary event is said to have happened, which, according to Dion Cassius, was as follows: Antoninus's army being blocked up by the Quadi, in a very disadvantageous place, where there was no possibility of procuring water; in this situation, being worn out with fatigue and wounds, oppressed with heat and thirst, and incapable of retiring or engaging the enemy, in an instant the sky was covered with clouds, and there fell a vast quantity of rain: the Roman army were about to quench their thirst, when the enemy came upon them with such fury, that they must certainly have been defeated, had it not been for a shower of hail, accompanied with a storm of thunder and lightning, which fell upon the enemy, without the least annoyance to the Romans, who by this means gained the victory (B). In 175, Antoninus made a treaty with several nations of Germany. Soon after, Avidius Cassius, governor of Syria, revolted from the emperor: this insurrection, however, was put an end to by the death of Cassius, who was killed by a centurion named *Anthony*. Antoninus behaved with great lenity towards those who had been engaged in Cassius's party:

(A) Eusebius has preserved this letter, *Hist. Eccles. lib. iv. cap. 13.* but he falsely ascribes it to Antoninus Pius, whereas it was wrote by Marcus Antoninus, as Valerius makes it appear in his annotations on Eusebius.

(B) The Pagans as well as Christians, according to Mr Tillemont (p. 621. art. xvi.), have acknowledged the truth of this prodigy, but have greatly differed as to the cause of such a miraculous event; the former ascribing it, some to one magician and some to another: In Antoninus's Pillar, the glory is ascribed to Jupiter the god of rain and thunder. But the Christians affirmed, that God granted this favour at the prayer of the Christian soldiers in the Roman army, who are said to have composed the twelfth or Melitene legion; and, as a mark of distinction, we are told that they received the title of the *Thundering Legion*, from Antoninus (Euseb. *Eccles. Hist. lib. v. cap. 5.*) Mr Moyle, in the letters published in the second volume of his works, has endeavoured to explode this story of the Thundering Legion; which occasioned Mr Whiston to publish an answer, in 1726, intitled, *Of the Thundering Legion, or, Of the miraculous deliverance of Marcus Antoninus and his army, upon the prayers of the Christians.*

ty : he would not put to death, nor imprison, nor even sit in judgment himself upon any of the senators engaged in this revolt; but he referred them to the senate, fixing a day for their appearance, as if it had been only a civil affair. He wrote also to the senate, desiring them to act with indulgence rather than severity; not to shed the blood of any senator or person of quality, or of any other person whatsoever, but to allow this honour to his reign, that, even under the misfortune of a rebellion, none had lost their lives, except in the first heat of the tumult. In 176, Antoninus visited Syria and Egypt: the kings of those countries, and ambassadors also from Parthia, came to visit him. He staid several days at Smyrna; and, after he had settled the affairs of the east, went to Athens, on which city he conferred several honours, and appointed public professors there. From thence he returned to Rome with his son Commodus, whom he chose consul for the year following, though he was then but 16 years of age, having obtained a dispensation for that purpose. On the 27th of September, the same year, he gave him the title of *Imperator*; and on the 23d of December, he entered Rome in triumph, with Commodus, on account of the victories gained over the Germans. Dion Cassius tells us, that he remitted all the debts which were due to himself and the public treasury during 46 years, from the time that Hadrian had granted the same favour, and burnt all the writings relating to those debts. He applied himself likewise to correct many enormities, and introduced several excellent regulations. In the year 179, he left Rome with his son Commodus, in order to go against the Marcomanni, and other barbarous nations; and the year following gained a considerable victory over them, and would, in all probability, have entirely subdued them in a very short time, had he not been taken with an illness, which carried him off on the 17th of March 180, in the 59th year of his age, and 19th of his reign. The whole empire regretted the loss of so valuable a prince, and paid the greatest regard to his memory: he was ranked amongst the gods, and almost every person had a statue of him in their houses. His book of meditations has been much admired by the best judges.

ANTONINE'S COLUMN. See COLUMN.

ANTONINUS'S WALL, the name of the third rampart or defence that had been built or repaired by the Romans against the incursions of the North Britons. It is called by the people in the neighbourhood, *Graham's Dyke*; from the notion that one Graham, or Grimus, first made a breach in it after the retreat of the Romans out of Britain. The first barrier erected by the Romans was the chain of forts made by Agricola* from the frith of Forth to that of Clyde, in the year 81, to protect his conquests from the inroads of the Caledonians. The second was the vallum, or dyke, flung up by Adrian † in the year 121. It terminated on the western side of the kingdom at *Axelodunum*, or *Brugh*, on the Solway sands, and was supposed to have reached no further than *Fons Ælii*, or *Newcastle*, on the eastern. But from an inscription lately discovered, it appears to have extended as far as the wall of Severus ‡. This rampart of Adrian's was situated much farther south than Agricola's chain; the country to the north having been either, according to some authors, recovered by the native Britons after the departure of Agricola; or, ac-

ording to others, voluntarily slighted by Adrian. How-
 ever, this work of Adrian's did not long continue to be the extreme boundary of the Roman territories to the north in Britain. For Antoninus Pius, the adopted son and immediate successor of Adrian, having, by his lieutenant Lollius Urbicus, recovered the country once conquered by Agricola, commanded another rampart to be erected between the friths of Forth and Clyde, in the tract where Agricola had formerly built his chain of forts. The great number of inscriptions which have been found in or near the ruins of this wall, or rampart, to the honour of Antoninus Pius, leave us no room to doubt its having been built by his direction and command. If the fragment of a Roman pillar with an inscription, now in the college library of Edinburgh, belonged to this work, as it is generally supposed to have done, it fixes the date of its execution to the third consulship of Antoninus, which was A. D. 140, only 20 years after that of Adrian, of which this seems to have been an imitation. This wall or rampart, as some imagine, reached from Caer-riden on the frith of Forth to Old Kirkpatrick on the Clyde; or, as others think, from Kinniel on the east to Dinglask on the west. These different suppositions hardly make a mile of difference in the length of this work, which, from several actual mensurations, appears to have been 37 English or 40 Roman miles. Capitolinus, in his life of Antoninus Pius, directly affirms, that the wall which that emperor built in Britain was of turf. This in the main is unquestionably true; though it is evident (from the vestiges of it still remaining, which not very many years ago were dug up and examined for near a mile together) that the foundation was of stone. Mr Camden also tells us, from the papers of one Mr Anthony Pont, that the principal rampart was faced with square stone, to prevent the earth from falling into the ditch. The chief parts of this work were as follows: 1. A broad and deep ditch, whose dimensions cannot now be discovered with certainty and exactness, tho' Mr Pont says it was 12 feet wide. 2. The principal wall or rampart was about 12 feet thick at the foundation, but its original height cannot now be determined. This wall was situated on the south brink of the ditch. 3. A military way on the south side of the principal wall, well paved, and raised a little above the level of the ground. This work, as well as that of Adrian, was defended by garrisons placed in forts and stations along the line of it. The number of these forts or stations, whose vestiges were visible in Mr Pont's time, were 18, situated at about the distance of two miles from each other. In the intervals between the forts, there were turrets or watch-towers. But the number of these, and their distance from each other, cannot now be discovered.

It is not a little surprising, that though it is now more than 1600 years since this work was finished, and more than 1300 since it was slighted, we can yet discover, from authentic monuments, which are still remaining, by what particular bodies of Roman troops almost every part of it was executed. This discovery is made from inscriptions upon stones, which were originally built into the face of the wall, and have been found in or near its ruins, and are carefully preserved. The number of stones with inscriptions of this kind now extant, is 11: of which six may be seen at one view
 in

Antoninus, in the college of Glasgow, one in the college of Aberdeen, one in the college of Edinburgh, one in the collection of Baron Clerk, one at Cochnoch-house, and one at Calder-house. From these inscriptions it appears in general, that this great work was executed by the second legion, the vexillations of the sixth legion and of the twentieth legion, and one cohort of auxiliaries. If these corps were all complete, they would make in all a body of 7800 men. Some of these inscriptions have suffered greatly by the injuries of time and other accidents; so that we cannot discover from them with absolute certainty, how many paces of this work were executed by each of these bodies of troops. The sum of the certain and probable information contained in these inscriptions, as it is collected by the learned and illustrious Mr Horsley, stands thus:

	Paces.
The second legion built	11,603
The vexillation of the sixth legion	7,411
The vexillation of the twentieth legion	7,801
<hr/>	
All certain	26,815
The vexillation of the twentieth legion, the monument certain, and the number probable	3,411
<hr/>	
The same vexillation, on a plain monument, no number visible, supposed	3,500
The sixth legion, a monument, but no number, supposed	3,000
Cohors prima Cugernorum	3,000
<hr/>	
Total	39,726

or 39 miles 726 paces, nearly the whole length of the wall. It would have been both useful and agreeable to have known how long time these troops were employed in the execution of this great work. But of this we have no information. Neither do we know what particular bodies of troops were in garrison in the several forts and stations along the line of this wall, because these garrisons were withdrawn before the *Notitia Imperii* was written.

Though we cannot discover exactly how many years this wall of the emperor Antoninus continued to be the boundary of the Roman territories in Britain, yet we know with certainty that it was not very long. For we are told by an author of undoubted credit, that, in the reign of Commodus, A. D. 180, "he had wars with several foreign nations, but none so dangerous as that of Britain. For the people of the island, having passed the wall which divided them from the Romans, attacked them, and cut them in pieces."

ANTONIO (Nicholas), knight of the order of St James and canon of Seville, did great honour to the Spanish nation by his *Bibliotheca* of their writers. He was born at Seville in 1617, being the son of a gentleman whom king Philip IV. made president of the admiralty established in that city in 1626. After having gone through a course of philosophy and divinity in his own country, he went to study law at Salamanca; where he closely attended the lectures of Francisco Ramos del Manzano, afterwards counsellor to the king and preceptor to Charles II. Upon his return to Seville, after he had finished his law studies at Salamanca, he shut himself up in the royal monastery of Benedictines, where he employed himself several years in writing his *Bibliotheca Hispanica*, having the use of the books of

Bennet de la Sana abbot of that monastery and dean of the faculty of divinity at Salamanca. In the year 1659, he was sent to Rome by king Philip IV. in the character of agent-general from this prince: he had also particular commissions from the inquisition of Spain, the viceroys of Naples and Sicily, and the governor of Milan, to negotiate their affairs at Rome. The cardinal of Arragon procured him, from Pope Alexander VII. a canonry in the church of Seville, the income whereof he employed in charity and purchasing of books: he had above 30,000 volumes in his library. By this help, joined to continual labour, and indefatigable application, he was at last enabled to finish his *Bibliotheca Hispanica*, in four volumes in folio, two of which he published at Rome in the year 1672. The work consists of two parts; the one containing the Spanish writers who flourished before the 15th century, and the other those since the end of that century. After the publication of these two volumes, he was recalled to Madrid by king Charles II. to take upon him the office of counsellor to the crusade; which he discharged with great integrity till his death, which happened in 1684. He left nothing at his death but his vast library, which he had brought from Rome to Madrid; and his two brothers and nephews being unable to publish the remaining volumes of his *Bibliotheca*, sent them to Cardinal d'Aguiñe, who paid the charge of the impression, and committed the care thereof to Monsieur Marti, his librarian, who added notes to them in the name of the Cardinal.

ANTONIO (St), one of the Cape de Verd islands, lying in E. Long. 0. 26 N. Lat. 18. 10. It is separated from St Vincent's by a clear navigable channel two leagues in breadth. On the north side, it has a good road for shipping, with a collection of fresh water rising from springs, which, however, scarcely merits the name of a pond. The island stretches from north-east to south-west, and is filled with mountains; one of which is of so extraordinary a height, as to be compared with the Peak of Teneriffe: Its top is constantly covered with snow, and, notwithstanding the clearness of the sky, is generally hid in clouds. Here are produced a variety of fruits; oranges, lemons, palms, melons, &c. and some sugar-canes. The potatoes and melons are particularly excellent, and are much sought after by mariners. But, notwithstanding all this plenty, the inhabitants live in the most wretched poverty. They are in number about 500, chiefly negroes, under the protection of the Portuguese, whose language they speak, and imitate their manners. To the north-west stands a village, containing about 20 huts, and at least 50 families, under the direction of a governor, or, as they call him, a *captain*, a priest, and a schoolmaster.

ANTONIO (St), a Dutch fort in Axim, on the gold coast of Africa. It stands on a high rock, which projects into the sea in form of a peninsula; and is so environed by rocks and dangerous shoals, as to be inaccessible to an enemy but by land, where it is fortified by a parapet, draw-bridge, and two batteries of heavy cannon. Besides this it has a battery towards the sea. The three batteries consist of 24 cannon. Its form is triangular; the building is neat, strong, and commodious for the extent, that being but small, on account of the narrowness of the rock on which it is built. The garrison is usually composed of 25 white men, and an equal number of negroes, under the command of a sergeant.

nius. jeant. It is maintained at the expence of the West-India Company; and, when well stored with provisions, is capable of making a long defence against any number of negroes. It is, however, as well as all other forts on this coast, liable to inconveniencies from the heavy and continual rains, which damage the walls, and render frequent reparations necessary. This obliges the Dutch always to keep ready a quantity of lime or cement made of calcined oyster-shells, of which the coast produces great numbers. — This settlement was first founded by the Portuguese during the reign of Emanuel. They fixed at first upon a small point; where, finding themselves insecure, they built the fort where it now stands. They were driven out by the Dutch in 1642; and, upon the conclusion of a peace with the States-general, the fort remained by treaty in the hands of the Dutch West-India Company, who have kept possession of it ever since.

ANTONIUS (Marcus), a famous Roman orator. While he filled the office of prætor, Sicily fell to his lot, and he cleared the seas of the pirates which infested that coast. He was made consul with A. Posthumius Albinus, in the year of Rome 653; when he opposed the turbulent designs of Sextus Titus, tribune of the people, with great resolution and success. Some time after, he was made governor of Cilicia, in quality of prætor; where he performed so many great exploits, that he obtained the honour of a triumph. We cannot omit observing, that, in order to improve his great talent for eloquence, he became a scholar of the greatest men at Rhodes and Athens, in his way to Cilicia, and when on his return to Rome. Soon after he was appointed censor; which office he discharged with great reputation, having carried his cause before the people, against Marcus Duronius, who had preferred an accusation of bribery against him, in revenge for Antonius's having erased his name out of the list of senators, which this wise censor had done, because Duronius, when tribune of the people, had abrogated a law which restrained immoderate expence in feasts. He was one of the greatest orators ever known at Rome; and it was owing to him, according to the testimony of Cicero, that Rome might boast herself a rival even to Greece itself in the art of eloquence. He defended, amongst many others, Marcus Aquilius; and moved the judges in so sensible a manner, by the tears he shed, and the scars he showed upon the breast of his client, that he carried his cause. He never would publish any of his pleadings, that he might not, as he said, be proved to say in one cause, what might be contrary to what he should advance in another. He affected to be a man of no learning. His modesty, and many other qualifications, rendered him no less dear to many persons of distinction, than his eloquence made him universally admired. He was unfortunately killed during those bloody confusions raised at Rome by Marius and Cinna. He was discovered in the place where he hid himself, and soldiers were sent to dispatch him; but his manner of addressing them had such an effect, that none but he who commanded them, and had not heard his discourse, had the cruelty to kill him. His head was exposed before the rostra, a place which he had adorned with his triumphal spoils. This happened 90 years before the Christian æra.

ANTONIUS (Marcus) the triumvir, grandson to
VOL. II. Part. I.

the former, was very handsome in his youth; for which reason he was greatly beloved by Curio, a senator, who, by carrying him about in all his debaucheries, made him contract such heavy debts, that his own father forbade him his house. Curio, however, was so generous as to bail him for 250 talents. When the civil war broke out, Curio took Cæsar's party, and prevailed with Antonius to do the same; for which he was made a tribune of the people, and in that office did Cæsar great service. Cæsar, having made himself master of Rome, gave Antonius the government of Italy: At the battle of Pharsalia, Cæsar confided so much in him, that he gave him the command of the left wing of his army, whilst he himself led the right. After Cæsar was made dictator, he made Antonius general of the horse, though he had never been prætor; in which command he exerted his power with the utmost violence. He was made consul, when Cæsar enjoyed that honour for the fifth time, the last year of that usurper's life. On Cæsar's death, he harangued the populace with great art, and raised their fury against his murderers; flattering himself that he should easily get into the place which Cæsar had filled: but his haughty behaviour made him lose all the advantages his affected concern for Cæsar had gained him. His ill treatment of Octavius, and quarrel with him, produced another civil war; which ended in an accommodation between him, Octavius, and Lepidus, fatal to the peace of Rome. They agreed to share the supreme power among them; and many of the most illustrious Romans were sacrificed by proscription to cement this bloody league, which is known by the name of the *Second Triumvirate*. But the triumvirs were too ambitious, and hated one another too much, to be long united. Antonius went into Asia to raise money for his soldiers; during his absence, Fulvia his wife quarrelled with Octavius. When Antonius was in Asia, indulging himself in all manner of luxury, the famous Cleopatra inspired him with the most violent passion. Hearing of the quarrel between Fulvia and Octavius, and finding Octavius was become publicly his enemy, Antonius entered into a confederacy with Sextus Pompeius, who was still master of Sicily. He then went into Italy, in order to fight Octavius; but Fulvia, who had been the author and promoter of this war, dying, Octavius and Antonius came to an agreement. One of the conditions of this new peace was, that they should together attack Pompey, though the former had lately made an alliance with him. Antonius then married Octavia, sister to Octavius, as a pledge of their renewed friendship; but returned soon after to his beloved Cleopatra, and again lived with her in Alexandria. Octavius took hold of this pretence to inveigh against him, and begin the war again. At last they engaged in a sea-fight at Actium, in which Octavius gained a complete victory; which was followed by the deaths both of Antonius and Cleopatra. The infatuated Antonius fell upon his own sword; and Cleopatra stung herself to death with an asp, as was supposed, to avoid gracing the victor's triumph at Rome.

ANTONOMASIA, a form of speech, in which, for a proper name, is put the name of some dignity, office, profession, science, or trade; or when a proper name is put in the room of an appellative. Thus a king is called his *majesty*; a nobleman, his *lordship*. We say the *philosopher* instead of Aristotle, and the *era-*

Antosian-
drians,
Antrim. tor for Cicero: Thus a man is called by the name of his country, a *German*, an *Italian*; and a grave man is called a *Cato*, and a wise man a *Solomon*.

ANTOSIANDRIANS, a sect of rigid Lutherans, who oppose the doctrine of Osiander relating to justification. These are otherwise denominated *Osiandromastiges*.—The Antosiandrians deny that man is made just, with that justice wherewith God himself is just; that is, they assert, that he is not made essentially, but only imputatively, just; or, that he is not really made just, but only pronounced so.

ANTRIM, the most northerly county of Ireland. It is bounded by that of Down on the south-east, that of Londonderry on the west, from which it is separated by the river Bann, part of Armagh on the south, St George's channel on the east, and the Deucaledonian ocean on the north. Its greatest length is about 46 miles, its greatest breadth about 27; and the number of acres it contains, plantation-measure, are computed at 383,000. Though the country is much incumbered with bogs and marshes, yet it enjoys a pretty good air, and is well peopled, chiefly with protestants. Where it is free from bogs the soil is fruitful. It sends two members for the shire, and two for each of the following towns, viz. Lisburn, Belfast, Antrim, and Randalstown.

Certain narrow valleys, called *glyns*, beginning here, and running a great way along the coast, belonged formerly to the Bissets, noblemen of Scotland, who, having been obliged to quit that country for having assassinated Patrick earl of Athol upon a private quarrel, came hither, and had a great estate bestowed upon them by Henry III. of England; of which, in the reign of Edward II. a part was forfeited by the rebellion of Hugh, then chief of the family. Another tract near this, called the *Rowte*, belonged anciently to the Macguillers, but now to the McDonnells earls of Antrim.

Upon the coast of this country are the promontories called by Ptolemy, *Robogdium*, *Vennicinium*, and *Boraum*, now *Fair Foreland*, *Ramshead*, and *St Helen's-head*. The river also, styled by the same author *Vidua*, and now *Crodach*, runs through this county.—Here also is the remarkable natural curiosity called the *GIANT'S-Causeway*, for a particular description of which see that article.

ANTRIM, the capital town of the county of Antrim, in Ireland, seated at the north end of the lake Lough-Neagh, about six miles from the mouth of the bay, having a good road before it, with a pier near the place, within which vessels lie dry at low water. It was anciently a borough of great consequence, as appears from the mayor's being admiral of a considerable extent of coast, as well in Down as in this county; the corporation enjoying the customs paid by all vessels within those bounds, the creeks of Bangor and Belfast only excepted. This grant, however, the crown repurchased, and thereupon transferred the custom-house to Belfast, to which town it is now much inferior as well in size as in trade. It is, however, still a place of note, and sends two members to the house of commons. It gives the title of *earl* to the noble family of McDonnell.—At Antrim is a seat, with noble demesnes, and beautiful and highly cultivated lands, of the earl of Massareene.—It is but a poor place, 13

miles west of Carrickfergus. W. Long. 6. 26. N. Lat. 54. 45. It sends two members to parliament.

ANTRUM, among anatomists, a term used to denote several cavities of the body: as the *antrum highmorianum*, or that in the maxillary or jaw bone; *antrum pylori*, or that at the bottom of the pylorus, &c.

ANTWERP, a city of the duchy of Brabant, in the Austrian Netherlands, capital of the marquisate of Antwerp, otherwise called the *marquisate of the holy Roman empire*, situated in E. Long. 4. 15. N. Lat. 51. 12. It lies in a low marshy ground on the Scheld, 24 miles from Brussels to the north. It is the third city in rank in Brabant, large and well built, containing 22 squares, and above 200 streets, all straight and broad, especially that called the *Mere*, in which six coaches can go abreast. Most of the houses are of freestone, and have an air of antiquity, being high, with courts before and gardens behind. At the head of the Mere is a crucifix of brass thirty-three feet high. The cathedral dedicated to the Virgin Mary, the *stadt-houfe*, and the exchange, are magnificent structures: the latter is the first building of that kind in Europe, and on its model the exchanges of London and Amsterdam are built. Its pillars are all of blue marble, and carved, but all in a different manner. The exchange cost the city 300,000 crowns. Antwerp, towards the end of the fifteenth century, was one of the most celebrated towns that ever existed. The Scheld, on which it stands, being 20 feet at low water, and rising 20 feet more at flood, ships of the greatest burden came up to the keys, as in the river Thames at London; but when the United Provinces formed themselves into a free state, after having shaken off the yoke of Spain, they got the entire command of the navigation of the Scheld; which ruined the trade of Antwerp, and transferred it to Amsterdam. This made the inhabitants turn their heads to painting, jewellery, and banking, which they have continued to this day with great success and reputation; for at Antwerp bills of exchange may be negotiated for any sum to any part of Europe; and in the time of Queen Anne's wars, two brothers of the name of De Kining, paid the one the army of France, and the other that of the confederates. Besides, here is a fine manufacture of tapestry and lace; and, for the promoting of trade, an insurance-company has been erected. This city is the see of a bishop, who, as abbot of St Bernard, is the second prelate in Brabant. The bishopric is of great extent, and the cathedral a most noble pile, with one of the finest steeples in the world. The emperor Charles V. when he made his entry into Antwerp, said it ought to be put in a case, and showed only once a year for a rarity. The house of the hanse-towns, built when the city was in its flourishing condition, is a stately building, with magazines above for dry goods, and cellars below for wet, and in the middle story were 300 lodging-rooms for merchants; but now it is turned to a horse-barrack. There is a market here called the *Friday's market*, because it is held every Friday, where all sorts of household goods, pictures, and jewels, are sold by auction. No city in the Netherlands has so many and so fine churches as this. Many of them, particularly the cathedral and Jesuits church, are adorned with paintings, by Sir Peter Paul Rubens, who was a native

Antrum,
Antwerp.

Antwerp. tive of this city; and by Quintin Masseys, who is said to have been a blacksmith; but having fallen in love with a painter's daughter, and been told by her father, when he asked her of him in marriage, that he would have none but a painter for his son-in-law, he went to Italy to study painting, and, in a few years, returned so eminent in his new profession, that he found no difficulty in obtaining the father's consent. He is interred at the entry of the cathedral, where his effigy is put up, with an inscription, signifying, that conjugal love made an Apelles of a blacksmith. The above mentioned Jesuits church is extremely magnificent, and the chapel of the Virgin, joining to it, still more so. Among the cloisters the most remarkable are, the noble and rich abbey of St Michael, on the banks of the Scheld, the apartments of which are truly royal, and in which all sovereign princes that pass this way actually lodge; and the English nunnery, of the order of St. Teresa, the nuns of which never wear linen, nor eat flesh, and lie upon straw: the grates of the convent are so dismal, that it looks like a prison. As to the fortifications of the city, it is environed with a fine wall, planted with rows of trees on each side, with walks between, broad enough for two coaches to go abreast, being also defended by a very strong, large, regular citadel, in form of a pentagon, erected by the Duke of Alva in 1568, which commands the town and the neighbouring country. The magistracy of this city is chosen only out of the seven patrician families; and consists of two burgomasters and 18 echevins, besides inferior magistrates. Among the privileges granted to it by its princes, there is one by which every person born in it is a citizen, though both his father and mother were foreigners.

In 1585, Antwerp underwent a remarkable siege by the Duke of Parma. It was then the most wealthy city in the Netherlands, and had long been the object of his designs; but the difficulties attending the enterprize obliged him to postpone it for a considerable time. In order to succeed, it was necessary to cut off the communication of the city with Holland, Ghent, and all places above and below Antwerp on the Scheld. To effect this, he laid siege to Liskenhouk and Tillo, places of the utmost consequence to the security and commerce of the city: both were obstinately defended; and the siege of the latter was raised, after it had been carried on for three months: however, the Duke gained several other posts on the river, where he built forts, and greatly annoyed the shipping and trade of the city. He next laid siege to Dendermonde, in order to cut off the communication with Ghent, in which he succeeded by the reduction of the town. His next attempt was on Vilvorde: this place he took by assault, and thereby cut off the communication with Brussels. Finding, however, this method of hemming in the city tedious, and ineffectual while an opening to the mouth of the river remained, he formed a design of building a bridge across the Scheld, the extremities of which were to be defended by strong forts and out-works. He began with collecting great quantities of wood at Callo and fort St Philip, where he intended the bridge should be built; but his project was for some time retarded by the Antwerpers, who broke down the dykes, overflowed the whole country, and carried off his magazines by the inundation. Not discouraged by this loss, he ap-

plied himself diligently to repair it, and with incredible expedition cut a canal from Steken to Callo, by which he carried off the waters. He then set to work upon the bridge, and finished it in seven months, without any interruption from the Zealanders. During the building of this bridge, Aldegonde, governor of Antwerp, proposed to build a fort on Couvensteyn dyke, in order to secure that important post, and then breaking down the dyke when the bridge was near finished: but he was violently opposed by certain citizens, who apprehended that their lands and villas would be destroyed by the inundation. This unseasonable opposition, with the negligence of the magistrates, who, because the markets were high, had not laid in a sufficient stock of corn, occasioned the loss of the city. However, in despite of all the Duke of Parma's precautions, the Zealanders found means to throw in a convoy of corn; but the citizens, knowing they would not run the risk of carrying it back again, so cheapened the price, that these bold traders refused ever to bring their goods again to so bad a market. The Antwerpers, having thus through avarice brought on their ruin, began in a short time to suffer by famine; they then pressed the Zealanders to attempt something for their relief, but it was now too late. While the magistrates were deliberating on some means for destroying the bridge, which they might have prevented from being ever completed, one Cinebelli, a Mantuan engineer, offered his service, undertaking at a certain expence to blow it into the air. Even in this extremity the expence was grudged: but necessity at last overcame this obstacle; Cinebelli was furnished with two large vessels, a number of small boats, and every thing necessary. He formed the two large vessels into fire-ships, which he set adrift with the stream, deceiving the enemy by means of false fires lighted up in the fleet of small boats. The train of one of the fire-ships was expended before the time expected, and she blew up with a terrible explosion, but with little damage to the bridge. The other was more successful, carrying off all the out-works, setting fire to the whole bridge, and burying above 500 soldiers in the ruins it made. The fire, however, was soon extinguished, and the bridge repaired by the Duke of Parma, while the Antwerpers were prevented by avarice from repeating the experiment; so that they were soon reduced to the greatest straits, and obliged to surrender. It is said that the city of Amsterdam had obstructed every measure for the relief of Antwerp, hoping to profit by its destruction. It was not doubted but the Protestants would forsake it as soon as it fell into the hands of an arbitrary Catholic prince; and this conjecture was soon fulfilled by the removal of many families with their effects to Amsterdam.—After the battle of Ramillies, the city of Antwerp surrendered to the Duke of Marlborough. It was taken by the French in 1746, but restored to the house of Austria at the treaty of Aix-la-Chapelle.

ANUBIS, a symbolical diety of the Egyptians, was regarded as the faithful companion of Osiris and of Isis. Temples and priests were consecrated to him, and his image was borne in all religious ceremonies.

Cynopolis, the present Minieh, situated in the lower Thebais, was built in honour of Anubis. The temple wherein he was worshipped no longer subsists. The priests celebrated his festivals there with great pomp, and

Anubis. and consecrated the dog to him as his living representation. "Anubis (says Strabo) is the city of dogs, the capital of the Cynopolitan prefecture. These animals are fed there on sacred aliments, and religion has decreed them a worship." An event, however, related by Plutarch, brought them into considerable discredit with the people. Cambyfes having slain the god Apis, and thrown his body into a field, all animals respected it except the dogs, which alone eat of his flesh. This impiety diminished the popular veneration for them.

Cynopolis was not the only city which burned incense on the altars of Anubis. He had chapels in almost all the temples. On solemnities, his image always accompanied those of Isis and Osiris. Rome having adopted the ceremonies of Egypt, the emperor Commodus, to celebrate the Isiac feasts, shaved his head, and himself carried the god Anubis. The statue of this god was either of massive gold or gilt, as well as the attributes that accompanied him. Anubis signifies *gilded*. The denomination was mysterious; and the Egyptian priests, it would seem, had not given it without reason.

The signification of this emblematical deity is thus explained by Plutarch: "The circle which touches and separates the two hemispheres, and which is the cause of this division, receiving the name of *horizon*, is called *Anubis*. He is represented under the form of a dog, because that animal watches day and night." St Clemens of Alexandria, who was well informed in the mystic theology of the Egyptians, favours this explication. The two dogs, says he, (the two Anubis) are the symbols of two hemispheres which environ the terrestrial globe. He adds in another place: Others pretend that these animals, the faithful guardians of men, indicate the tropics, which guard the sun on the south and on the north like porters.

According to the former of these interpretations, the priests, regarding Anubis as the horizon, gilded his statue; to mark, that this circle, receiving the first rays of the sun, appears sparkling with brightness on his rising, and that at his setting he reflects his last rays upon the earth. They said in their sacred fables, that Anubis was the son of Osiris, but illegitimate. In fact, he only gives to the earth a borrowed light; and cannot be esteemed, like Horus, as the father of the day, or as the legitimate offspring of Osiris. It may be added, that the visible horizon turning, with the sun, is his inseparable companion.

In the latter of these explications, where Anubis represents the tropics, he is also the faithful guardian of Isis and Osiris. In fact, the course of the sun and of the moon is contained between the circles wherein the solstices are performed. They neither deviate to the right nor left. These limits assigned by the Author of nature might therefore, in hieroglyphic language, be represented by a divinity with the head of a dog, who seemed to oppose their passage on the side of the two poles. The other opinion, notwithstanding, seems more natural, and to be more analagous to the ideas of the priests.

Upon the whole, it is reasonable to imagine, that Anubis at first was only a symbolical image, invented by astronomers to give a sensible expression of their discoveries; that afterwards, the people, accustomed to see it in their temples, which were the depositaries

of science, adored it as a deity; and that the priests favoured their ignorance by connecting it with their religion. The worship of Anubis introduced, that of the dog became his emblem. Almost all the gods of the Gentiles have originated in this manner.

ANUS, in anatomy, the lower extremity of the intestine rectum, or orifice of the fundament.

ANVIL, a smith's utensil, serving to place the work on to be hammered or forged. The face or uppermost surface of the anvil, must be very flat and smooth, without flaws, and so hard that a file will not touch it. At one end there is sometimes a pike, bickern or beak-iron, for the rounding of hollow work. The whole is usually mounted on a firm wooden block.—Forged anvils are better than those of cast work, and the best have the upper part made of steel. Locksmiths have a smaller kind of anvil called the *stake*, which is moveable, and placed ordinarily on their work-bench. Its use is for setting small cold work straight, or to cut or punch on with the cold chissel or cold punch.

ANXUR (anc. geog.), a city of the Volsci, in Latium; called *Tarracina*, by the Greeks and Latins; now *Terracina*; situated on an eminence (Livy, Horace, Sil. Italicus). *Anxurus*, a citizen of Anxur (Livy). And the epithet *Anxurus*, a name of Jupiter, worshipped without a beard at Anxur (Virgil). Though others read *Axurus*, or *Axyrus*, without a razor. E. Long. 14. 5. Lat. 41. 18.

AONIDES, in mythology, one of the many appellations of the muses; so called from Aonia, a part of ancient Bœotia.

AORASIA, in antiquity, the invisibility of the gods. The word is Greek, *αορασια*, and derived from *α*, priv. and *οραω*, to see. The opinion of the ancients with regard to the appearance of the gods to men, was, that they never showed themselves face to face, but were known from their backs as they withdrew. Neptune assumed the form of Calchas to speak to the two Ajaxes; but they knew him not till he turned his back to leave them, and discovered the god by his majestic step as he went from them. Venus appeared to Æneas in the character of a huntress: but her son knew her not till she departed from him; her divinity was then betrayed by her radiant head, her flowing robe, and her majestic pace.

AORIST, among grammarians, a tense peculiar to the Greek language, comprehending all the tenses; or rather, expressing an action in an indeterminate manner, without any regard to past, present, or future.

AORISTIA, in the sceptic philosophy, denotes that state of the mind wherein we neither assert nor deny any thing positively, but only speak of things as seeming or appearing to us in such a manner. The aoristia is one of the great points or terms of scepticism, to which the philosophers of that denomination had continual recourse by way of explication, or subterfuge. Their adversaries, the Dogmatists, charged them with dogmatizing, and asserting the principles and positions of their sect to be true and certain.

AORNUS, a very high rock of India, having its name from its extraordinary height, as being above the flight of a bird. Its circuit was about 25 miles, its height 11 furlongs, and the way leading up to the top artificial and narrow. At the bottom, on one side, ran the

the river Indus; on the top was a fine plain, part of which was covered with a thick wood; the rest arable land, with a fountain furnishing abundance of excellent water. This rock was taken by Alexander the Great, in whose time there was a report that Hercules had attempted it in vain; however, according to Arrian, this report was without foundation. It is probable indeed, that it was raised after the place was taken, in order to magnify Alexander's exploit. While the Macedonian monarch was preparing all things necessary for the siege, an old man with his two sons, who had long lived in a cave near the summit, came and offered to show him a private way of ascending. This being readily accepted, Ptolemy, with a considerable body of light-armed troops, was dispatched with them, with orders in case they succeeded, to entrench themselves strongly upon the rock, in the wood to which the old man was to direct them, before they ventured to attack the Indians. Ptolemy exactly executed his orders; and gave notice, by a lighted torch set upon a pole, that he had got safely up. Upon this, Alexander gave immediate orders for a body of troops to attempt the passage by which the rock was commonly ascended; but they were repulsed with great slaughter. He then sent an Indian with letters to Ptolemy, desiring him, the next time an attack was made by the common way, to fall upon the enemy behind. But in the mean time, those who defended the rock attacked Ptolemy with great vigour; but were at last repulsed, though with much difficulty: but the next day, when Alexander renewed the attack, though Ptolemy attacked the Indians in the rear, the Macedonians were repulsed on both sides. At last the king, perceiving that the strength of the Indians lay in the straitness and declivity of the way by which they were attacked, caused a great quantity of trees to be felled, and with them filled the cavities between the plain on which the Indians were encamped and the highest of his own advanced posts. The Indians at first derided his undertaking; but at length perceiving the ardour with which the work was carried on, and having felt the effects of the missile weapons of the Macedonians, they sent deputies to propose terms of capitulation. Alexander, suspecting that their design was only to amuse him till they made their escape, withdrew his guards from the avenues. As soon as he knew the Indians were descended, he, with 700 of Ptolemy's light armed foot, took possession of the deserted rock, and then made a signal for his forces to fall upon the flying Indians. They, setting up a loud shout, so terrified the fugitives, that numbers of them fell from the rocks and precipices, and were dashed to pieces, while the greatest part of the remainder were cut off in the roads.

AORTA, in anatomy, the great artery which rises immediately from the left ventricle of the heart, and is from thence distributed to all parts of the body. It is divided into two grand trunks, distinguished by the epithets *ascending* and *descending*. See **ANATOMY**.

AOUSTA, or **AOST**, a town of Italy, in Piedmont, and capital of the duchy of the same name, a bishop's see, and subject to the king of Sardinia. It is remarkable for several monuments of the Romans, and for the birth of Anselm archbishop of Canterbury. It is seated at the foot of the Alps, on the river Doria. E. Long. 7. 33. N. Lat. 45. 38.

AOUSTA, a territory of Piedmont, with the title of a duchy. It is a valley 30 miles in length, and extends from the pass of St Martin's, near the frontiers of Yvree, to St Bernard. It abounds in pastures, and all sorts of fruits; the capital is of the same name.

AOUTA, the name of the paper mulberry-tree at Otaheite, in the South Sea, from which a cloth is manufactured, that is worn by the principal inhabitants. See the article **BARK**.

APACHES, a people of New Mexico in North America. They are brave, resolute, and warlike, fond of liberty, and the inveterate enemies of tyranny and oppression. Of this disposition the Spaniards had fatal experience towards the end of the last century, when they revolted against the Catholic king, massacred several of his officers, and committed the greatest devastations. Ever since, they have remained the allies, not the subjects, of the Spaniards; and the viceroy of Mexico has been obliged to maintain a more formidable garrison, and a greater number of troops.

APÆDUSIA, denotes ignorance or unskilfulness in what relates to learning and the sciences. Hence also persons uneducated and illiterate are called *apæduta*. The term *apæduta* was particularly used among the French in the time of Huet; when the men of wit at Paris were divided into two factions, one called by way of reproach *apæduta*, and the others *eruditi*. The *apæduta* are represented by Huet, as persons who, finding themselves either incapable or unwilling to undergo a severe course of study in order to become truly learned, conspired to decry learning, and turn the knowledge of antiquity into ridicule, thus making a merit of their own incapacity. The *apæduta* in effect were the men of pleasure; the *eruditi* the men of study. The *apæduta* in every thing preferred the modern writers to the ancient, to supersede the necessity of studying the latter. The *eruditi* derided the moderns, and valued themselves wholly on their acquaintance with the ancients.

APAGOGE, in logic. See **ABDUCTION**.

APAGOGE, in the Athenian law, the carrying a criminal taken in the fact to the magistrate. If the accuser was not able to bring him to the magistrate, it was usual to take the magistrate along with him to the house where the criminal lay concealed, or defended himself.

APAGOGE, in mathematics, is sometimes used to denote a progress or passage from one proposition to another; when the first having been once demonstrated, is afterwards employed in the proving of others.

APAGOGICAL DEMONSTRATION, an indirect way of proof, by showing the absurdity of the contrary.

APALACHIAN MOUNTAINS, more properly called the *Alleghany Mountains*, have their southern beginning near the bay of Mexico, in the latitude of 30°, extending northerly on the back of the British colonies, and running parallel with the sea-coast to the latitude of 40° north; but their distance from the sea, on the west, is not exactly known, though it is generally thought to be above 200 miles. A great part of these mountains is covered with rocks, some of which are of a stupendous height and bulk; the soil between them is generally black and sandy, but in some places differently coloured, composed of pieces of broken rock and spar,

Apamea. spar, of a glittering appearance, which seem to be indications of minerals and ores if proper search was made for them. Chestnuts and small oaks are the trees that principally grow on these mountains, with some **Fagus pubescens** and other small shrubs. The grass is thin, mixed with vetch and small pease; and in some places there is very little vegetable appearance.

*Fagus pubescens. See Fagus.

The rocks of the Apalachian mountains seem to engross one-half of the surface. They are mostly of a light grey colour: some are of a coarse-grained marble like alabaster; others, of a metallic lustre: some pieces are in the form of slate, and brittle; others in lumps, and hard: and some appear with spangles, or covered over with innumerable small shining specks, like silver. These frequently appear at the roots of trees when blown down. The different spars are found most on the highest and steepest parts of the hills, where there is little grass and few trees; but the greatest part of the soil between the rocks is generally a dark sandy-coloured kind of mould, and shallow; yet fertile, and productive of good corn, which encourages the Tallipooses, a clan of the Cherokee Indians, to settle among them in latitude 34°: and they are the only Indian nation that has a constant residence upon these mountains.

APAMEA, or **APAMIA**, the name of several ancient cities.

1. One of Bithynia, formerly called *Myrlea*, from Myrtilus, general of the Colophonians: destroyed by Philip, father of Perseus; and given to his ally Prusias, who rebuilt it, and called it *Apamea*, from the name of his queen Apama (Strabo). Stephanus says, that Nicomedes Epiphanes, son of Prusias, called it after his mother; and that it had its ancient name from Myrlea, an Amazon. The Romans led a colony thither (Strabo); called *Colonea Apamena* (Pliny, Apian). The gentilitious name is *Apameus* and *Apamentus* (Trajan in a letter to Pliny).

2. Another *Apamea*, called *Cibotos*, of Phrygia, at some distance from the Meander (Agathodæmon); but by a coin of Tiberius, on the Meander. The name is from Apame, mother of Antiochus Soter, the founder, and the daughter of Artabazus (Strabo). The rise, or at least the increase, of Apamea, was owing to the ruins of Celenæ. The inhabitants were called *Apamiensis*; and, though inland, were worshippers of Neptune. The reason, it has been conjectured, was, that they had suffered often from earthquakes of which he was supposed the author. Mithridates gave an hundred talents toward the restoration of the city; which, it is said, had likewise been overthrown in the time of Alexander. Their tribute-money was remitted to them for five years on the same account under the emperor Tiberius. The subterraneous passage of the Lycus and the other streams showed that the ground had many cavities; and these, it has been surmised, rendered the region very liable to be shaken.

3. A third, on the confines of Parthia and Media, surnamed *Raphane* (Strabo, Pliny).

4. A fourth *Apamea*, a town of Mesene, an island in the Tigris (Pliny, Ammian); where a branch of the Euphrates, called the *Royal river*, falls into the Tigris (Ptolemy).

5. A fifth in Mesopotamia, on the other side the Euphrates, opposite to Zeugma on this side, both found-

ed by Seleucus, and joined by a bridge, from which the latter takes its name (Pliny, Insidor, Characenus).

6. A sixth *Apamea*, now *Famia*, also in Syria, below the confluence of the Orontes and Marsyas; a strong city, and situated in a peninsula, formed by the Orontes and a lake. "It was here (says Strabo) that the Seleucidæ had established the school and nursery of their cavalry." The soil of the neighbourhood, abounding in pasturage, fed no less than thirty thousand mares, three hundred stallions, and five hundred elephants; instead of which, the marshes of *Famia* at present scarcely afford a few buffaloes and sheep. To the veteran soldiers of Alexander, who here reposed after their victories, have succeeded wretched peasants, who live in perpetual dread of the oppressions of the Turks and the inroads of the Arabs.

Apamea was also the ancient name of *Pella*, in the Decapolis.

APANAGE, or **APPENNAGE**, in the French customs, lands assigned by a sovereign for the subsistence of his younger sons, which revert to the crown upon the failure of male issue in that branch to which the lands are granted.

APANOMIA, a town of Santorin, an island in the Mediterranean sea, called in this part, by some, the *Sea of Candia*: it has a spacious harbour, in the form of a half-moon; but the bottom is so deep, that ships cannot anchor there, E. Long. 25. 59. N. Lat. 36. 18.

APANTHROPY, in medicine, denotes a love of solitude, and aversion for the company of mankind. Apathropy is by some reckoned among the symptoms, by others among the species or degrees, of melancholy; and also passes for an ill indication in leucophlegmatic cases.

APARINE, in botany, a synonyme of the utricularia and several other plants.

APARITHMESIS, in rhetoric, denotes the answer to the protasis or proposition itself. Thus, if the protasis be, *Apellandi tempus non erat*,—the aparithmesis is, *At tecum anno plus vixi*.

APARTISMENUS, in the ancient poetry, an appellation given to a verse, which comprehended an entire sense or sentence in itself. This is sometimes also written *apartemenus*, i. e. suspended, as not needing any following verse.

APATHY, among the ancient philosophers, implied an utter privation of passion, and an insensibility of pain. The word is compounded of *α* priv. and *πάθος*, *affection*. The Stoics affected an entire apathy: they considered it as the highest wisdom to enjoy a perfect calmness or tranquillity of mind, incapable of being ruffled by either pleasure or pain. In the first ages of the church, the Christians adopted the term *apathy* to express a contempt of all earthly concerns; a state of mortification, such as the gospel prescribes. Clemens Alexandrinus, in particular, brought it exceedingly in vogue; thinking hereby to draw the philosophers to Christianity, who aspired after such a sublime pitch of virtue. Quietism is only apathy disguised under the appearance of devotion.

APATURIA, in antiquity, a solemn feast celebrated by the Athenians in honour of Bacchus. The word is usually derived from *απατη*, *fraud*. It is said to have been instituted in memory of a fraudulent victory obtained by Melanthus, king of Athens, over Xanthus,

Apanage
Apaturia

king

Apulia king of Boœtia, in a single combat, which they agreed upon, to put an end to a debate between them relating to the frontiers of their countries. Hence Budæus calls it *festum deceptionis*, "the feast of deceit."

Other authors give a different etymology of this feast: They tell us, that the young Athenians were not admitted into the tribes on the third day of the apaturia, till their fathers had first sworn that they were their own children; and that, till that time, they were supposed, in some measure, to be without fathers, *απατορις*; whence the feast, say they, took its name. Xenophon, on the other hand, informs us, that the relations and friends met on this occasion, and joined with the fathers of the young people who were to be received into the tribes; and that from this assembly the feast took its name: that in *απατυρια*, the *α*, far from being a privative, being here a conjunctive, signifies the same thing with *ομα*, together. This feast lasted four days: the first day, those of the same tribe made merry together; and this they called *δερπια*. The second day, which they called *αναρρυστις*, they sacrificed to Jupiter and Minerva. The third day, which they called *κρηραις*, such of their young men and maids as were of age were admitted into their tribes. The fourth day they called *επιβδης*.

APAULIA, in antiquity, the third day of a marriage solemnity. It was thus called, because the bride, returning to her father's house, did *απαυλιζεσθαι* *τυ νυμφω*, lodge apart from the bridegroom. Some will have the apaulia to have been the second day of the marriage, viz. that whereon the chief ceremony was performed; thus called by way of contradistinction from the first day, which was called *προαυλια*. On the day called *απαυλια* (whenever that was), the bride presented her bridegroom with a garment called *απαυληθρια*.

APE, in zoology, the general English name of a very numerous race of animals, the natural history of which is given at large under the article *SIMIA*; comprehending *Apes*, properly so called, or such as want tails; and *Monkeys* and *Baboons*, or such as have tails, the former *long*, and the other *short*, ones. See *SIMIA*.

Sea-Ape, a name given by Steller to a marine animal which he saw on the coast of America, and is thus described*. "The head appeared like that of a dog, with sharp and upright ears, large eyes, and with both lips bearded: the body round and conoid; the thickest part near the head: the tail forked; the upper lobe the longest: the body covered with thick hair, grey on the back, reddish on the belly. It seemed destitute of feet. It was extremely wanton, and played a multitude of monkey-tricks. It sometimes swam on one side, sometimes on the other side of the ship; and gazed at it with great admiration. It made so near an approach to the vessel, as almost to be touched with a pole; but if any body moved, it instantly retired. It would often stand erect for a considerable space, with one-third of its body above water; then dart beneath the ship, and appear on the other side; and repeat the same thirty times together. It would frequently arise with a sea-plant, not unlike the bottle-gourd, toss it up, and catch it in its mouth, playing with it numberless fantastic tricks.

APELYTES, Christian heretics in the second century, who affirmed that Christ received a body from

the four elements, which at his death he rendered back to the world, and so ascended into heaven without a body. Apella. Apelles.

APELLA, among physicians, a name given to those whose prepuce is either wanting or shrunk, so that it can no longer cover the glans. Many authors have supposed this sense of the word *Apella* warranted from the passage in Horace, *credat Judæus Apella non ego*. But, according to Salmastius and others, *Apella* is the proper name of a certain Jew, and not an adjective signifying *circumcised*.

APELLES, one of the most celebrated painters of antiquity. He was born in the isle of Cos, and flourished in the time of Alexander the Great, with whom he was in high favour. He executed a picture of this prince, holding a thunderbolt in his hand: a piece, finished with so much skill and dexterity, that it used to be said there were two Alexanders; one invincible, the son of Philip; the other inimitable, the production of Apelles. Alexander gave him a remarkable proof of his regard: for when he employed Apelles to draw Campaspe, one of his mistresses, having found that he had conceived an affection for her, he resigned her to him; and it was from her that Apelles is said to have drawn his Venus Anadyomene.

One of Apelles's chief excellencies was his making his pictures so exactly resemble the persons represented; inasmuch that the physiognomists are said to have been able to form a judgment of the persons destiny as readily from his portraits as if they had seen the originals. But what is called *grace* was the characteristic of this artist. His pencil was so famous for drawing fine lines, that Protogenes discovered by a single line that Apelles had been at his house. Protogenes lived at Rhodes: Apelles sailed thither, and went to his house with great eagerness, to see the works of an artist who was known to him only by name. Protogenes was gone from home: but an old woman was left watching a large piece of canvas, which was fitted in a frame for painting. She told Apelles that Protogenes was gone out; and asked him his name, that she might inform her master who had inquired for him. "Tell him (says Apelles) he was enquired for by this person;"—at the same time taking up a pencil, he drew on the canvas a line of great delicacy. When Protogenes returned, the old woman acquainted him with what had happened. That artist, upon contemplating the fine stroke of the line, immediately pronounced that Apelles had been there; for so finished a work could be produced by no other person. Protogenes, however, himself drew a finer line of another colour; and, as he was going away, ordered the old woman to show that line to Apelles if he came again; and to say, "This is the person for whom you are enquiring." Apelles returned, and saw the line: he would not for shame be overcome; and therefore, in a colour different from either of the former, he drew some lines so exquisitely delicate, that it was utterly impossible for finer strokes to be made. Protogenes now confessed the superiority of Apelles, flew to the harbour in search of him, and resolved to leave the canvas with the lines on it for the astonishment of future artists.

Apelles showed great liberality of mind towards Protogenes. With ideas enlarged by education and literature,

Apelles. ture, he was incapable of harbouring little jealousies of noble competitors; on the contrary, he was the first who made the works of Protogenes to be valued as they deserved among the Rhodians. He acknowledged that Protogenes was in some respects superior to himself; but that in one particular himself excelled, viz. in knowing when to take his hand from the picture; an art which Protogenes had not yet learned, and therefore over-worked his pieces. Apelles equally disapproved of too elaborate diligence, or too hasty negligence in execution. A studied work of Protogenes he esteemed less on the one account; and on the other, when a silly painter once brought him a picture, and said, "This I painted in a hurry,"—he replied, "Though you had not told me so, I perceived it was painted in haste: but I wonder you could not execute more such pieces in the same time."

There are two stories related of Apelles, which show him to be at once an artist of modesty in amending even trifling improprieties, when pointed out to him by competent judges; and yet of self-confidence sufficient to make him know the perfection and value of his own paintings. It was customary with Apelles to expose to public view the works which he had finished, and to hide himself behind the picture, in order to hear the remarks passed on it by persons who chanced to view it. He once overheard himself blamed by a shoemaker for a fault in the slippers of some picture: he corrected the fault which the man had noticed: but on the day following the shoemaker began to animadvert on the leg; upon which Apelles with some anger looked out from behind the canvass, and bade him keep to his own province, "Ne sutor ultra crepidam." It is well known that Alexander forbade any one besides Apelles to paint his portrait. We are not, however, to conclude from this, that Alexander was a more skilful judge of painting than he was of poetry. Like Augustus, he cherished the fine arts more from vanity than taste. A remarkable proof is given of this prince's inability to discern merit, and of the painter's freedom in expressing the mortification he felt, when a work of his was not sufficiently commended. "Alexander (says Ælian, lib. ii. c. 3. Var. Hist.) having viewed the picture of himself which was at Ephesus, did not praise it as it deserved. But when a horse was brought in, and neighed at seeing the figure of a horse in the picture, as though it had been a real horse; O king! (said Apelles) *this horse seems to be by far a better judge of painting than you.*" It happened more than once that the horses drawn by him were mistaken for real ones, by living horses which saw and neighed at the pictures. In his finishing a drawing of this animal, a remarkable circumstance is related of him. He had painted a horse returning from battle, and had succeeded to his wishes in describing every other mark that could indicate a mettlesome steed, impatient of restraint; there was wanting nothing but a foam of a bloody hue issuing from the mouth. He again and again endeavoured to express this, but his attempts were unsuccessful. At last, with vexation, he threw against the reins of the horse a sponge which had in it many colours; a mixture of which coming out of the sponge, and tinging the reins, produced the very effect desired by the painter.

The works of Apelles were all admired; but the most celebrated were the picture of Alexander in the

N° 23.

temple of Diana at Ephesus, and that of Venus emerging from the sea. Alexander was drawn with thunder in his hand; and such relief was produced by the chiaroscuro in this piece, that the fingers seemed to shoot forward, and the thunder-bolt to be out of the picture. His Venus *Αναδυομένη* was esteemed the most exquisite figure which the pencil could create: it is therefore extolled by the Roman poets Propertius and Ovid; and the poet of Sidon, Antipater, has left us the following Greek epigram on it:

Ταν αναδυομεναν απο μαλερος αγι θαλασσης
Κυπριν, Απλληει μοχθον ορα γραφιδος,
Ως χειρι συμμαρψασα διαβροχον υδασι καλιν
Εκλιθει νοστρων αφρον απο πλοκαμιαν.
Αυται νυν ερεωσιν Αθηναϊν τε και Ηρη
" Ουκ ελι σοι μορφας ης εριν ερχομεθα."

Anth. iv. 12.

Graceful as from her natal sea she springs,

Venus, the labour of Apelles, view:

With pressing hand her humid locks she wrings,

While from her tresses drips the frothy dew:

Ev'n Juno and Minerva now declare,

"No longer we contend whose form's most fair."

APENE, in antiquity, a kind of chariot whereon the images of the gods were carried in procession on certain days, attended with a solemn pomp, songs, hymns, dancing, &c. It was very rich, made sometimes of ivory, or of silver itself, and variously decorated.

APPENINNUS, now the *Appennine*; a mountain, or ridge of mountains, running through the middle of Italy, from north-west to the south-west for 700 miles, in the form of a crescent, (Pliny); beginning at the Alps in Liguria, or the Riviera di Genoa; and terminating at the strait of Messina, or at Reggio, and the promontory Leucopetra; and separating, as by a back or ridge, the Adriatic from the Tuscan sea, (Pliny, Strabo, Ptolemy, Polybius, Vitruvius). This mountain, though high, is greatly short of the height of the Alps. Its name is Celtic, signifying a *high mountain*.

APENRADE, a town of Denmark in the duchy of Sleswick, seated at the bottom of a gulph in the Baltic sea, between Flenbourg and Hadafchleben. It is 25 miles north from Sleswick. E. Long. 9. 23. N. Lat. 55. 4.

APENZEL, a town of Switzerland, in the canton of the same name, seated on the river Chuz, E. Long. 9. 1. N. Lat. 47. 31. The canton itself, which was allied to the others in 1513, consists only of three or four valleys; having the town and abbey of St Gall on the north; the county of Toggenburg on the west; the lordship of Sax in the canton of Zurich, and that of Gams in the canton of Schweiz, on the south; and the Rheinthal, or Rhine-valley, on the east. Its greatest length is about 30 miles, and its breadth about 20. It yields good pasturage, and consequently is not destitute of cattle, milk, butter, or cheese. Considerable quantities also of wheat, rye, barley, oats, beans, pease, flax, and wine, are produced in it; besides a great deal of fruit, wood, and turf; with mineral waters, and warm baths. There are many mountains in the canton, the highest of which is that called the *Hohelantis*, or the *Hobe-Meswer*, which commands a prospect of a prodigious extent. There are also several lakes and rivers. The inhabitants, who are partly Protestants,

testants, and partly Roman Catholics, subsist chiefly by their manufactures of linen, crape, fustian, and thread, or by bleaching, and the sale of their cattle, butter, cheese, horses, wood, and coal. Of the twenty-three parishes in the canton, four are Popish and nineteen Protestant. Before the reformation, the inhabitants were subject to the Abbot of St Gaul; but they then shook off his yoke, and united themselves with the other cantons: after that, however, there were violent animosities between the Papists and Protestants, the former continually persecuting the latter, till at last, in 1587, by the mediation of the other cantons, the two parties came to an accommodation, by which certain districts were assigned to each party, whereas before they lived promiscuously together; and though these two divisions now constitute but one canton, yet each forms a distinct community or free state, sending its particular representatives to the diets of the confederacy, and having its separate councils and officers. In spirituals the Papists are subject to the bishop of Constance, but the Protestants to their own consistory. The militia of the former does not exceed 3000, whereas those of the latter amount to 10,000.

APEPSIA, (from α , neg. and $\epsilon\pi\sigma\iota\omega$, to digest.) Indigestion.

Abstemiousness and excess are alike causes of indigestion. An over-dilatation of the stomach may in some measure injure its proper tone; and long fasting, by inducing a bad quality in the juices secreted into the stomach, renders it feeble, and generates wind. Hard drinking, and any of the causes of an anorexy, also injure digestion.

The columbo root is said to be particularly useful when the stomach is languid, the appetite defective, digestion with difficulty carried on, or when a nausea with flatulency attends. It is prescribed in substance with any grateful aromatic, or infused in Madeira wine, now and then interposing gentle doses of the tincture of rhubarb.

A mixture of mustard-seed with the columbo root is of admirable utility in complaints of this kind; particularly where acidity and flatulence prevail much in the primæ viæ.

APER, in zoology, a synonyme of the *fus scrofa*. See *Sus*.

APERIENTS, in the materia medica, an appellation given to such medicines as facilitate the circulation of the humours by removing obstructions.—The five aperient roots of the shops are smallage, fennel, asparagus, parsley, and butcher's broom.

APÉRTURE, the opening of any thing, or a hole or cleft in any continuous subject.

APÉRTURE, in geometry, the space between two right lines which meet in a point and form an angle.

APÉRTURE, in optics, a round hole in a turned bit of wood or plate of tin, placed within the side of a telescope or microscope, near to the object-glass, by means of which more rays are admitted, and a more distinct appearance of the object is obtained.

APÉRTURES, or *Apertions*, in architecture, are used to signify doors, windows, chimneys, &c.

APÉTALOSE, or **APÉTALOUS**, among botanists, an appellation given to such plants as have no flower-leaves

APEX, the vertex or summit of any thing.

APEX, in antiquity, the crest of a helmet, but more especially a kind of cap worn by the flamens.

APEX, among grammarians, denotes the mark of a long syllable, falsely called a *long accent*.

APHACA, (anc. geog.) the name of a place in Syria, situated between Heliopolis and Byblus, near Lebanon; infamous for a temple of Venus, called *Aphacitis*, near which was a lake, round which fire usually burst forth, and its waters were so heavy, that bodies floated on them. The temple was destroyed by Constantine, as being a school of incontinence, (Eusebius). The name is of Syriac origin, signifying *embraces*.

APHÆRESIS, in grammar, a figure by which a letter or syllable is cut off from the beginning of a word. Thus *ciconio* by aphæresis, is written *conia*; *contemnerè*, *temnere*; *omittere*, *mittere*, &c.

A like retrenchment at the end of a word is called **APOCOPE**.

APHÆRESIS, in medicine, denotes a necessary taking away or removal of something that is noxious.—In surgery, it signifies an operation whereby something superfluous is taken away.

APHANES: A genus of the monogynia order, belonging to the tetrandria class of plants; and in the natural method ranking under the 35th order, *Senticoſæ*. The essential characters are these: The calyx is divided into eight parts; there is no corolla; the seeds are two, and naked. There is only one species, the *arvensis* or *penley-piert*, a native of Britain. It is extremely common in corn-fields. The stalks rise five or six together; they are three inches long, round, hairy, and procumbent: the leaves stand very thick upon them, and are roundish, but divided, as it were, into three parts, and those deeply serrated at their edges. The flowers come out in a double series, arranged all along the branches, and are of a greenish white, and the whole plant is of a greyish or whitish-green colour.

APHASIA, (from α , and $\phi\alpha\sigma\iota$, "I speak,") in the sceptic philosophy, denotes a state of doubt, wherein a person not knowing what to determine on, it is best for him to be silent. In this sense, *aphasia* stands opposed to *phasis*, under which are included both assertion and negation.

APHEK, the name of several cities mentioned in scripture. 1. *Apek* in the tribe of Judah, where the Philistines encamped when the ark was brought from Shiloh, which was taken by them in battle, 1 Sam. iv. 1, 2, &c. It is thought to be the same with *Apekah* mentioned in Josh. xv. 53. 2. *Apek* in the valley of Jezreel, where the Philistines encamped while Saul and his army were near Jezreel, upon the mountains of Gilboa, 1 Sam. xxix. 1, &c. 3. *Apek* a city belonging to the tribe of Asher, near the country of the Sidonians; (Josh. xix. 30. and xiii. 4.) 4. *Apek* a city of Syria, one of the principal in Benhadad's kingdom, near which the battle was fought between Ahab and Benhadad, wherein the Syrians were worsted; and whereof, as they retreated with precipitation into the city, the walls fell upon them, and crushed in pieces 27,000. (1 Kings xx. 26, *et seq.*) This city lay between Heliopolis and Biblos.

APHELIUM, or **APHELION**, in astronomy, is that point in any planet's orbit, in which it is farthest distant

Apex
|
Aphelium.

Aphiom,
Aphis.

stant from the sun, being that end of the greater axis of the elliptical orbit of the planet most remote from the focus where the sun is.

APHIOM KARAHISSART, a town of Natolia, in Asiatic Turkey; it is named *Aphiom* because it produces a great deal of opium, called *aphiom* by the Turks. E. Long. 32. 18. N. Lat. 38. 35.

APHIS, in zoology, the PUCERON, VINE-FRETTER, or PLANT-LOUSE; a genus of insects belonging to the order of insecta hemiptera. The rostrum or beak of the aphis is inflexed; the antennæ or feelers are longer than the thorax; the wings are four, and erect, or they are wanting; the feet are of the ambulatory kind; and the belly often ends in two horns, from which is ejected that most delicate juice called *Honey-dew*. See *HONEY-dew*.

Linnaeus enumerates 33 species of the aphis, all of them inhabitants of particular plants, from which their trivial names are taken; as, *aphis ribis, ulmi, rosæ*, &c. : And he adds, that there seem to be a greater variety of plants producing aphides than there are different sorts of this insect. But some late observers have been able to distinguish more than double the above number of species; and it is probable that many more remain still to be added, as many of the same kind of plants are found to support two or three quite different sorts of aphides. Thus the plum-tree has two sorts very distinct from each other: one of a yellowish green, with a round short body; the other of a bluish green, as it were enamelled with white, and the shape more oblong. On the gooseberry-bush and currant the same aphides may be found; but each of these is inhabited by two very different species: one being of a dusky green, with a short plump body; the other of a paler green, the body more taper, and transversely wrinkled. The rose-tree, again, supports not less than three distinct species: the largest is of a deep green, having long legs of a brownish cast, with the joints of a very dark brown, as are also the horns and antennæ; a second sort is of a paler green, has much shorter legs, and a more flat body; the third sort is of a pale red, its body transversely wrinkled, and is most frequently on the sweet-briar.

The extraordinary nature of these insects have for some time past justly excited the wonder and attention of naturalists. They were long ranked among the animals which had been classed with the true androgynes spoken of by Mr Breynius: for having never been caught copulating, it was hastily concluded that they multiplied without copulation. This, however, was but a doubt, or at best a mere surmise: but this surmise was believed and adopted by Mr Reaumur; and tho' he supported it by some observations peculiar to himself, the question remained still undecided, till Mr Bonnet seemed to have cleared it up in the affirmative, by taking and shutting up a young aphis at the instant of its birth, in the most perfect solitude, which yet brought forth in his sight 95 young ones. The same experiment being made on one of the individuals of this family, that had been tried with its chief, the new hermit soon multiplied like its parent; and one of this third generation, in like manner brought up in solitude, proved no less fruitful than the former. Repeated experiments, in this respect, as far as the fifth or sixth generation, all uniformly presenting the observer with *secund virgins*, were communicated to the

Royal Academy of Sciences; when an unforeseen and very strange suspicion, imparted by Mr Trembley to Mr Bonnet, engaged him anew in a series of still more painful experiments than the foregoing. In a letter which that celebrated observer wrote to him from the Hague, the 27th January 1741, he thus expresses himself: "I formed, since the month of November, the design of rearing several generations of solitary pucerons, in order to see if they would all equally bring forth young. In cases so remote from usual circumstances, it is allowed to try all sorts of means; and I argued with myself, Who knows, but that one copulation might serve for several generations?" This "*who knows*," to be sure, was next to avouching nothing; but as it came from Mr Trembley, it was sufficient to persuade Mr Bonnet that he had not gone far enough in his investigation. If the fecundity of aphides was owing to the secret copulation suggested by Mr Trembley; this copulation served at least five or more successive generations. Mr Bonnet therefore reared to the amount of the tenth generation of solitary aphides, and had the patience to keep an account of the days and hours of the births of each generation. In short, it was discovered, That they are really distinguished by sexes: That there are males and females amongst them, whose amours are the least equivocal of any in the world: that the males are produced only in the tenth generation, and are but few in number: that these, soon arriving at their full growth, copulate with the females: that the virtue of this copulation serves for ten generations: that all these generations, except the first (from the fecundated eggs), are produced viviparous; and all the individuals are females, except those of the last generations, among whom, as we have already observed, some males make their appearance, to lay the foundations of a fresh series.—These circumstances have been confirmed by other naturalists. In particular, we have a curious and accurate detail of them by Dr Richardson of Rippon, in the Philosophical Transactions, Vol. xi. art. 22. an extract of which we shall here insert, in order to give the reader as full an insight into the nature of these singular insects, as can be done by a mere detail of facts in themselves utterly unaccountable.

"The great variety of species which occur in the insects now under consideration, may make an inquiry into their particular nature seem not a little perplexed; having them, however, skilfully reduced under their proper genus, the difficulty is by this means considerably diminished. All the insects comprehended under any distinct genus, we may reasonably suppose to partake of one general nature; and, by diligently examining any of the particular species, may thence gain some insight into the nature of all the rest. With this view I have chosen, out of the various sorts of aphides, the largest of those found on the rose-tree; not only as its size makes it the more conspicuous, but as there are few others of so long a duration. This sort, appearing early in the spring, continues late in the autumn; while several are limited to a much shorter term, in conformity to the different trees and plants from whence they drew their nourishment.

I. "If at the beginning of February the weather happens to be so warm as to make the buds of the rose-tree swell and appear green; small aphides are frequently to be found upon them, not larger than the young

Aphis.

young ones in summer when first produced. But there being no old ones to be found at this time of the year, which in summer I had observed to be viviparous, I was formerly not a little perplexed by such appearances, and almost induced to give credit to the old doctrine of equivocal generation. That the same kind of animal should at one time of the year be viviparous, and at another time oviparous, was an opinion I could then by no means entertain. This, however, frequent observation has at last convinced me to be fact; having found those aphides which appear early in the spring, to proceed from small black oval eggs which were deposited on the last years shoots in autumn: though, when it happens that the insects make too early an appearance, I have observed the greatest part to suffer from the sharp weather that usually succeeds, by which means the rose-trees are some years in a manner freed from them.

“Those which withstand the severity of the weather seldom come to their full growth before the month of April; at which time they usually begin to breed, after twice casting off their exuvia or outward covering. It appears then that they are all females, which produce each of them a very numerous progeny, and that without having intercourse with any male insect. As I observed before, they are viviparous; and what is equally uncommon, the young ones all come into the world backwards. When they first come from the parent, they are enveloped by a thin membrane, having in this situation the appearance of an oval egg; which, I apprehend, must have induced Reaumur to suspect that the eggs discovered by Bonnet were nothing more than mere abortions. These egg-like appearances adhere by one extremity to the mother; while the young ones contained in them extend the other; by that means gradually drawing the ruptured membrane over the head and body to the hind feet. During this operation, and for some time after, by means of something glutinous, the fore part of the head adheres to the vent of the parent. Being thus suspended in the air, it soon frees itself from the membrane in which it was confined, and, after its limbs are a little strengthened, is set down on some tender shoot, and then left to provide for itself.

2. “In the spring months, there appear on the rose-trees but two generations of aphides, including those which immediately proceed from the last year’s eggs; the warmth of the summer adds so much to their fertility, that no less than five generations succeed one another in the interval. One is produced in May, which casts off its covering; while the months of June and July each supply two more, which cast off their coverings three or four times, according to the different warmth of the season. This frequent change of the outward covering is the more extraordinary, as it is the oftener repeated when the insects come the soonest to their growth; which I have sometimes observed to happen in ten days, where warmth and plenty of nourishment have mutually conspired. From which considerations I am thoroughly convinced that these various coverings are not connate with the insect; but that they are, like the scarf-skin, successively produced.

“Early in the month of June, some of the third generation which were produced about the middle of May, after casting off their last covering, discover four

erect wings, much longer than their bodies: and the same is observable in all the succeeding generations, which are produced during the summer months; without, however, distinguishing any diversity of sex, as is usual in several other kinds of insects. For some time before the aphides come to their full growth, it is easy to discover which of them will have wings, by a remarkable fullness of the breast, which, in the others, is hardly to be distinguished from the body. When the last covering is rejected, the wings, which were before folded up in a very narrow compass, gradually extend themselves in a most surprising manner, till their dimensions are at last very considerable. But these winged ones have the peculiarity, that the number of them does not seem so much to depend on their original structure, as on the quantity or quality of the nourishment with which they are supplied: it being frequently observed, that those on a succulent shoot have few or none with wings among them, while others of the same generation, on a less tender branch, are most of them winged; as if only the first rudiments of wings were composed in the former, while nature thought proper to expand them in the latter, that they might be more at liberty to supply their wants.

“The increase of these insects in the summer-time is so very great, that, by wounding and exhausting the tender shoots, they would frequently suppress all vegetation, had they not many enemies which restrain them. To enumerate the variety of other insects that in their worm and fly state are constantly destroying them, would exceed the bounds of the present design: there is one, however, so singular in the manner of executing its purpose, that I cannot pass by it without some further notice. This is a very small black ichneumon fly, with a slender body and very long antennæ, which darts its pointed tail into the bodies of the aphides, at the same time depositing an egg in each. This egg produces a worm, which feeds upon the containing insect till it attains its full growth; when it is usually changed to that kind of fly from whence it came. In this, however, it is sometimes prevented by another sort of small black fly, which wounds this worm through its pearl-like habitation; and by laying one of its eggs therein, instead of the former fly, produces its own likeness. I must, however, further observe, notwithstanding these insects have many enemies, they are not without friends; if we may consider those as such who were very officious in their attendance, for the good things they expect to reap thereby. The ant and the bee are both of this kind; collecting the honey in which the aphides abound; but with this difference, that the ants are constant visitors, the bee only when flowers are scarce. To which let me also add, that the ants will suck in the delicious nectar while the aphides are in the act of discharging it from the anus; but the bees only collect it from the leaves on which this honey-dew has fallen.

3. “In the autumn I find three more generations of aphides to be produced; two of which make their appearance in the month of August, and the third usually appear before the middle of September. As the two first differ in no respect from those which we meet with in summer, it would be wasting time to dwell any longer upon them; but the third, differing greatly from all the rest, demands our giving it a more

Aphis. ferious attention. Though all the aphides which have hitherto appeared were females, in this tenth generation are found several male insects; not that they are by any means so numerous as the females, being only produced by a small number of the former generation. To which I must further add, that I have observed those which produce males, previously to have produced a number of females; which in all respects resembling those already described, I shall decline taking into any further consideration.

“The females have at first altogether the same appearance with those of the former generations; but in a few days their colour changes from a green to a yellow, which is gradually converted into an orange colour before they come to their full growth. They differ likewise in another respect, at least from those which occur in the summer, that all those yellow females are without wings. The male insects are, however, still more remarkable, their outward appearance readily distinguishing them from the females of this and of all other generations. When first produced, they are not of a green colour like the rest, but of a reddish brown; and have afterwards, when they begin to thicken about the breast, a dark line along the middle of the back. These male insects come to their full growth in about three weeks time, and then cast off their last covering; the whole insect being, after this operation, of a bright yellow colour, the wings only excepted. But after this they soon change to a darker yellow; and in a few hours to a very dark brown; if we except the body, which is something lighter coloured, and has a reddish cast. They are all of the winged sort: and the wings, which are white at first, soon become transparent, and at length appear like very fine black gauze.

“The males no sooner come to maturity than they copulate with the females; in which act they are readily discovered, as they remain in conjunction for a considerable time, and are not easily disturbed. The commerce between them continues the whole month of October, and may be observed at all times of the day, though I have found it most frequent about noon; especially when the weather is moderately warm, and the sun overcast. The females, in a day or two after their intercourse with the males, I have observed to lay their eggs; which they usually do near the buds, when they are left to their own choice. Where there are a number crowded together, they of course interfere with each other; in which case they will frequently deposit their eggs on other parts of the branches, or even on the spines with which they are beset.”

These insects are found in great numbers not only on the stems and leaves, but even upon roots of many trees and plants. Those trees that are most loaded with the insects, as already observed, suffer greatly from them. The plant-lice thrust their sharp-pointed rostrum into the substance of the leaf to draw out their sustenance, which wraps the stems and leaves, and occasions in the latter cavities underneath, and swellings above; nay, even in some, a kind of hollow gall filled with insects, as is often seen on elm-leaves.

It appears astonishing that the slight puncture of so small an animal should so greatly disfigure a plant: but it must be remembered, that plant-lice always live in numerous associations, which increase visibly by the

prodigious fruitfulness of those insects; so that although each puncture be slight, yet the number of them is so great, so reiterated, that it is no longer a wonder the leaves should be disfigured. Lovers of gardening and plants are extremely anxious to free and cleanse their trees from this vermin; but their care often proves unavailing, the insect is so fruitful that it soon produces a fresh colony. The best and surest method of extirpating it is to put on the trees infested with them some larvæ of the plant-louse lion, or aphidivorous flies*; for those voracious larvæ destroy every day a great number of the insects, and that with so much the more facility, as the latter remain quiet and motionless in the neighbourhood of these dangerous enemies, who range over heaps of plant-lice, which they gradually waste and diminish.

APHLASTUM, in the ancient navigation, a wooden ornament, shaped like a plume of feathers, fastened on the goose's or swan's neck used by the ancient Greeks in the heads of their ships. The aphlastum had much the same office and effect in a ship that the crest had on the helmet. It seems also to have had this further use, viz. by the waving of a party-coloured ribband fastened to it, to indicate from what quarter the wind blew.

APHONIA, among physicians, signifies a suppression or total loss of voice. It is never a primary disease; but a consequence of many different disorders. The cure is to be effected by removing the disorder from whence the aphonia proceeds.

APHORISM, a maxim or principle of a science; or a sentence which comprehends a great deal in a few words. The word comes from *αφορισμα*, *I separate*; q. d. a choice or select sentence.—The term is chiefly used in medicine and law. We say the aphorisms of Hippocrates, of Sanctorius, of Boerhaave, &c. aphorisms of the civil law, &c.

APHRACTI, in the ancient military art, denotes open vessels, without decks or hatches, furnished only at head and stern with cross planks, whereon the men stood to fight.

APHRODISIA, in antiquity, festivals kept in honour of Venus, the most remarkable of which was that celebrated by the Cyprians. At this solemnity several mysterious rites were practised: all who were initiated to them offered a piece of money to Venus as an harlot, and received as a token of the goddess's favour a measure of salt, and a *φαλλος*, the former, because salt is a concretion of sea-water, to which Venus was thought to owe her birth; the latter, because she was the goddess of wantonness.

APHRODISIACS, among physicians, medicines which increase the quantity of semen, and create an inclination to venery.

APHRODITA, in zoology, an insect of the order of vermes mollusca. The body of the aphrodita is oval, with many small tentacula or protuberances on each side, which serve as so many feet: The mouth is cylindrical at one end of the body, and capable of being retracted, with two brittle tentacula. There are four species of this insect; viz. 1. The aculeata, by some called the *sea-mouse*, with 32 tentacula or feet, an inhabitant of the European seas, and often found in the belly of the cod-fish. It feeds upon shell-fish. See plate XV. fig. 4. 2. The scabra, of an oblong shape, scabrous

See Plate I.
(vol. i.)

* See *Coccinella*, *Heremion*, *Heremionibus*, &c.

scabrous on the back, with 20 tentacula. It inhabits the Belgic sea. It is sometimes taken off Brighthelmstone, an inch long. 3. The squamata, with 24 feet, and scaly on the back. The mouth is wrapt up in an aperture, and the tail is terminated by a few very short bristles. It inhabits the European ocean. 4. The imbricata, is very like the former, only its scales are more glabrous. It inhabits the northern ocean.

APHRODITE, in mythology, a name of Venus, derived from *αφρος*, *foth*; because, according to the poets, Venus is supposed to have been produced from the froth or foam of the sea.

APHRONITRE, in natural history, a name given by the ancients to a particular kind of natrum.

APHTHÆ, in medicine, small, round, and superficial ulcers arising in the mouth. See *MEDICINE-Index*.

APHTHARTODOCETÆ, a sect sworn enemies of the council of Chalcedon. The word is derived from *αφθαρτος*, *incorruptible*, and *δοκτω*, *I imagine*; and was given them, because they imagined the body of Jesus Christ was incorruptible and impassible, and not capable of death. They arose among the Eutychians, and made their first appearance in the year 535.

APHYLLANTHES, LEAFLESS FLOWER, or BLUE MONTPELLIER PINK: A genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 5th order, *Tetrapetaloidæ*. In character it differs not from the *Juncus* or rush, but in having a calyx of six petals, whereas the *juncus* has no calyx. There is only one species, the *Monspeliensis*, a native of France. The root consists of a number of slender, hard, woody, long, and contorted fibres: the radical leaves are very numerous, two inches long, extremely narrow, and wither very quickly. The stalk is round, smooth, without a joint or knot, naked, and tolerably firm; at its top stands a single and very beautiful blue flower, arising from a kind of compound imbricated cup.

APIARY, a place where bees are kept. See the article *BEE*.

APIASTER, in ornithology, the trivial name of a species of the *merops*. See *MEROPS*.

APICES, in botany, the same with *ANTHEREÆ*.

APICIUS. There were at Rome three of that name, famous for their gluttony: the second is the most celebrated of the three. He lived under Tiberius, spent immense sums on his belly, and invented divers sorts of cakes which bore his name. He kept as it were a school of gluttony at Rome. After having spent two millions and a half in entertainments, finding himself very much in debt, he examined into the state of his affairs; and seeing that he had but 250,000 livres remaining, he poisoned himself, out of apprehension of starving with such a sum. He had prostituted himself when very young to Sejanus.

APINA, or *Apine*, a town of Apulia, built by Diomedes, as was also *Triceæ*, (Pliny). *Apine* and *Triceæ* is a proverbial saying for things trifling and of no value, (Martial); and *Apinariii* was the appellation for triflers or buffoons, (Trebellius Pollio.)

APION, a famous grammarian, born in Egypt, was a professor at Rome in the reign of Tiberius. He had all the arrogance of a mere pedant, and amused himself with difficult and insignificant inquiries. One

of his principal works was his *Antiquities of Egypt*. Apis.

APIS, in mythology, a divinity worshipped by the ancient Egyptians at Memphis. It was an ox, having certain exterior marks; in which animal the soul of the great Osiris was supposed to subsist. This animal had the preference to all others, as being the symbol of agriculture, the improvement of which that prince had to much at heart.

According to several learned writers on the Egyptian religion, Apis was only a symbolical deity. "Amongst the animals consecrated to ancient rites (says Ammiatus Marcellinus), Mnevis and Apis are the most celebrated: the first is an emblem of the sun, the second of the moon." Propyry tells us, that Apis bore the characteristic signs of the two stars; and Macrobius who confirms this opinion, adds, that he was equally consecrated to them both.

This bull, become the object of public adoration, it may be supposed, could not be born like other animals; accordingly the priests published that his origin was celestial. "An Apis is seldom born, says Pomponius Mela. He is not produced by the ordinary laws of generation. The Egyptians say he owes his birth to celestial fire." Plutarch explains this passage: "The priests pretend that the moon diffuses a generative influence, and as soon as a cow who takes the bull is struck by it, she conceives an Apis. Accordingly we discover in him the signs of that star."

Such were the fables indutritiously spread by those who presided over the divine institutions. The vulgar, to whom this emblematical deity promised abundance, received them eagerly, and implicitly believed them. Pliny has described the characters which distinguished this sacred bull: "A white spot, resembling a crescent, on the right side, and a lump under the tongue, were the distinguishing marks of Apis." When a cow, therefore, which was thought to be struck with the rays of the moon, produced a calf, the sacred guides went to examine it, and if they found it conformable to this description, they announced to the people the birth of Apis, and fecundity.

"Immediately (says Ælian), they built a temple to the new god, facing the rising sun, according to the precepts of Mercury, where they nourished him with milk for four months. This term expired, the priests repaired in pomp to his habitation, and saluted him by the name of Apis. They then placed him in a vessel magnificently decorated, covered with rich tapestry, and resplendent with gold, and conducted him to Nilotis, singing hymns, and burning perfumes. There they kept him for forty days. During this space of time, women alone had permission to see him, and saluted him in a particular manner. After the inauguration of the god in this city, he was conveyed to Memphis with the same retinue, followed by an innumerable quantity of boats, sumptuously decked out. There they completed the ceremonies of his inauguration, and he became sacred to all the world. Apis was superbly lodged, and the place where he lay was mystically called *the bed*. Strabo having visited his palace, thus describes it: "The edifice where Apis is kept, is situated near the temple of Vulcan. He is fed in a sacred apartment, before which is a large court. The house in which they keep the cow that produced him,

Apis. him, occupies one of its fides. Sometimes, to satisfy the curiosity of strangers, they make him go out into this court. One may see him at all times through a window; but the priests produce him also to public view." Once a year (says Solinus) they present a heifer to him, and the same day they kill her.

A bull, born in so marvellous a manner, must be possessed of supernatural knowledge. Accordingly the priests published, that he predicted future events by gestures, by motions, and other ways, which they construed according to their fancy. "Apis (says Pliny) has two temples called *Beds*, which serve as an augury for the people. When they come to consult him, if he enters into a particular one, it is a favourable presage, and fatal if he passes into the other. He gives answers to individuals by taking food from their hands. He refused that offered him by Germanicus, who died soon after." It would be unjust to conclude, that this respectable writer gave credit to such auguries. He relates the opinion of the Egyptians, and contents himself with citing facts without offering his judgment.

Such was the installation of Apis. His anniversary was always celebrated for seven days. The people assembled to offer sacrifices to him, and what is extraordinary, oxen were immolated on the occasion. This solemnity did not pass without prodigies. Ammianus Marcellinus, who has collected the testimonies of the ancients, relates them in these words: "During the seven days in which the priests of Memphis celebrate the birth of Apis, the crocodiles forget their natural ferocity, become gentle, and do no harm to any body."

This bull, however, so honoured, must not exceed a mysterious term fixed for his life. "Apis (says Pliny) cannot live beyond a certain number of years. When he has attained that period they drown him in the fountain of the priests; for it is not permitted, adds Ammianus Marcellinus, to let him prolong his life beyond the period prescribed for him by the sacred books." When this event happened, he was embalmed, and privately let down into the subterraneous places destined for that purpose. In this circumstance, the priests announced that Apis had disappeared; but when he died a natural death, before this period arrived, they proclaimed his death, and solemnly conveyed his body to the temple of Serapis.

"At Memphis was an ancient temple of Serapis, which strangers were forbidden to approach, and where the priests themselves only entered when Apis was interred. It was then (says Plutarch) that they opened the gates called *Lethe* and *Cocytus* (of oblivion and lamentation), which made a harsh and piercing sound."

Ammianus Marcellinus, and Solinus, paint with great energy the general despair of the Egyptians, who with cries and lamentations demanded another Apis from heaven.

According to Plutarch, the term prescribed for the life of Apis was 25 years; which number marked a period of the sun and of the moon, and the bull was consecrated to these two bodies. Syncellius, in his Chronography, when he comes down to the 32d Pharaoh, called *Aseth*, says, "Before Aseth, the solar year consisted of 360 days. This prince added five to com-

plete its course. In his reign a calf was placed amongst the gods, and named *Apis*." And in the Bibliotheca of Fabricius we have the following passage: "It was customary to inaugurate the kings of Egypt at Memphis, in the temple of Apis. They were here first initiated in the mysteries, and were religiously invested; after which, they were permitted to bear the yoke of God, through a town to a place called the *Sanctuary*, the entrance of which was prohibited to the profane. There they were obliged to swear that they would neither insert months nor days in the year, and that it should remain composed of 365 days, as had been established by the ancients."—From these facts Mr Savary, in his letters on Egypt, infers, that Apis was the tutelary divinity of the new form given to the solar year, and of the cycle of 25 years, discovered at the same time. This deity, besides, had a marked relation to the swelling of the Nile, as is testified by a great number of historians. The new moon which followed the summer solstice, was the æra of this phenomenon, on which the eyes of every body were fixed: And Pliny speaks as follows on this subject: "Apis had on his right side a white mark, representing the crescent: This mark (continues Ælian) indicated the commencement of the inundation." If Apis possessed the characteristic signs which proved his divine origin, he promised fertility and abundance of the fruits of the earth. It seems demonstrated, therefore, Mr Savary adds, that this sacred bull, the guardian of the solar year of 365 days, was also regarded as the genius who presided over the overflowing of the river. The priests, by fixing the course of his life to 25 years, and by making the installation of a new Apis, concur with the renewal of the period above mentioned, had probably perceived, as the result of long meteorological observations, that this revolution always brought about abundant seasons. Nothing was better calculated to procure a favourable reception of this emblematical deity from the people, since his birth was a presage to them of a happy inundation, and of all the treasures of teeming nature.

The solemnity of this inauguration was called *Apparition*. That which was renewed every year towards the 12th or 13th of the month *Payn*, which corresponds with the 17th or 18th of June, was called the *birth of Apis*. It was a time of rejoicing, which Ælian describes in the following manner: "What festivals! what sacrifices take place in Egypt at the commencement of the inundation! It is then that all the people celebrate the birth of Apis. It would be tedious to describe the dances, the rejoicings, the shows, the banquets, to which the Egyptians abandon themselves on this occasion, and impossible to express the intoxication of joy which breaks forth in all the towns of the kingdom."

These observations Mr Savary thinks further confirmed by the name of this respectable bull; *Api*, in the Egyptian tongue, signifying number, measure. This epithet perfectly characterizes an animal established as the guardian of the solar year, the type of the cycle of 25 years, and the presage of a favourable inundation.

Monsieur Heut, Bishop of Avranches, has endeavoured to prove that Apis was a symbolical image of the Patriarch Joseph, and has supported his opinion with

with all his erudition. Dr Bryant apprehends that the name of *Apis* was an Egyptian term for a father; that it referred to the Patriarch Noah; and that the crescent which was usually marked on the side of the animal, was a representation of the ark.

A P I S, or BEE, in zoology, a genus of insects belonging to the order of insecta hymenoptera. The mouth is furnished with two jaws, and a proboscis infolded in a double sheath; the wings are four in number, the two foremost covering those behind when at rest: In the anus or tail of the females and working bees there is a hidden sting.

These insects are distinguished into several species, each of which has its peculiar genius, talent, manners, and disposition. Variety prevails in the order of their architecture, and in the nature of their materials. Some live in society, and share the toils; such are the common bee and the drone. Others dwell and work in solitude, building the cradles of their families; as the leaf-cutter bee does with the rose-tree leaf; the upholsterer with the gaudy tapestry of the corn-rose; the mason-bee with a plaster, the wood-piercer with saw-dust. All are employed in their little hermitage, with the care of providing for the wants of their posterity.—The species enumerated by Linnæus are no fewer than 55; of which the following are the most remarkable:—

1. The floriformis, or black bee with a cylindrical incurvated belly, having two tooth-like protuberances at the anus, and a kind of prickles on the hind-legs. This bee sleeps in flowers. 2. The dentata, or slinging green bee, with black wings, and a kind of teeth on the hind thighs. The tongue of this bee is almost as long as its body. 3. The variegata; the breast and belly are variegated with white and black spots; the legs are of an iron colour. It is a native of Europe. This species sleeps in the geranium phæum, or spotted crane's-bill. 4. The rostrata is distinguished by the upper-lip being inflected and of a conical shape, and by the belly being invested with bluish belts. They build their nests in high sandy grounds, and there is but one young in each nest. 5. The ferruginea, or smooth black bee, with the feelers, mouth, belly, and feet of an iron colour. This is a small bee, and supposed to be of an intermediate kind between the bee and wasp. It is a native of Europe. 6. The cariosa is a yellowish hairy bee; and the feet and front are of a bright yellow colour. It builds in the rotten trees of Europe. 7. The brasilianorum, or pale-red hairy bee, with the basis of the thighs black. This is a very large bee, every where covered with a testaceous skin. It is a native of America. 8. The lapidaria, or red hairy bee, with a yellow anus, builds in holes of rocks. 9. The terrestris is black and hairy, with a white belt round the breast, and a white anus: it builds its nest very deep in the earth. 10. The violacea is a red bee, and very hairy, with bluish wings. It is a native of Europe. The violacea is said to perforate trees, and hollow them out in a longitudinal direction; they begin to build their cells at the bottom of these holes, and deposit an egg in each cell, which is composed of the farina of plants and honey or a kind of gluten. 11. The muscorum, or yellow hairy bee with a white belly, builds in mossy grounds. The skill displayed by these builders is admirable. In order to enjoy the

pleasure of seeing their operations, let a nest be taken to pieces, and the mofs conveyed to a distance. The bees will be seen to form themselves into a chain, from their nest to the place where the mofs has been laid. The foremost lays hold of some with her teeth, clears it bit by bit with her feet (which circumstance has also gotten them the name of carding-bees), then, by the help of her feet, she drives the unravelled mofs under her belly; the second, in like manner, pushes it on to the third. Thus there is formed an uninterrupted chain of mofs, which is wrought and interwoven with the greatest dexterity by those that abide by the nest; and to the end, their nest may not be the sport of the winds, and may shelter them from rain, they throw an arch over it, which they compose with a kind of wax, tenacious, though thin in substance, which is neither the unwrought bees-wax nor the real wax. Dissolved in oil of turpentine, it may be used in taking off impressions. 12. The centuncularis, leaf-cutter, or black bee, having its belly covered with yellow down. The nests of this species are made of leaves curiously plaited in the form of a matt or quilt. There are several varieties of the leaf-cutting bees, all equally industrious. They dig into the ground, and build their nests, of which some have the form and size of thimbles inserted one within another, others the shape and size of goose-quills. These nests are composed of pieces of leaves. Each sort of bees cut into its own materials; some the rose-tree leaf, others the horse chestnut. A careful observer may discover rose-tree leaves cut as it were with a pinking iron; and there he may procure himself the pleasure of seeing with what dexterity a bee, destitute of any mathematical instrument, cuts out a circular piece, fit to be either the bottom or the lid of one of those nests; others it cuts out into ovals and semi-ovals, which form the sides of the nests, into each of which it deposits one egg with ready prepared victuals. 13. The mellifica, or domestic honey-bee. But the particulars concerning this valuable species are so numerous and interesting as to require a separate article for their detail; which the reader will therefore find at due length under the English or popular name BEE.

In the Philosophical Transactions, N^o 172*. we have *Vol. I. 68. an account of a species of honey-bee found in some parts of America, very different in form and manners from the common bee of Europe. Their combs are composed of a series of small bottles or bladders of wax, of a dusky brown or blackish colour; and each of these is much of the size and shape of a Spanish olive. They hang together in clusters, almost like a bunch of grapes, and are so contrived, that each of them has its aperture, while the bees are at work upon it; but as soon as it is filled with honey, this aperture is closed, and the bees leave it, and go to work upon another vessel. Their lodgings are usually taken up in the hollow of an old tree, or in some cavity of a rock by the sea-side. They are sagacious in choosing the most secure retreats, because their honey is so delicious a bait, that they are hunted after by many animals; and they have no power of defending themselves, having no stings as our bees have. The combs are brittle; and the honey is clear and liquid like rock-water. It is used by the natives rather as a drink with their food than as honey. They use it also in medicine as a purge, drinking half a pint of it in the morning fasting.

The

Apis,
Apium.

The Abbé Cavigero, in his history of Mexico, mentions a species similar in every respect to ours, but without the sting. This is the bee of Yucatan and Chiapa, which makes the fine clear honey of *Essabentùn*, of an aromatic flavour, superior to that of all the other kinds of honey with which we are acquainted. The honey is taken from them six times a-year, that is, once in every other month; but the best is that which is got in November, being made from a fragrant white flower like jessamine, which blows in September, called in that country *Essabentùn*, from which the honey has derived its name. This honey is said to be in high estimation with the Europeans who touch at the ports of Yucatan. According to our author, the French of Guarico buy it sometimes for the purpose of sending it as a present to the king. Another species described by the same author, resembles in its form the winged ants, but is smaller than the common bee and without a sting. This insect, which is peculiar to warm and temperate climates, forms nests in size and shape resembling sugar-loaves, and even sometimes greatly exceeding these in size, which are suspended from rocks, or from trees, and particularly from the oak. The populousness of these hives are much greater than those of the common bee. The nymphs of this bee, which are eatable, are white and round, like a pearl. The honey is of a greyish colour, but of a fine flavour.

APIUM, PARSLEY: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatae*. The fruit is of an oval shape, and streaked; the involucre consists of one leaf; and the petals are inflected. There are only two species of apium; the petroselinum, or common parsley, a native of Sardinia; and the graveolens, or smallage, a native of Britain: the culture of both which are well known.

Medicinal Uses, &c. The roots and seeds of the *petroselinum* are used in medicine. The root of parsley is one of the five aperient roots, and in this intention is sometimes made an ingredient in apozems and diet-drinks: if liberally used, it is apt to occasion flatulencies; and thus, by distending the viscera, produces a contrary effect to that intended by it: the taste of this root is somewhat sweetish, with a light degree of warmth and aromatic flavour. The seeds are an ingredient in the electuary of bay-berries.—The roots of *smallage* are also in the number of aperient roots, and have been sometimes prescribed as an ingredient in aperient apozems and diet-drinks, but are at present disregarded. The seeds of the plant are moderately aromatic, and were formerly used as carminatives; in which intention they are, doubtless, capable of doing service, though the other warm seeds, which the shops are furnished with, render these unnecessary; and accordingly the Edinburgh college, which retains the roots, has expunged the seeds.

Besides its medicinal virtues above mentioned, the common parsley is reckoned an effectual cure for the rot in sheep, provided they are fed with it twice a-week for two or three hours each time: but hares and rabbits are so fond of this herb, that they will come from a great distance to feed upon it; and in the countries where these animals abound, they will de-

stroy it if not very securely fenced against them; so that whoever has a mind to have plenty of hares in their fields, may draw them from all parts of the country by cultivating parsley.

APIVORUS, in ornithology, a synonyme of a species of falco. See **FALCO**.

APLUDA: A genus of the monocœcia order, belonging to the polygamia class of plants; and in the natural method ranking under the 4th order, *Gramina*. The calyx is a bivalved gluma; the floscules of the female are sessile, and the male floscules are furnished with pedunculi; the female has no calyx; the corolla has a double valve; there is but one stylus, and one covered seed. The male has three stamina. There are three species of apluda, viz. the mutica, aristata, and zengites, all natives of the Indies.

APOBATANA, the metropolis of Media, and where the kings kept their treasure (Isidorus Characenus); supposed to be the same with *Ecbatana*.

APOBATERION, in antiquity, a valedictory speech or poem made by a person on departing out of his own country, and addressed to his friends or relations.

APOBATHRA, a place near Sestos (Strabo); the landing place where Xerxes's ships were frozen and stuck in the ice (Eustathius).

APOCALYPSE, REVELATION, the name of one of the sacred books of the New Testament, containing revelations concerning several important doctrines of Christianity. The word is Greek, and derived from *αποκαλυπτα*, to reveal, or discover.

This book, according to Irenæus, was written about the year 96 of Christ, in the island of Patmos, whither St John had been banished by the emperor Domitian. But Sir Isaac Newton places the writing of it earlier, viz. in the time of Nero. Some attribute this book to the arch-heretic Cerinthus: but the ancients unanimously ascribed it to John, the son of Zebedee, and brother of James; whom the Greek fathers call the *Divine*, by way of eminence, to distinguish him from the other evangelists. This book has not, at all times, been esteemed canonical. There were many churches in Greece, as St Jerome informs us, which did not receive it; neither is it in the catalogue of canonical books prepared by the council of Laodicea, nor in that of St Cyril of Jerusalem: but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the fathers of the fourth, fifth, and the following centuries, quote the Revelations as a book then acknowledged to be canonical. The Alogians, Marcionites, Cerdonians, and Luther himself rejected this book: but the Protestants have forsaken Luther in this particular; and Beza has strongly maintained against his objections, that the Apocalypse is authentic and canonical.

The Apocalypse consists of twenty-two chapters. The three first are an instruction to the bishops of the seven churches of Asia Minor. The fifteen following chapters contain the persecutions which the church was to suffer from the Jews, heretics, and Roman emperors. Next St John prophesies of the vengeance of God, which he will exercise against those persecutors, against the Roman empire, and the city of Rome; which, as the Protestants suppose, he describes under the name of Babylon the great whore, seated upon seven

Apocrypha
 apocrypha seven hills. In the last place, the 19th, 20th, 21st, and 22d chapters, describe the triumph of the church over its enemies, the marriage of the Lamb, and the happiness of the church triumphant.

“It is a part of this prophecy (says Sir Isaac Newton), that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. The folly of interpreters has been to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise: He gave this and the prophecies of the Old Testament, not to gratify mens curiosities, by enabling them to foreknow things: but that, after they were fulfilled, they might be interpreted by the events; and his own providence, not the interpreters, be then manifested thereby to the world. And there is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God’s providence.”

There have been several other works published under the title of *Apocalypses*. Sozomen mentions a book used in the churches of Palestine, called the *Apocalypse*, or *Revelation of St Peter*. He also mentions an *Apocalypse* of St Paul; which the Cophæ retain to this day. Eusebius also speaks of both these *Apocalypses*. St Epiphanius mentions an *Apocalypse* of Adam; Nicephorus, an *Apocalypse* of Efdras: Gratian and Cedrenus, an *Apocalypse* of Moses, another of St Thomas, and another of St Stephen; St Jerom, an *Apocalypse* of Elias. Porphyry, in his life of Plotin, makes mention of the *Apocalypse* or *Revelations* of Zoroaster, Zostrian, Nicothæus, Allogenes, &c.

APOCOPE, among grammarians, a figure which cuts off a letter or syllable from the end of a word; as *ingeni* for *ingenii*.

APOCRISARIUS, in ecclesiastical antiquity, a sort of resident in an imperial city, in the name of a foreign church or bishop, whose office was to negotiate, as proctor, at the emperor’s court, in all ecclesiastical causes in which his principals might be concerned. The institution of the office seems to have been in the time of Constantine, or not long after, when, the emperors being become Christians, foreign churches had more occasions to promote their suits at court than formerly. However, we find it established by law in the time of Justinian. In imitation of this officer, almost every monastery had its *Apocrifarius*, or resident, in the imperial city.

The title and quality of *Apocrifary* became at length appropriated to the Pope’s agent, or *Nuncio*, as he is now called; who resided at Constantinople, to receive the Pope’s dispatches, and the emperor’s answers. The word is formed from *Αποκρισειν*, to answer.

APOCRUSTICS, in medicine, the same with repellents. See REPELLENTS.

APOCRYPHA, or APOCRYPHAL BOOKS, such books as are not admitted into the canon of scripture, being either not acknowledged as divine, or considered as spurious. The word is Greek; and derived from *απο*, and *κρυπτο* to hide or conceal.

When the Jews published their sacred books, they

gave the appellations of *canonical* and *divine* only to such as they then made public: such as were still retained in their archives they called *apocryphal*, for no other reason but because they were not public; so that they might be really sacred and divine, though not promulgated as such.

Thus, in respect of the Bible, all books were called *apocryphal* which were not inserted in the Jewish canon of scripture. Vossius observes, that, with regard to the sacred books, none are to be accounted apocryphal, except such as had neither been admitted into the synagogue nor the church, so as to be added to the canon, and read in public.

The Protestants do not only reckon those books to be apocryphal which are esteemed such in the church of Rome, as the prayer of Manasseh king of Judah, the third and fourth books of Efdras, St Barnabas’s epistle, the book of Hermos, the addition at the end of Job, and the 151st psalm; but also Tobit, Judith, Ester, the book of Wisdom, Jesus the son of Sirah, Baruch the prophet, the Song of the Three Children, the history of Sufannah, the history of Bell and the Dragon, and the first and second books of Maccabees.

It is now pretended that these books were not received by the Jews, or so much as known to them. None of the writers of the New Testament cite or mention them: neither Philo nor Josephus speak of them. The Christian church was for some ages an utter stranger to these books. Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the orthodox writers, who have given catalogues of the canonical books of scripture; unanimously concur in rejecting these out of the canon. And for the New Testament, they are divided in their opinions, whether the epistle to the Hebrews, the epistle of St James, and the second epistle of St Peter, the second and third epistles of St John, the epistle of St Jude, and the Revelations, are to be acknowledged as canonical or not.

The Protestants acknowledge such books of scripture only to be canonical as were so esteemed to be in the first ages of the church; such as are cited by the earliest writers among the Christians as of divine authority, and after the most diligent enquiry were received and so judged to be by the council of Laodicea. The several epistles abovementioned, and the book of Revelations, whatever the sentiments of some particular persons are or may have been of them, are allowed by all the reformed churches to be parts of the canon of the New Testament.

The apocryphal books, however, according to the sixth article of the church of England, are to be read for example of life and instruction of manners; but it doth not apply them to establish any doctrine.

APOCYNUM, (*Αποκυνον*, of *απο* and *κυν* a dog, because the ancients believed this plant would kill dogs), DOGSBANE: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 30th order *Composita*. The essential characters are: The corolla is bell-shaped; and the filaments are five, alternate with the stamina.

Species. Of this genus botanical writers enumerate 11 species; of which the following are the most remarkable: 1. The venetum, with an upright herbaceous stalk, grows on a small island in the sea near Venice, but is supposed to have been originally brought

Q from

Apocynum from some other country. There are two varieties of this; one with a purple, and the other with a white flower. The roots creep very much, and by them only it is propagated; for it seldom produces any seeds either in the gardens where it is cultivated, or in those places where it grows naturally. Mr Miller tells us, that he had been assured by a very curious botanist, who resided many years at Venice, and constantly went to the spot several times in the season to procure the seeds, had any been produced, that he never could find any pods formed on the plants. The stalks rise about two feet high, and are garnished with smooth oval leaves placed opposite; the flowers grow at the top of the stalks, in small umbels, and make a very pretty appearance. The flowers appear in July and August. 2. The speciosissimum, with large flowers, is a native of Jamaica in the savannahs, whence it has the name of *Savannah flower*, by which it is generally known in that island. This sort rises three or four feet high, having woody stalks which send out a few lateral branches, garnished with smooth oval leaves placed by pairs opposite, of a shining green colour on their upper sides, but pale and veined underneath. The flowers are produced from the sides of the branches, upon long foot-stalks: there are commonly four or five buds at the end of each; but there is seldom more than one of them which comes to the flower. The flower is very large, having a long tube which spreads open wide at the top, of a bright yellow, and makes a fine appearance, especially in those places where the plants grow, naturally, being most part of the year in flower. 3. *Cordatum* with a climbing stalk. 4. The *villosum*, with hairy flowers and a climbing stalk. These were discovered at La Vera Cruz in New Spain, by Dr William Houston, who sent their seeds to England. They are both climbers and mount to the tops of the tallest trees. In England they have climbed over plants in the stoves, and risen to upwards of 20 feet high. The third sort has produced flowers several times: but the fourth never showed an appearance of any.

Culture. The first sort is hardy enough to live in England in the open air, provided it is planted in a warm situation and dry soil. It is propagated, as we have already observed, by its creeping roots; the best time for removing and planting which is in the spring, just before they begin to push out new stalks. The other sorts are propagated by seeds, but are so tender as to require being kept constantly in a stove.

Properties. All the species of this plant abound with a milky juice, which flows out from any part of their stalks and leaves when they are broken: this is generally supposed to be hurtful if taken inwardly, but doth not blister the skin when applied to it as the juice of spurge and other acrid plants. The pods of all the sorts are filled with seeds, which are for the most part compressed and lie over one another *imbricatim*, like the tiles of a house; these have each a long plume of a cottony down fastened to their crowns, by which when the pods are ripe and open, the seeds are wafted by the wind to a considerable distance, so that the plants become very troublesome weeds. This down is in great esteem in France, for stuffing of easy chairs, making quilts, &c. for it is exceedingly light and elastic. It is called by the French *delawad*; and might probably become a vendible commodity in England, were peo-

ple attentive to the collecting of it in Jamaica where the plants are found in plenty.

APODECTÆ, in antiquity, a denomination given to ten general receivers appointed by the Athenians to receive the public revenues, taxes, debts, and the like. The apodectæ had also a power to decide controversies arising in relation to money and taxes, all but those of the most difficult nature and highest concern, which were referred to the courts of judicature.

APODECTÆI, in the Athenian government, officers appointed to see that the measures of corn were just.

APODES, in a general sense, denotes things without feet. Zoologists apply the name to a fabulous sort of birds, said to be found in some of the islands of the New World, which, being entirely without feet, support themselves on the branches of trees by their crooked bills.

APODES, in the Linnæan system, the name of the first order of fishes, or those which have no belly-fins.

See **ZOOLOGY**.

APODICTICAL, among philosophers, a term importing a demonstrative proof, or systematical method of teaching.

APODOSIS, in rhetoric, makes the third part of a complete exordium, being properly the application, or restriction of the *protasis*. The apodosis is the same with what is otherwise called *axiosis*; and stands opposed to *protasis*: e. gr. *protasis*, all branches of history are necessary for a student; *catefscue*, so that, without these, he can never make any considerable figure; *apodosis*, but literary history is of a more especial use, which recommends it, &c.

APODYTERIUM, in the ancient baths, the apartments where persons dressed and undressed.

APOGEE, in **ASTRONOMY**, that point in the orbit of a planet which is at the greatest distance from the earth. The apogee of the sun is that part of the earth's orbit which is at the greatest distance from the sun; and consequently the sun's apogee, and the earth's aphelion, are one and the same point.

APOLIDES, in antiquity, those condemned for life to the public works, or exiled into some island, and thus divested of the privileges of Roman citizens.

APOLLINARIAN GAMES, in Roman antiquity, were instituted in the year of Rome 542. The occasion was a kind of oracle delivered by the prophet Marcus after the fatal battle at Cannæ, declaring, that to expel the enemy, and cure the people of an infectious disease which then prevailed, sacred games were to be annually performed in honour of Apollo; the prætor to have the direction of them, and the decemviri to offer sacrifices after the Grecian rite. The senate ordered that this oracle should be observed the rather, because another of the same Marcus, wherein he had foretold the overthrow at Cannæ, had come true; for this reason they gave the prætor 12,000 aſes out of the public cash to defray the solemnity. There were sacrificed an ox to Apollo, as also two white goats, and a cow to Latona; all with their horns gilt. Apollo had also a collection made for him, besides what the people who were spectators gave voluntary. The first prætor by whom they were held was P. Cornelius Sylla. For some time they were moveable or indistinct; but at length were fixed, under P. Licinius Varus, to the fifth of July, and made perpetual. The men, who were spectators at these games, wore garlands on their heads; the

Apodectæ

Apollinarian.

the

the women performed their devotions in the temples at the same time, and at last they caroused together in the vestibles of their houses, the doors standing open. The Apollinarian games were merely scenical; and at first only observed with singing, piping, and other sorts of music; but afterwards there were also introduced all manner of mountebank-tricks, dances, and the like; yet so as that they still remained scenical, no chariot races, wrestling, or the like laborious exercises of the body, being ever practised at them.

APOLLINARIANS, APOLLINARISTS, called also by Epiphanius *Dimarita*, ancient heretics, who denied the proper humanity of Christ, and maintained that the body which he assumed was endowed with a sensitive, and not a rational, soul, but that the Divine Nature supplied the place of the intellectual principle in man. This sect derived its name from Apollinaris, bishop of Laodicea, in the fourth century.

The Apollinarians have been charged with other opinions, such as, the Millenarian and Sabellian, the pre-existence of the body of Christ, and the passion of his Deity; but ecclesiastical writers are not agreed with respect to these and other particulars. Their doctrine was first condemned by a council of Alexandria in the year 362, and afterwards in a more formal manner by a council at Rome in 375; and by another council in 378, which deposed Apollinaris from his bishopric. Notwithstanding all, his doctrine spread through most of the churches of the east; and his followers were subdivided into various sects. In 388, the emperor Theodosius enacted a law, forbidding them to hold assemblies, to have any ecclesiastics or bishops, or to dwell in cities. The rigorous execution of this law, in concurrence with the decrees of different councils, reduced them to a very small number, and their doctrine had no long duration.

APOLLINARIS (Caius Sulpicius), a very learned grammarian, born at Carthage, lived in the 2d century, under the Antonines; he is supposed to be the author of the verses which are prefixed to the comedies of Terence, and contain the arguments of them. He had for his successor in the profession of grammar Helvius Pertinax, who had been his scholar, and was at last emperor.

APOLLINARIS SIDONIUS (Caius Lollius), an eminent Christian writer and bishop in the 5th century, was born of a noble family in France. He was educated under the best masters, and made a prodigious progress in the several arts and sciences, but particularly in poetry and polite literature. After he had left the schools, he applied himself to the profession of war. He married Papiantilla, the daughter of Avitus, who was consul, and afterwards emperor, by whom he had three children. But Majorianus in the year 457 having deprived Avitus of the empire, and taken the city of Lyons, in which our author resided, Apollinaris fell into the hands of the enemy. However, the reputation of his learning softened Majorianus's resentments, so that he treated him with the utmost civility, in return for which Apollinaris composed a panegyric in his honour; which was so highly applauded, that he had a statue erected to him at Rome, and was honoured with the title of *Count*. In the year 467 the emperor Anthemius rewarded him for the panegyric, which he had written in honour of him, by raising him to the post of governor of Rome, and afterwards to the dignity of a

patrician and senator, and erecting a statue to him. But he soon quitted these secular employments for the service of the church. The bishopric of Clermont being vacant in 472 by the death of Eparchus, Apollinaris, who was then only a layman, was chosen to succeed him without any interest or solicitation on his part, in which see he acted with the greatest integrity. Clermont being besieged by the Goths, he animated the people to the defence of that city, and would never consent to the surrender of it; so that, when it was taken about the year 480, he was obliged to retire; but he was soon restored by Evarichus king of the Goths, and continued to govern the church as he had done before. He died in peace the 21st of August 487; and his festival is still observed in the church of Clermont, where his memory is had in great veneration. He is esteemed the most elegant writer of his age, both in prose and verse. He wrote a great many little pieces; but preserved none but those which he thought were worthy of being continued down to posterity. He collected himself the nine books which we have remaining of his letters. His chief pieces in poetry are the three panegyrics upon the emperors Avitus, Majorianus, and Anthemius. The rest of them are a collection of poems addressed to his friends upon particular subjects. His letters contain a variety of particulars relating to polite literature and profane history.

APOLLINARIUS (Claudius), a learned bishop of Hierapolis, who, about the year 170, presented to Marcus Aurelius an excellent Apology for the Christians.

APOLLINARIUS THE YOUNGER, thus called to distinguish him from his father, called *Apollinarius the Elder*, was at first lector or reader of Laodicea, and afterwards bishop of that city. He was universally esteemed the greatest man of his age, both for learning and piety, and a most accurate and nervous defender of the faith against all its enemies: but notwithstanding this, on his advancing some opinions that were not approved, he was anathematized as an heretic by the second general council of Constantinople in 381.

APOLLO, in mythology, a Pagan deity worshipped by the Greeks and Romans. Cicero mentions four of his names: the most ancient of whom was the son of Vulcan; the second a son of Corybas, and born in Crete; the third an Arcadian, called *Nomian*, from his being a great legislator; and the last, to whom the greatest honour is ascribed, the son of Jupiter and Latoona.

Apollo had a variety of other names, either derived from his principal attributes, or the chief places where he was worshipped. He was called the *Healer* from his enlivening warmth and cheering influence; *Faun*, from the pestilential heats: to signify the former, the ancients placed the graces in his right hand; and for the latter, a bow and arrows in his left: *Nomius*, or the shepherd, from his fertilizing the earth, and thence sustaining the animal creation: *Delius*, from his rendering all things manifest: *Pythius*, from his victory over Python; *Lycias*, *Phœbus*, and *Phaneta*, from his purity and splendor. As Apollo is almost always confounded by the Greeks with the sun, it is no wonder that he should be dignified with so many attributes. It was natural for the most glorious object in nature, whose influence is felt by all creation, and seen by every

Apollinarius,
Apollo.

Apollo. ry animated part of it, to be adorned as the fountain of light, heat, and life. The power of healing diseases being chiefly given by the ancients to medicinal plants and vegetable productions, it was natural to exalt into a divinity the visible cause of their growth. Hence he was also styled the *God of Physic*; and that external heat which cheers and invigorates all nature, being transferred from the human body to the mind, gave rise to the idea of all mental effervescence coming from this god; hence, likewise, poets, prophets, and musicians, are said to be *Numine afflati*, inspired by Apollo.

Whether Apollo was ever a real personage, or only the great luminary, many have doubted. Indeed, Vossius has taken great pains to prove this god to be only a metaphorical being, and that there never was any other Apollo than the sun. "He was styled the *son of Jupiter* (says this author), because that god was reckoned by the ancients the author of the world. His mother was called *Latona*, a name which signifies *hidden*; because, before the sun was created, all things were wrapped up in the obscurity of chaos. He is always represented as beardless and youthful, because the sun never grows old or decays. And what else can his bow and arrows imply, but his piercing beams?" And adds, "that all the ceremonies which were performed to his honour, had a manifest relation to the great source of light which he represented. Whence (he concludes) it is vain to seek for any other divinity than the sun, which was adored under the name of Apollo." However, though this be in general true, yet it does appear, from many passages in ancient authors, that there was some illustrious personage named *Apollo*, who, after his apotheosis, was taken for the sun; as Osiris and Orus in Egypt, whose existence cannot be called in question, were, after their death, confounded with the sun, of which they became the symbols, either from the glory and splendor of their reigns, or from a belief that their souls had taken up their residence in that luminary.

Of the four Apollos mentioned by Cicero, it appears that the three last were Greeks, and the first an Egyptian; who, according to Herodotus, was the son of Osiris and Isis, and called *Orus*. Pausanias is of the same opinion as Herodotus, and ranks Apollo among the Egyptian divinities. The testimony of Diodorus Siculus is still more express; for in speaking of Isis, after saying that she had invented the practice of medicine, he adds, that she taught this art to her son Orus, named *Apollo*, who was the last of the gods that reigned in Egypt.

It is easy to trace almost all the Grecian fables and mythologies from Egypt. If the Apollo of the Greeks was said to be the son of Jupiter, it was because Orus the Apollo of the Egyptians had Osiris for his father, whom the Greeks confounded with Jupiter. If the Greek Apollo was reckoned the god of eloquence, music, medicine, and poetry, the reason was, that Osiris, who was the symbol of the sun among the Egyptians, as well as his son Orus, had there taught those liberal arts. If the Greek Apollo was the god and conductor of the muses, it was because Osiris carried with him in his expedition to the Indies singing women and musicians. This parallel might be carried on still further;

but enough has been said to prove that the true Apollo was that of Egypt. **Apollo.**

To the other perfections of this divinity the poets have added beauty, grace, and the art of captivating the ear and the heart, no less by the sweetness of his eloquence, than by the melodious sounds of his lyre. However, with all these accomplishments, he had not the talent of captivating the fair, with whose charms he was enamoured. But the amours and other adventures related of this god during his residence on earth, are too numerous, and too well known, to be inserted here. His musical contests, however, being more connected with the nature of this work, must not be wholly unnoticed.

To begin, therefore, with the dispute which he had with Pan, that was left to the arbitration of Midas.

Pan, who thought he excelled in playing the flute, offered to prove that it was an instrument superior to the lyre of Apollo. The challenge was accepted; and Midas, who was appointed the umpire in this contest, deciding in favour of Pan, was rewarded by Apollo, according to the poets, with the ears of an ass, for his stupidity.—This fiction seems founded upon history. Midas, according to Pausanias, was the son of Gordius and Cybele; and reigned in the Greater Phrygia, as we learn from Strabo. He was possessed of such great riches, and such an inordinate desire of increasing them by the most contemptible parsimony, that, according to the poets, he converted whatever he touched into gold. However, his talent for accumulation did not extend to the acquirement of taste and knowledge in the fine arts; and, perhaps, his dulness and inattention to these provoked some musical poets to invent the fable of his decision in favour of Pan against Apollo. The scholiast upon Aristophanes, to explain the fiction of his long ears, says, that it was designed to intimate that he kept spies in all parts of his dominions.

Marsyas, another player on the flute, was still more unfortunate than either Pan or his admirer Midas. This Marsyas, having engaged in a musical dispute with Apollo, chose the people of Nysa for judges. Apollo played at first a simple air upon his instrument; but Marsyas, taking up his pipe, struck the audience so much by the novelty of its tone, and the art of his performance, that he seemed to be heard with more pleasure than his rival. Having agreed upon a second trial of skill, it is said that the performance of Apollo, by accompanying the lyre with his voice, was allowed greatly to excel that of Marsyas upon the flute alone. Marsyas with indignation, protested against the decision of his judges; urging that he had not been fairly vanquished according to the rules stipulated, because the dispute was concerning the excellence of their several instruments, not their voices; and that it was wholly unjust to employ two arts against one.

Apollo denied that he had taken any unfair advantages of his antagonist, since Marsyas had employed both his mouth and fingers in performing upon his instrument; so that, if he was denied the use of his mouth, he would be still more disqualified for the contention. The judges approved of Apollo's reasoning, and ordered a third trial. Marsyas was again vanquished; and Apollo, inflamed by the violence of the dispute, slew him alive for his presumption. See **MARSYAS**.

10. Pausanias relates a circumstance concerning this contest, that had been omitted by Diodorus, which is, that Apollo accepted the challenge from Marfyas, upon condition that the victor should use the vanquished as he pleased.

Diodorus informs us, that Apollo, soon repenting of the cruelty with which he had treated Marfyas, broke the strings of the lyre, and by that means put a stop, for a time, to any farther progress in the practice of that new instrument.

The next incident to be mentioned in the history of Apollo is his defeat of the serpent Python.

The waters of Deucalion's deluge, says Ovid, which had overflowed the earth, left a slime from whence sprung innumerable monsters; and among others the serpent Python, which made great havoc in the country about Parnassus. Apollo, armed with his darts, put him to death; which, physically explained, implies, that the heat of the sun having dissipated the noxious steams, those monsters soon disappeared; or, if this fable be referred to history, the serpent was a robber, who haunting the country about Delphos, and very much infesting those who came thither to sacrifice; a prince, who bore the name of Apollo, or one of the priests of that god, put him to death.

This event gave rise to the institution of the Pythian games, so frequently mentioned in the Grecian history; and it was from the legend of Apollo's victory over the Python that the god himself acquired the name of *Pythius*, and his priestesses that of ΠΥΘΙΑ. The city of Delphos, where the famous oracles were so long delivered, was frequently styled *Pytho*.

As Apollo was the god of the fine arts, those who cultivated them were called *his sons*. Of this number was Philammon of Delphos, whom the poets and mythologists make the twin-brother of Autolychus, by the nymph Chione, and Apollo and Mercury. It is pretended that both these divinities were favoured by the nymph on the same day, and that their fires were known from their different talents. Philammon, a great poet and musician, was reported to be the offspring of the god who presides over those arts; and Autolychus, from the craftiness and subtilty of his disposition, was said to have sprung from Mercury, god of theft and fraud. Philammon is one of the first, after Apollo, upon fabulous record, as a vocal performer, who accompanied himself with the sound of the lyre: his son was the celebrated Thamyris. See THAMYRIS.

There can be no doubt but that Apollo was more generally revered in the Pagan world than any other deity; having, in almost every region of it, temples, oracles, and festivals, as innumerable as his attributes: the wolf and hawk were consecrated to him, as symbols of his piercing eyes; the crow and the raven, because these birds were supposed to have by instinct the faculty of prediction; the laurel, from a persuasion that those who slept with some branches of that tree under their heads received certain vapours, which enabled them to prophecy. The cock was consecrated to him, because by his crowing he announces the rising of the sun; and the grasshopper on account of his singing faculty, which was supposed to do honour to the god of music. Most of the ancient poets have celebrated this tuneful insect, but none better than Anacreon, Ode 43.

Plato says that the grasshopper sings all summer with-

out food, like those men who, dedicating themselves to the muses, forget the common concerns of life. Apollo.

The swan was regarded by the ancients as a bird sacred to Apollo in two capacities; first, as being, like the crow and raven, gifted with the spirit of prediction; and, secondly, for his extraordinary vocal powers. The sweetness of his song, especially at the approach of death, was not only extolled by all the poets of antiquity, but by historians, philosophers, and sages; and to call a great writer the *swan* of his age and nation, was a full acknowledgment of his sovereignty*. * See the article *A* 1185.
Thus Horace calls Pindar *the Theban swan*.

Plutarch, who was himself a priest of Apollo, impressed with the highest respect and veneration for him and for music, in his dialogue upon that art, makes one of his interlocutors say, that an invention so useful and charming could never have been the work of man, but must have originated from some god, such as Apollo, the inventor of the flute and lyre, improperly attributed to Hyagnis, Marfyas, Olympus, and others; and the proofs he urges in support of this assertion, show, if not its truth, at least that it was the common and received opinion.

All dances and sacrifices, says he, used in honour of Apollo, are performed to the sound of flutes: the statue of this god at Delos, erected in the time of Hercules, had in its right-hand a bow; and on the left stood the three graces, who were furnished with three kinds of instruments; the lyre, the flute, and the syrinx. The youth also who carries the laurel of Tempe to Delphos, is accompanied by one playing on the flute; and the sacred presents formerly sent to Delos by the Hyperboreans, were conducted thither to the sound of lyres, flutes, and shepherds pipes. He supports these facts by the testimonies of the poets Alcæus, Alcmion, and Corinna.

It seems as if the account of Apollo could not be concluded by any thing that is left to offer on the subject, so properly, as by part of the celebrated hymn of Callimachus, which during many ages was performed and heard by the most polished people on the globe, with the utmost religious zeal, at the festivals instituted to this god.

Ha! how the laurel, great APOLLO's tree,
And all the cavern, shakes! Far off, far off,
The man that is unhallow'd: for the god
Approaches. Hark! he knocks: the gates
Feel the glad impulse; and the sever'd bars
Submissive clink against their brazen portals.
Why do the Delian palms incline their boughs,
Self-mov'd; and hov'ring swans, their throats releas'd
From native silence, carol sounds harmonious?

Begin, young men, the hymn: let all your harps
Break their inglorious silence; and the dance,
In mystic numbers trod, explain the music.
But first, by ardent pray'r, and clear lustration,
Purge the contagious spots of human weakness:
Impure no mortal can behold Apollo.
So may you flourish, favour'd by the god,
In youth with happy nuptials, and in age
With silver hairs; and fair descent of children;
So lay foundations for aspiring cities,
And bless your spreading colonies increase.

Pay sacred rev'rence to Apollo's song;
Lest watchful the far-shooting god emit
His fatal arrows. Silent, Nature stands;
And seas subside, obedient to the sound
Of Io! Io Pæan! nor dares Thetis
Longer bewail her lov'd Achilles' death.

Apollo.
Apollodoro-
rus,

For Phœbus was his foe. Nor must sad Niobe
In fruitless sorrow persevere, or weep
Even thro' the Phrygian marble. Hapless mother!
Whose fondness could compare her mortal offspring
To those which fair Latona bore to Jove.
To! again repeat ye, Io Pæan!

Recite Apollo's praise till night draws on,
The ditty still unfinish'd; and the day
Unequal to the godhead's attributes
Various, and matter copious of your songs.

Sublime at Jove's right-hand Apollo sits,
And thence distributes honour, gracious king,
And theme of verse perpetual. From his robe
Flows light ineffable! his harp, his quiver,
And Laetian bow, are gold: with golden sandals
His feet are shod. How rich! how beautiful!
Beneath his steps the yellow min'ral rises;
And earth reveals her treasures. Youth and beauty
Eternal deck his cheek: from his fair head
Perfumes distil their sweets; and cheerful Health,
His duteous hand-maid, through the air improv'd
With lavish hand diffuses scents ambrosial.

The spearman's arm by thee, great god, directed,
Sends forth a certain wound. The laurel'd bard,
Inspir'd by thee, composes verse immortal.
Taught by thy art divine, the sage physician
Eludes the urn, and chains or exiles death.

Perpetual fires shine hallow'd on thy altars,
When annual the Carnean feast is held:
The warlike Libyans, clad in armour, lead
The dance; with clanging swords and shields they beat
The dreadful measure: In the chorus join
Their women; brown, but beautiful: such rites
To thee well pleasing

The monstrous Python
Durst tempt thy wrath in vain; for dead he fell,
To thy great strength and golden arms unequal.
To! while thy unerring hand elanc'd
Another and another dart, the people
Joyfully repeated To! Io Pæan!
Elance the dart, Apollo; for the safety
And health of man, gracious thy mother bore thee!

PRIOR.

APOLLO *Belvidere*, one in the first class of the ancient statues. The excellence of this statue consists in the expression of something divine, whereas the rest excel only in things that are common to men. This statue may perhaps justly enough claim the preference, even in the superior and distinguished class of the best remains of all antiquity. There are about twenty ancient statues which the moderns have discovered that are referred to the first class, and considered each as the chief beauty in its kind.

APOLLODORUS, born at Damascus, a famous architect under Trajan and Hadrian. He had the direction of the bridge of stone which Trajan ordered to be built over the Danube in the year 104, which was esteemed the most magnificent of all the works of that emperor. Hadrian, one day as Trajan was discoursing with this architect upon the buildings he had raised at Rome, would needs give his judgment, and showed he understood nothing of the matter. Apollodorus turned upon him bluntly, and said to him, Go paint citruls, for you are very ignorant of the subject we are talking upon. Hadrian at this time boasted of his painting citruls well. This insult cost Apollodorus his life.

APOLLODORUS, a celebrated painter of Athens, about 408 years before the birth of Christ, was the first who invented the art of mingling the colours, and of expressing the lights and shades. He was admired also

for his judicious choice of subjects, and for the beauty and strength of colouring surpassed all the masters that went before him. He excelled likewise in statuary.

APOLLODORUS the Athenian, a famous grammarian, the son of Asclepiades and disciple of Aristarchus. He wrote many works not now extant; but his most famous production was his *Bibliotheca*, concerning the origin of the gods. This work consisted of 24 books, but only three are now in being. Several other pieces of his are to be found in Fabricius's *Bibliotheca Græca*. There were various other persons of this name. Scipio Testi, a Neapolitan, has written a treatise of the Apollodoruses, which was printed at Rome in 1555; and Dr Thomas Gale published a work of the same kind in 1675.

APOLLONIA, the name of several ancient cities, particularly of a colony of the Milesians in Thrace, from which Lucullus took away a colossus of Apollo, and placed it in the capitol. The greatest part of the town was situated in a small island on the Euxine, in which was a temple of Apollo (Strabo). Pliny says the colossus was 30 cubits high, and cost 500 talents. There was also an Apollonia at mount Parnassus, near Delphi. (Stephanus). Troezen was formerly called *Apollonia*.

APOLLONIA, feasts sacred to Apollo, instituted upon the following occasion. Apollo, having vanquished Python, went with his sister Diana to Ægialea; but, being driven from thence, he removed to the island Crete. The Ægialeans were soon after visited with a plague; upon which, consulting the soothsayers, they were ordered to send seven young men and as many virgins, to appease those deities and bring them back into their country. Apollo and Diana being thus appeased, returned to Ægialea: in memory of which, they dedicated a temple to Pitho, the goddess of persuasion; whence a custom arose of choosing every year seven young men, and as many virgins, to go as it were in search of Apollo and Diana.

APOLLONIA, in geography, a promontory of Africa, upon the coast of Guinea, near the mouth of the river Mancu.

APOLLONIUS, the author of the *Argonautics*, and surnamed *The Rhodian*, from the place of his residence, is supposed to have been a native of Alexandria, where he is said to have recited some portion of his poem while he was yet a youth. Finding it ill received by his countrymen, he retired to Rhodes; where he is conjectured to have polished and completed his work, supporting himself by the profession of rhetoric, and receiving from the Rhodians the freedom of their city. He at length returned, with considerable honour, to the place of his birth; succeeding Eratosthenes in the care of the Alexandrian library in the reign of Ptolemy Euergetes, who ascended the throne of Egypt the year before Christ 246. That prince had been educated by the famous Aristarchus, and rivalled the preceding sovereigns of his liberal family in the munificent encouragement of learning. Apollonius was a disciple of the poet Callimachus; but their connection ended in the most violent enmity, which was probably owing to some degree of contempt expressed by Apollonius for the light compositions of his master. The learned have vainly endeavoured to discover the particulars of their quarrel.—The only work of Apollonius which has descended to modern times is his poem above mentioned, in four books, on the Argonautic expedition.

expedition. Both Longinus and Quintilian have assigned to this work the mortifying character of mediocrity: "But (says Mr Hayley) there lies an appeal from the sentence of the most candid and enlightened critics to the voice of Nature; and the merit of Apollonius has little to apprehend from the decision of this ultimate judge. His poems abound in animated description, and in passages of the most tender and pathetic beauty. How finely painted is the first setting forth of the Argo! and how beautifully is the wife of Chiron introduced, holding up the little Achilles in her arms, and showing him to his father Peleus as he sailed along the shore! But the chief excellence in our poet, is the spirit and delicacy with which he has delineated the passion of love in his Medea. That Virgil thought very highly of his merit in this particular, is sufficiently evident from the minute exactness with which he has copied many tender touches of the Grecian poet. Those who compare the third book of Apollonius with the fourth of Virgil, may, I think, perceive not only that Dido has some features of Medea, but that the two bards, however different in their reputation, resembled each other in their genius; and they both excel in delicacy and pathos."—The ancient scholia upon his *Argonautics*, still extant, are extremely useful, and full of learning.

APOLLONIUS of Perga, a city of Pamphylia, was a great geometrician, under the reign of Ptolemy Euergetes, which reaches from the 2d year of the 133d Olympiad to the 3d year of the 139th. He studied a long time at Alexandria, under the disciples of Euclid; and composed several works, of which that only of the Conics remains.

APOLLONIUS, a Pythagorean philosopher, born at Tyana in Cappadocia, about the beginning of the first century. At 16 years of age he became a strict observer of Pythagoras's rules, renouncing wine, women, and all sorts of flesh; not wearing shoes, letting his hair grow, and wearing nothing but linen. He soon after set up for a reformer of mankind, and chose his habitation in a temple of Æsculapius, where he is said to have performed many wonderful cures. Philostratus has wrote the life of Apollonius, in which there are numberless fabulous stories recounted of him. We are told that he went five years without speaking; and yet, during this time that he stopped many seditions in Cilicia and Pamphylia: that he travelled, and set up for a legislator; and that he gave out he understood all languages, without having ever learned them: that he could tell the thoughts of men, and understood the oracles which birds gave by their singing. The Heathens were fond of opposing the pretended miracles of this man to those of our Saviour; and by a treatise which Eusebius wrote against one Hierocles, we find that the drift of the latter, in the treatise which Eusebius refutes, seems to have been to draw a parallel betwixt Jesus Christ and Apollonius, in which he gives the preference to this philosopher. Mr Du Pin has wrote a confutation of Philostratus's life of Apollonius.

Apollonius wrote some works, viz. four books of judicial astrology; a treatise upon the sacrifices, showing what was proper to be offered to each deity; and a great number of letters; all of which are now lost.

APOLLOS, in Scripture-history, a Jew of Alex-

andria, who came to Ephesus during the absence of St Paul, who was gone to Jerusalem (Acts xviii. 24.) Apollos was an eloquent man, and well versed in the Scriptures; and as he spoke with zeal and fervour, he taught diligently the things of God: but knowing only the baptism of John, he was no more than a catechumen, or one of the lowest order of Christians, and did not as yet distinctly know the mysteries of the Christian doctrine. However, he knew that Jesus Christ was the Messiah, and declared himself openly to be his disciple. When therefore he was come to Ephesus, he began to speak boldly in the synagogue, and to show that Jesus was the Christ. Aquila and Priscilla having heard him, took him home with them; instructed him more fully in the ways of God; and baptized him, probably in the name of Jesus Christ.

Some time after this he had a mind to go into Achaia; and the brethren having exhorted him to undertake this journey, they wrote to the disciples, desiring them to receive him. He arrived at Corinth; and was there very useful in convincing the Jews out of the Scriptures, and demonstrated to them that Jesus was the Christ. Thus he watered what St Paul had plant'd in this city (1 Cor. iii. 6.) but the great fondness which his disciples had for his person had like to have produced a schism; some saying, "I am of Paul; others, I am of Apollos; I am of Cephas." However, this division which St Paul speaks of in the chapter last quoted, did not prevent that apostle and Apollos from being closely united by the bands of charity. Apollos hearing that the apostle was at Ephesus, went to meet him, and was there when St Paul wrote the first epistle to the Corinthians; wherein he testifies, that he had earnestly entreated Apollos to return to Corinth, but hitherto had not been able to prevail with him; that, nevertheless, he gave him room to hope that he would go when he had an opportunity. St Jerome says, that Apollos was so dissatisfied with the division which had happened upon his account at Corinth, that he retired into Crete with Zena, a doctor of the law; and that this disturbance having been appeased by the letter which St Paul wrote to the Corinthians, Apollos returned to this city, and was bishop thereof. The Greeks make him bishop of Duras; others say, he was bishop of Iconium in Phrygia; and others, that he was bishop of Cæsarea.

APOLLYON, a Greek word that signifies *the destroyer*, and answers to the Hebrew *Abaddon*. St John in the Revelations (ix. 11.) says, that an angel having opened the bottomless pit, a thick smoke issued out of it; and with this smoke locusts, like horses, prepared for battle, and commanded by the angel of the bottomless pit, called in Hebrew *Abaddon*, but in the Greek *Apollyon*.

APOLOGETIC, APOLOGETICAL, something said or written, by way of excuse or apology, for any action or person.

The Apologetic of Tertullian is a work full of strength and spirit. He there vindicates the Christians from all that had been objected to them; particularly from the abominable crimes said to be perpetrated at their meetings, and their want of love and fidelity to their country. The ground of this last accusation was, their refusing to take the accustomed oaths, and swear by the tutelary gods of the empire.—Tertullian addresses

Apologue dresses his Apologetic to the magistrates of Rome, the emperor Severus being then absent.

Apono.

APOLOGUE, in matters of literature, an ingenious method of conveying instruction by means of a feigned relation called a *moral fable*.

The only difference between a parable and an apologue is, that the former, being drawn from what passes among mankind, requires probability in the narration; whereas the apologue, being taken from the supposed actions of brutes, or even of things inanimate, is not tied down to the strict rules of probability, Æsop's fables are a model of this kind of writing.

APOLOGY, a Greek term, literally importing an excuse or defence of some person or action.

APOMELI, among ancient physicians, a decoction of honey and vinegar, much used as a detergent, promoter of stool, urine, &c.

APOMYOS DEUS. (*απο*, and *μυια* fly), in the Heathen mythology, a name under which Jupiter was worshipped at Elis, and Hercules as well as Jupiter at the Olympic games. These deities were supplicated under this name, to destroy or drive away the vast number of flies which always attended at the great sacrifices; and in those which accompanied the Olympic games, the first was always to the Apomyos, or Myiagrus Deus, that he might drive away the flies from the rest. The usual sacrifice was a bull.

APONEUROSIS, among physicians, a term sometimes used to denote the expansion of a nerve or tendon in the manner of a membrane; sometimes for the cutting off a nerve; and, finally, for the tendon itself.

APONO (Peter d'), one of the most famous philosophers and physicians of his age, born in the year 1250, in a village about four miles from Padua. He studied some time at Paris, and was there promoted to the degree of doctor in philosophy and physic. When he came to practise as a physician, he is said to have insisted on very large sums for his visits: we are not told what he demanded for the visits he made in the place of his residence; but it is affirmed, that he would not attend the sick in any other place under 150 florins a-day; and when he was sent for by Pope Honorius IV. he demanded 400 ducats for each day's attendance. He was suspected of magic, and prosecuted by the Inquisition on that account. "The common opinion of almost all authors (says Naude) is, that he was the greatest magician of his age; that he had acquired the knowledge of the seven liberal arts, by means of the seven familiar spirits, which he kept inclosed in a crystal; and that he had the dexterity to make the money he had spent come back into his purse." The same author adds, that he died before the process against him was finished, being then in the 80th year of his age; and that, after his death, they ordered him to be burnt in effigy, in the public place of the city of Padua; designing thereby to strike a fear into others of incurring the like punishment; and to suppress the reading three books which he had wrote; the first being the Heptameron, which is printed at the end of the first volume of Agrippa's work; the second, that which is called by Trithemius, *Elucidarium necromanticum Petri de Albano*; and the last, that which is intitled by the same author, *Liber experimentorum*

N° 24.

mirabilium de annulis secundum xxviii. mansiones lune. Aponog-ton. Apophyge
His body being secretly taken up by his friends, escaped the vigilance of the inquisitors, who would have burnt it. It was removed several times, and was at last placed in the church of St Augustin, without an epitaph or any mark of honour. The most remarkable book which Apona wrote, was that which procured him the surname of *Conciliator*; he wrote also a piece intitled *De medicina omnimoda*. There is a story told of him, that, having no well in his house, he caused his neighbour's to be carried into the street by devils, when he heard they had forbidden his maid fetching water there. He had much better (says Mr Bayle) have employed the devils to make a well in his own house, and have stopped up his neighbour's; or, at least, transported it into his house, rather than into the street.

APONOGETON: A genus of the digynia order, belonging to the heptandria class of plants, which has no English name. The calyx is an oblong omentum; there is no corolla; and the capsulæ are three-seeded. There are two species, natives of the Indies.

APONUS, a hamlet near Patavium with warm baths. It was the birth-place of Livy, (Martial); and is now called *Albano*. E. Long. 10. Lat. 45. 15.

APOPEMPTIC, in the ancient poetry, a hymn addressed to a stranger on his departure from a place to his own country. The ancients had certain holidays, wherein they took leave of the gods with *apopemptic* songs, as supposing them returning each to his own country. The deities having the patronage of divers places, it was but just to divide their presence, and allow some time to each. Hence it was, that among the Delians and Milesians we find feasts of Apollo, and among the Argians feasts of Diana, called *Epidemiæ*, as supposing these deities then more peculiarly resident among them. On the last day of the feast they dismissed them, following them to the altars with *apopemptic* hymns.

APOPHASIS, a figure in rhetoric, by which the orator, speaking ironically, seems to wave what he would plainly insinuate: as, *Neither will I mention those things; which, if I should, you notwithstanding could neither confute nor speak against them.*

APOPHLEGMATIZANTS, in pharmacy, medicines proper to clear the head from superfluous phlegm, whether by spitting or by the nose.

APOPTHHEGM, a short, sententious, and instructive remark, pronounced by a person of distinguished character. Such is that of Cyrus: *He is unworthy to be a magistrate, who is not better than his subjects.* Or this: *He that will not take care of his own business, will be forced to take care of that of others.* Or that of Artaxerxes Mnemon, when reduced to hunger by the loss of his baggage: *How much pleasure have I hitherto lived a stranger to?* Or that of Cato, *Homines nihil agendo discunt male agere.* Or, finally, that of Augustus, *Festina lente.* The apopthegms of Plutarch are well known.

APOPHYGE, in architecture, a concave part or ring of a column, lying above or below the flat member. The French call it *le conge d'en bas*, or *d'en haut*: the Italians, *cavo di basso*, or *di sopra*; and also *il vivo di basso*. The apophyge originally was no more than the

the

apophysis the ring, or ferril, at first fixed on the extremities of wooden pillars, to keep them from splitting; which afterwards was imitated in stone.

APOPHYSIS, in anatomy, a process or protuberance of a bone. See **ANATOMY**.

APOPLEXY, a distemper in which the patient is suddenly deprived of all his senses, and of voluntary motion. See **MEDICINE-Index**.

APORIA, is a figure in rhetoric, by which the speaker shows, that he doubts where to begin for the multitude of matter, or what to say in some strange and ambiguous thing; and doth, as it were, argue the case with himself. Thus Cicero says, *Whether he took them from his fellows more impudently, gave them to a harlot more lasciviously, removed them from the Roman people more wickedly, or altered them more presumptuously, I cannot well declare.*

APORON, or **APORIME**, a problem difficult to resolve, and which has never been resolved, though it be not, in itself, impossible.

The word is derived from *απορος* which signifies something very difficult, and impracticable; being formed from the privative *α* and *πορος*, *passage*. Such we conceive the quadrature of the circle; the duplication of the cube; the trisection of an angle, &c. When a question was proposed to any of the Greek philosophers, especially of the sect of Academists; if he could not give a solution, his answer was, *Απορησα, I cannot see through it.*—This word is also used by some law writers for an inexplicable speech or discourse.

APOSIOPESIS, in rhetoric, otherwise called *reticency*, and *suppression*; a figure, by which a person really speaks of a thing, at the same time that he makes a show as if he would say nothing of it. The word comes from *αποσιωπησα*, *I am silent.*—It is commonly used to denote the same with **ELLIPSIS**. Jul. Scaliger distinguishes them. The latter, according to him, being only the suppression of a word; as, *me, me; adsum qui feci*: the former, the omitting to relate some part of the action; as,

*Dixerat, atque illam media inter talia ferro
Collapsam adspiciunt*—

where the poet does not mention how Dido killed herself.—This figure is of use to keep up the grandeur and sublimity of a discourse.

AOSPHRAGISMA, (from *αωσ*, and *σφραγιζω*, *I seal*.) in antiquity, the figure or impression of a seal.—It was forbid among the ancients to have the figure or image of God on their rings and seals. To this purpose the precept of Pythagoras, *Εν δακτυλιω εικονα Θεου μη σφραγιζειν!* But in process of time, this was little regarded; it was usual enough to have the figures of Egyptian and other deities, as well as of heroes, monsters, friends, ancestors, and even brutes, on their *dactyli*, or ring-seals. Thus Cæsar had the image of Venus, Pollio of Alexander, Augustus of the *sphinx*, Pompey of a frog, Lentulus of his grandfather, &c.

APOSTACY, the abandoning the true religion. The primitive Christian church distinguished several kinds of apostacy. The first, of those who went over entirely from Christianity to Judaism; the second, of those who mingled Judaism and Christianity together; and the third, of those who complied so far with the

Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion. But the fourth sort was of those who, after having been some time Christians, voluntarily relapsed into Paganism.

The perversion of a Christian to Judaism, Paganism, or other false religion, was punished by the emperors Constantius and Julian with confiscation of goods; to which the emperors Theodosius and Valentinian added capital punishment, in case the apostate endeavoured to pervert others to the same iniquity. A punishment too severe for any temporal religion to inflict; and yet the zeal of our ancestors imported it into this country; for we find by Bracton, that in his time apostates were to be burnt to death. Doubtless the preservation of Christianity, as a national religion, is, abstracted from its own intrinsic truth, of the utmost consequence to the civil state: which a single instance will sufficiently demonstrate. The belief of a future state of rewards and punishments, the entertaining just ideas of the moral attributes of the supreme Being, and a firm persuasion that he superintends and will finally compensate every action in human life (all which are clearly revealed in the doctrines, and forcibly inculcated by the precepts, of our saviour Christ), these are the grand foundation of all judicial oaths; which call God to witness the truth of those facts, which perhaps may be only known to him and the party attesting: all moral evidence therefore, all confidence in human veracity, must be weakened by apostacy, and overthrown by total infidelity. Wherefore all affronts to Christianity, or endeavours to depreciate its efficacy, in those who have once professed it, are highly deserving of censure. But yet the loss of life is a heavier penalty than the offence, taken in a civil light, deserves; and, taken in a spiritual light, our laws have no jurisdiction over it. This punishment, therefore, has long ago become obsolete; and the offence of apostacy was for a long time the object only of the ecclesiastical courts, which corrected the offender *pro salute animæ*. But about the close of the last century, the civil liberties to which we were then restored being used as a cloke of maliciousness, and the most horrid doctrine subversive of all religion being publicly avowed both in discourse and writings, it was thought necessary again for the civil power to interpose, by not admitting those miscreants to the privileges of society, who maintained such principles as destroyed all moral obligation. To this end it was enacted by statute 9 and 10 W. III. c. 32. That if any person educated in, or having made profession of, the Christian religion, shall by writing, printing, teaching, or advised speaking, deny the Christian religion to be true, or the holy Scriptures to be of divine authority, he shall upon the first offence be rendered incapable to hold any office or place of trust; and, for the second, be rendered incapable of bringing any action, or of being guardian, executor, legatee, or purchaser of lands, and shall suffer three years imprisonment without bail. To give room however for repentance, if, within four months after the first conviction, the delinquent will in open court publicly renounce his error, he is discharged for that once from all disabilities.

APOSTASIS, in medicine, the same with abscess.

APOSTATE, one who deserts his religion. Among

Apostata the Romanists, it signifies a man who, without a legal dispensation, forsakes a religious order of which he had made profession. Hence,

APOSTATA CAPIENDO, in the English law, a writ that formerly lay against a person who, having entered into some order of religion, broke out again, and wandered up and down the country.

A POSTERIORI, or demonstration *à posteriori*. See **DEMONSTRATION**.

APOSTIL, in matters of literature, the same with a marginal note.

APOSTLE properly signifies a messenger or person sent by another upon some business; and hence, by way of eminence, denotes one of the disciples commissioned by Jesus Christ to preach the gospel.

Our blessed Lord selected twelve out of the number of his disciples to be invested with the apostleship. Their names were Simon Peter, Andrew, James the greater, John, Philip, Bartholomew, Thomas, Matthew, James the less, Jude surnamed Lebbeus or Thaddeus, Simon the Canaanite, and Judas Iscariot. Of these Simon, Andrew, James the greater, and John, were fishermen; and Matthew a publican, or receiver of the public revenues: of what profession the rest were, we are not told in Scripture; though it is probable they were fishermen.

There are various conjectures as to the reason of our Saviour's making choice of *twelve* apostles. The most probable is, that it might be in allusion to the twelve patriarchs, as the founders of their several tribes; or to the twelve chief heads or rulers of those tribes, of which the body of the Jewish nation consisted. This opinion seems to be countenanced by what our Saviour tells his apostles, that, "when the Son of man shall sit in the throne of his glory, they also shall sit upon twelve thrones judging the twelve tribes of Israel."

Our Lord's first commission to his apostles was in the third year of his public ministry, about eight months after their solemn election; at which time he sent them out by two and two. They were to make no provision of money for their subsistence in their journey, but to expect it from those to whom they preached. They were to declare, that the kingdom of heaven, or the Messiah, was at hand; and to confirm their doctrine by miracles. They were to avoid going either to the Gentiles or to the Samaritans, and to confine their preaching to the people of Israel. In obedience to their Master, the apostles went into all the parts of Palestine inhabited by the Jews, preaching the gospel, and working miracles. The evangelical history is silent as to the particular circumstances attending this first preaching of the apostles; and only informs us, that they returned, and told their Master of all that they had done.

Their second commission, just before our Lord's ascension into heaven, was of a more extensive and particular nature. They were now not to confine their preaching to the Jews, but to "go and teach ALL nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Accordingly they began publicly, after our Lord's ascension, to exercise the office of their ministry, working miracles daily in proof of their mission, and making great numbers of converts to the Christian faith. This alarmed the Jewish Sanhedrim; whereupon the apostles were

apprehended, and, being examined before the high-priest and elders, were commanded not to preach any more in the name of Christ. But this injunction did not terrify them from persisting in the duty of their calling; for they continued daily, in the temple, and in private houses, teaching and preaching the gospel.

After the apostles had exercised their ministry for twelve years in Palestine, they resolved to disperse themselves in different parts of the world, and agreed to determine by lot what parts each should take. According to this division, St Peter went into Pontus, Galatia, and those other provinces of the Lesser Asia. St Andrew had the vast northern countries of Scythia and Sogdiana allotted to his portion. St John's was partly the same with Peter's, namely the Lesser Asia. St Philip had the Upper Asia assigned to him, with some parts of Scythia and Colchis. Arabia Felix fell to St Bartholomew's share. St Matthew preached in Chaldaea, Persia, and Parthia. St Thomas preached likewise in Parthia; as also to the Hyrcanians, Bactrians, and Indians. St James the less continued in Jerusalem, of which church he was bishop. St Simon had for his portion Egypt, Cyrene, Libya, and Mauritania; St Jude Syria and Mesopotamia; and St Matthias, who was chosen in the room of the traitor Judas, Cappadocia and Colchis. Thus, by the dispersion of the apostles, Christianity was very early planted in a great many parts of the world. We have but very short and imperfect accounts of their travels and actions.

In order to qualify the apostles for the arduous task of converting the world to the Christian religion, they were, in the first place, miraculously enabled to speak the languages of the several nations to whom they were to preach: and, in the second place, were endowed with the power of working miracles, in confirmation of the doctrines they taught; gifts which were unnecessary, and therefore ceased, in the after ages of the church, when Christianity came to be established by the civil power.

St Paul is frequently called the *apostle*, by way of eminence; and the *apostle of the Gentiles*, because his ministry was chiefly made use of for the conversion of the Gentile world, as that of St Peter was for the Jews, who is therefore styled the *apostle of the circumcision*. The several apostles are usually represented with their respective badges or attributes: St Peter with the keys; St Paul with a sword; St Andrew with a cross or saltier; St James minor with a fuller's pole; St John with a cup; and winged serpent flying from it; St Bartholomew with a knife; St Philip with a long staff, whose upper end is formed into a cross; St Thomas with a lance; St Matthew with a hatchet; St Matthias with a battle-ax; St James major with a pilgrim's staff and a gourd-bottle; St Simon with a saw; and St Jude with a club.

This appellation was also given to the ordinary travelling ministers of the church.—Thus St Paul, in the epistle to the Romans, xvii. 7. says, "Salute Andronicus and Jenia, my kinsmen and fellow-prisoners, who are of note among the apostles." It was likewise a title given to those sent by the churches to carry their alms to the poor of other churches. This usage they borrowed from the synagogues, who called those whom they sent on this message by the same name; and the function.

apostle. function or office itself *αποστολη*, *apostle*, q. d. *mission*. Thus St Paul, writing to the Philippians, tells them, that Epaphroditus their apostle had ministered to his wants, ch. ii. 25.

The appellation is given in like manner to those persons who first planted the Christian faith in any place. Thus Dionysius of Corinth is called the *apostle of France*; Xavier the *apostle of the Indies*, &c. In the East Indies the Jesuit missionaries are also called *apostles*.

APOSTLE is also used among the Jews for a kind of officer anciently sent into the several parts and provinces in their jurisdiction, by way of visitor or commissary, to see that the laws were duly observed, and to receive the monies collected for the reparation of the temple, and the tribute payable to the Romans. The Theodosian code, lib. 14. *De Judais*, calls those *apostoli*, *qui ad exigendum aurum atque argentum a patriarcha certo tempore diriguntur*. Julian the apostate remitted the Jews the *apostole*, *αποστολη*; that is, as he himself explains it, the tribute they had been accustomed to send him. These apostles were a degree below the officers of the synagogues called *patriarchs*, and received their commissions from them. Some authors observe, that St Paul had borne this office; and that it is this he alludes to in the beginning of the epistle to the Galatians: as if he had said, Paul, no longer an apostle of the synagogue, nor sent thereby to maintain the law of Moses, but now an apostle and envoy of Jesus Christ, &c. St Jerom, though he does not believe that St Paul had been an apostle of this kind, yet imagines that he alludes to it in the passage just cited.

APOSTLE, in the Greek liturgy, is particularly used for a book containing the epistles of St Paul, printed in the order wherein they are to be read in churches, through the course of the year. Another book of the like kind, containing the Gospels, is called *Ευαγγελιον*, *Gospel*.—The apostle, of late days, has also contained the other canonical epistles, the Acts of the Apostles, and the Revelations. Hence it is also called *Acts of the Apostles*, *Πραξαποστολος*; that being the first book in it.

APOSTLE is also thought by many to have been the original name for bishops, before the denomination *bishop* was appropriated to their order. Thus Theodoret says expressly, the same persons were anciently called promiscuously both bishops and presbyters, whilst those who are now called bishops were called *apostles*. In the arsenal of Bremen, there are twelve pieces of canon called the *Twelve Apostles*, on a supposition that the whole world must be convinced, and acquiesce in the preaching of such apostles.

APOSTLES Creed: A formula, or summary, of the Christian faith, drawn up, according to Ruffinus, by the apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed, as a rule of faith, and as a word of distinction by which they were to know friends from foes. Baronius, and some other authors, conjecture, that they did not compose it till the second year of the reign of Claudius, a little before their dispersion. As to their manner of composing it, some fancy, that each apostle pronounced his article, which is the reason of its being called *symbolum apostolicum*, it being made up

of sentences jointly contributed, after the manner of persons paying each their club (*symbolum*) or share of a reckoning.

But there are reasons which may induce us to question whether the apostles composed any such creed as this. For, first, neither St Luke in the Acts, nor any other ecclesiastical writer before the 5th century, make any mention of an assembly of the apostles in order to the composing of a creed. Secondly, the fathers of the three first centuries, in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught; but they never pretend that the apostles composed it. Thirdly, if the apostles had made this creed, it would have been the same in all churches, and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church, there were as many creeds as authors, and one and the same author sets down the creed after a different manner in several places of his works; which is an evidence that there was not at that time any creed which was reputed to be the apostles. In the 4th century, Ruffinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerably in the terms. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them; such as those of the *descent into hell*, the *communion of the saints*, and the *life everlasting*. From these reasons it may be gathered, that tho' this creed may be said to be that of the apostles in regard to the doctrines contained therein, yet it is not to be referred to them as the authors and first composers of it. Who was the true author of it, is not so easy to determine; though its great antiquity may be inferred from hence, that the whole form, as it now stands in the English liturgy, is to be found in the works of St Ambrose and Ruffinus, the former of whom flourished in the 3d century, and the latter in the 4th century.

The primitive Christians, in regard they always concealed this and their other mysteries, did not publicly recite the creed, except at the times of baptism; which, unless in cases of necessity, were only at Easter and Whitfuntide. The constant repeating it was not introduced into the church till the end of the 5th century; about which time Petrus Gnapheus, bishop of Antioch, prescribed the recital of it every time divine service was performed.

APOSTOLARE, APOSTOLICARE, *apostolizing*, in some middle-age writers, denotes the being preferred to the dignity of pope.

APOSTOLATE, in a general sense, is used for mission. In this sense, Olearius has a discourse concerning the apostolate of Christ.

APOSTOLATE more properly denotes the dignity or office of an apostle of Christ; but it is also used, in ancient writers, for the office of a bishop. In this sense we meet with several letters, petitions, requests, &c. directed to bishops under the title of your *apostolate*, or *apostolatus vester*. But as the title *apostolicus* had been appropriated to the pope, so that of *apostolate* became at length restrained to the sole dignity of the popedom. Every bishop's see was anciently dignified with the title of *sedes apostolica*, an apostolical

Apostoli see, which is now the peculiar denomination of the see of Rome.

Apostolici. APOSTOLI, in law, denote those letters missive which are demanded in cases of appeal.

APOSTOLIC, APOSTOLICAL, something that relates to the apostles, or descends from them. Thus we say, the *apostolical* age, *apostolical* doctrine, *apostolical* character, constitutions, traditions, &c.

APOSTOLIC, in the primitive church, was an appellation given to all such churches as were founded by the apostles; and even to the bishops of those churches, as being the reputed successors of the apostles.—These were confined to four, viz. Rome, Alexandria, Antioch, and Jerusalem. In after-times, other churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, as such, is in a letter of Clovis to the council of Orleans, held in 511, though that king does not there expressly denominate them *apostolical*, but (*apostolica sede dignissimi*) highly worthy of the apostolical see. In 581, Guntram calls the bishops, met at the council of Maçon, *apostolical* pontiffs, *apostolici pontifices*.

In progress of time, the bishop of Rome growing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *apostolical* was restrained to the pope and his church alone. Though some of the popes, and St Gregory the Great, not contented to hold the title by this tenure, began, at length, to insist, that it belonged to them by another and peculiar right, as being the successors of St Peter. The country of Rheims in 1049 declared that the pope was the sole apostolical primate of the universal church. And hence a great number of apostolicals; *apostolical* see, *apostolical* nuncio, *apostolical* notary, *apostolical* brief, *apostolical* chamber, *apostolical* vicar, &c.

APOSTOLICAL Constitutions. See CONSTITUTION.

APOSTOLICAL Traditions. See TRADITION.

APOSTOLICAL Fathers is an appellation usually given to the writers of the first century who employed their pens in the cause of Christianity. Of these writers, Cotelerius, and after him Le Clerc, have published a collection in two volumes, accompanied both with their own annotations and the remarks of other learned men.

APOSTOLIANS, a sect of the Menmonites, which first sprung up in the year 1664, and derived its name from Apostool, one of the Menmonite ministers at Amsterdam. They concurred with them in doctrine, and admitted to their communion those only who professed to believe all the sentiments which are contained in their public confession of faith.

APOSTOLICI, or APOSTOLICS, was a name assumed by three different sects, on account of their pretending to imitate the manner and practice of the apostles. The first apostolici, otherwise called *Apotactitæ* and *Apotactici*, rose out of the Encratitæ, and Cathari, in the third century. They made profession of abstaining from marriage, and the use of wine, flesh, money, &c.

Gerhard Sagarelli was the founder of the second sect; he obliged his followers to go from place to place as the apostles did, to wander about clothed in white, with long beards, dishevelled hair, and bare heads, accompanied with women, whom they called their spiritual sisters. They likewise renounced all kinds of property and possessions, inveighed against the growing corruption of the church of Rome, predicted its overthrow, and the establishment of a purer church on its ruins. Sagarelli was burnt alive at Parma in the year 1300, and was afterwards succeeded by Dulcinus, who added to the character of an apostle those of a prophet and a general, and carried on a bloody and dreadful war for the space of more than two years against Raynerius, bishop of Vercelli; he was at length defeated, and put to death in a barbarous manner in the year 1307. Nevertheless, this sect subsisted in France, Germany, and in other countries, till the beginning of the fifteenth century, when it was totally extirpated under the pontificate of Boniface IX.

The other branch of apostolici were of the twelfth century. These also condemned marriage, preferring celibacy, and calling themselves the chaste brethren and sisters; though each was allowed a spiritual sister, with whom he lived in a domestic relation; and on this account they have been charged with concubinage: they held it unlawful to take an oath; they set aside the use of baptism; and in many things imitated the Manichees. Bernard wrote against this sect of apostolici.

APOSTOLICUM is a peculiar name given to a kind of song or hymn, anciently used in churches. The apostolicum is mentioned by Greg. Thaumaturgus as used in his time. Vossius understands it as spoken of the apostles creed: Suicer thinks this impossible, for that this creed was then unknown in the churches of the east.

APOSTROPHE, in rhetoric, a figure by which a person who is either absent or dead is addressed as if he were present, and attentive to us. This figure is, in boldness, a degree lower than the address to personified objects (see PERSONIFICATION); since it requires a less effort of imagination to suppose persons present who are dead or absent, than to animate insensible beings and direct our discourse to them. The poems of Ossian abound with the most beautiful instances of this figure. "Weep on the rocks of roaring winds, O Maid of Inistore! Bend thy fair head over the waves, thou fairer than the ghost of the hills when it moves in a sun-beam at noon over the silence of Morven! He is fallen! Thy youth is low; pale beneath the sword of Cuchullin!"

APOSTROPHE, in grammar, the contraction of a word by the use of a comma: as *call'd* for *called*, *tho'* for *though*.

APOTACTITÆ, or APOTACTICI, an ancient sect, who affecting to follow the evangelical counsels of poverty, and the examples of the apostles and primitive Christians, renounced all their effects and possessions. It does not appear that they gave into any errors during their first state; some ecclesiastical writers assure us they had divers holy virgins and martyrs under the persecution of Dioclesian, in the fourth century; but they afterwards fell into the opinions of the Encratitæ, and taught that the renouncing of all riches was not only

Apostol-
cum
|
Apotacti-
tæ.

only a matter of counsel and advice, but of precept and necessity. And hence the sixth law in the Theodocian code joins the Apotactitæ with the Eumomians and Arians.

APOTEICHISMUS, in the ancient military art, a kind of line of circumvallation drawn round a place in order to besiege it. This was also called *periteichismus*. The first thing the ancients went about, when they designed to lay close siege to a place, was the apoteichismus; which sometimes consisted of a double wall or rampart, raised of earth; the innermost to prevent sudden sallies from the town, the outermost to keep off foreign enemies from coming to the relief of the besieged. This answered to what are called *lines of contravallation* and *circumvallation* among the moderns.

APOTHECARY, one who practises the art of pharmacy. In London, the apothecaries are one of the city-companies. They were incorporated by a charter from king James I. procured at the solicitation of Dr Mayerne and Dr Aitkins: till that time they only made a part of the grocers company; plums, sugar, spice, Venice treacle, mithridate, &c. were sold in the same shop and by the same person. The reason of separating them was, that medicines might be better prepared, and in opposition to divers persons who imposed unwholesome remedies on the people. By an act which was made perpetual in the ninth year of George I. they are exempted from serving upon juries, or in ward and parish offices. They are obliged to make up their medicines according to the formulas prescribed in the college dispensatory; and are liable to have their shops visited by the censors of the college, who are empowered to destroy such medicines as they think not good.

They have a hall in Black Friars, where there are two fine laboratories, out of which all the surgeons chests are supplied with medicines for the royal British navy.

To his majesty belong two apothecaries: the salary to the first, 320 l. to the second, 275 l.—To the household belong also two.

The charitable dispensation of medicines by the Chinese is well deserving notice. They have a stone, which is ten cubits high, erected in the public squares of their cities; on this stone are engraved the names of all sorts of medicines with the price of each; and when the poor stand in need of any relief from physic, they go to the treasury, where they receive the price each medicine is rated at.

APOTHECARY, *Apothecarius*, in writers of the middle age, denotes a shop-keeper, or ware-house keeper.

APOTHECARIUS is also used to denote a store-keeper, or officer appointed to have the direction of a magazine, granary, &c. In which sense *apothecarii* is sometimes rendered by *horarii* and *rationarii*.

APOTHEOSIS, in antiquity, an heathen ceremony, whereby their emperors and great men were placed among the gods. The word is derived from *αποθεωω*, and *θεος*, God.

After the apotheosis, which they also called *deification* and *consecration*, temples, altars, and images, were erected to the new deity; sacrifices, &c. were offered, and colleges of priests instituted.

It was one of the doctrines of Pythagoras which he had borrowed from the Chaldees, that virtuous persons after their death were raised into the order of the gods.

And hence the ancients deified all the inventors of things useful to mankind; and those who had done any important service to the commonwealth.—Tiberius proposed to the Roman senate the apotheosis of Jesus Christ, as is related by Eusebius, Tertullian, and Chrysostom.

Juvenal rallying the frequent apotheoses, introduces poor Atlas, complaining that he was ready to sink under the burden of so many new gods as were every day added to the heavens. Seneca ridicules the apotheosis of Claudius with admirable humour.

The ceremony, according to Herodian's description, was as follows: After the body of the deceased had been burnt with the usual solemnities, an image of wax, exactly resembling him, was placed on an ivory couch, where it lay for seven days, attended by the senate and ladies of the highest quality in mourning; and then the young senators and knights bore the bed of state through the *via sacra* to the old forum, and from thence to the Campus Martius, where it was deposited upon an edifice built in form of a pyramid. The bed being thus placed amidst a quantity of spices and other combustibles, and the knights having made a solemn procession round the pile, the new emperor, with a torch in his hand set fire to it, whilst an eagle, let fly from the top of the building, and mounting in the air with a firebrand, was supposed to convey the soul of the deceased to heaven; and thenceforward he was ranked among the gods.

We often meet with the consecration or apotheosis of emperors represented on medals; where we see the pyramids of several stories, each growing less and less; we see also the eagles flying away with the souls of the deceased emperors. A gem in the museum of Brandenburg represents the apotheosis of Julius Cæsar, mounted upon the celestial globe, and holding an helm in his hand, as if he were now the governor of heaven, as before of the earth. See **DEIFICATION**.

APOTHERAPIA, (from *αποθεραπεωω*, *I cure*), in physic, properly denotes a complete or finished cure.

APOTHERAPIA is also used in the gymnastic art, for the last part of all regular exercise, viz. friction or unction with oil, before as well as after bathing. The design of this was partly to cleanse the skin from any filth or dust it might have contracted during the exercise, and partly to remove weariness.

APOTOME, in geometry, the difference between two incommensurable lines.

APOTOME, in music, the difference between a greater and lesser semi-tone; expressed by the ratio, 128; 125.

APOTROPÆA, (from *αποτροπωω*, *I avert*), in the ancient poetry, verses composed for averting the wrath of incensed deities; and the deities invoked for averting any threatened misfortune were called *Apotropeans*: they were also called *Alexicaci*, from *αλεξω*, *I drive away*; and *Averrunci* from *averrunco*, which denotes the same.

APOZEM, in medicine, the same with decoction. See **DECOCTION**.

APPARATUS, a term used to denote a complete set of instruments, or other utensils, belonging to any artist or machine.

APPARATUS is frequently used for the operation of cutting for the stone. For this there are three sorts of apparatus, viz. the small, great, and high apparatus. See **SURGERY**.

Apparatus
Apparition

APPARATUS is also used as a title of several books composed in form of catalogues, bibliothecas, dictionaries, &c. for the ease and conveniency of study. The apparatus to Cicero is a kind of concordance, or collection of Ciceronian phrases, &c. The apparatus facer of Possevin, is a collection of all kinds of ecclesiastical authors printed in 1611, in three volumes.—Glossaries, comments, &c. are also frequently called *apparatuses*.

APPARENT, in a general sense, something that is visible to the eyes, or obvious to the understanding.

APPARENT, among mathematicians and astronomers, denotes things as they appear to us, in contradistinction from real or true; thus we say, the apparent diameter, distance, magnitude, place, figure, &c. of bodies.

APPARENT *Heir*, in law. No inheritance can vest, nor can any person be the actual complete heir of another, till the ancestor is previously dead. *Nemo est hæres viventis*. Before that time the person who is next in the line of succession is called an *heir apparent*, or *heir presumptive*. Heirs *apparent* are such, whose right of inheritance is indefeasible, provided they outlive the ancestor; as the eldest son or his issue, who must by the course of the common law be heirs to the father whenever he happens to die. Heirs *presumptive* are such, who, if the ancestor should die immediately, would in the present circumstances of things be his heirs; but whose right of inheritance may be defeated by the contingency of some nearer heir being born; as a brother, or nephew, whose presumptive succession may be destroyed by the birth of a child; or daughter, whose present hopes may be hereafter cut off by the birth of a son. Nay, even if the estate hath descended, by the death of the owner, to such brother, or nephew, or daughter, in the former cases, the estate shall be divested and taken away by the birth of a posthumous child; and, in the latter, it shall also be totally divested by the birth of a posthumous son.

APPARITION, in a general sense, denotes simply the appearance of a thing. In a more limited sense, it is used for a spectre or ghost.—Several instances of apparitions occur in the Bible; that of Samuel, raised by the witch of Endor, has occasioned great disputes. We find great controversies among authors, in relation to the reality, the existence or non-existence, the possibility, or impossibility, of apparitions. The Chaldeans, the Jews, and other nations, have been the steady asserters of the belief of apparitions. The denial of spirits and apparitions is by some made one of the marks of infidelity, if not of atheism. Many of the apparitions we are told of in writers, are doubtless mere delusions of the sense; many others are fictitious, contrived merely to amuse, or answer some purpose. Apparitions, it is certain, are machines that on occasion have been of good service both to generals, to ministers of state, to priests, and others.

Partial darkness, or obscurity, are the most powerful means by which the sight is deceived: night is therefore the proper season for apparitions. Indeed the state of the mind, at that time, prepares it for the admission of these delusions of the imagination. The fear and caution which must be observed in the night; the opportunity it affords for ambuscades and assassinations; depriving us of society, and cutting off many pleasing trains of ideas, which objects in the light never fail to introduce, are all circumstances of terror: and perhaps,

on the whole, so much of our happiness depends upon our senses, that the deprivation of any one may be attended with proportionable horror and uneasiness. The notions entertained by the ancients respecting the soul, may receive some illustration from these principles. In dark or twilight, the imagination frequently transforms an inanimate body into a human figure; on approaching, the same appearance is not to be found: hence they sometimes fancied they saw their ancestors; but not finding the reality, distinguished these illusions by the name of *shades*.

Many of these fabulous narrations might originate from dreams. There are times of slumber when we are not sensible of being asleep. On this principle, Hobbes has ingeniously accounted for the spectre which is said to have appeared to Brutus. "We read," says he, "of M. Brutus, that at Philippi, the night before he gave battle to Augustus Cæsar, he saw a fearful apparition, which is commonly related by historians as a vision; but, considering the circumstances, one may easily judge it to have been but a short dream. For sitting in his tent, pensive, and troubled with the horror of his rash act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him; which fear, as by degrees it made him wake, so it must needs make the apparition by degrees to vanish: and having no assurance that he slept, he could have no cause to think it a dream, or any thing but a vision."—The well known story told by Clarendon, of the apparition of the Duke of Buckingham's father, will admit of a similar solution. There was no man in the kingdom so much the subject of conversation as the Duke; and from the corruptness of his character, he was very likely to fall a sacrifice to the enthusiasm of the times. Sir George Villiers is said to have appeared to the man at midnight: therefore there is the greatest probability that the man was asleep; and the dream affrighting him, made a strong impression, and was likely to be repeated.

APPARITOR, among the Romans, a general term to comprehend all attendants of judges and magistrates appointed to receive and execute their orders. *Apparitor*, in England, is a messenger that serves the process of a spiritual court, or a beadle in an university who carries the mace.

APPAUMEE, in heraldry, denotes one hand extended, with the full palm appearing, and the thumb and fingers at full length.

APPEAL, in law, the removal of a cause from an inferior to a superior court or judge, when a person thinks himself aggrieved by the sentence of the inferior judge. Appeals lie from all the ordinary courts of justice to the House of Lords. In ecclesiastical cases, if an appeal is brought before a bishop, it may be removed to the archbishop; if before an archdeacon to the court of arches, and thence to the archbishop; and from the archbishop's court to the king in chancery.

APPEAL, in common law, denotes an accusation by a private subject against another, for some heinous crime; demanding punishment on account of the particular injury suffered, rather than for the offence against the public.

This private process, for the punishment of public crimes, had probably its original in those times, when a private pecuniary satisfaction, called a *weregild*, was constantly

Apparition
Appeal

al. constantly paid to the party injured, or his relations, to expiate enormous offences. This was a custom derived to the English, in common with other northern nations, from their ancestors the ancient Germans; among whom, according to Tacitus, *lucit homicidium certo armentorum ac pecorum numero; recipitque satisfactionem universa domus*. In the same manner, by the Irish Brehon law, in case of murder, the brehon or judge was used to compound between the murderer and the friends of the deceased who profecuted him, by causing the malefactor to give unto them, or to the child or wife of him that was slain, a recompence which they called an *eriach*. And thus we find in the Anglo-Saxon laws (particularly those of king Athelstan) the several weregilds for homicide established in progressive order, from the death of the ceorl or peasant, up to that of the king himself. And in the laws of Henry I. we have an account of what other offences were redeemable by weregild, and what were not so. As therefore, during the continuance of this custom, a process was certainly given for recovering the weregild by the party to whom it was due; it seems that, when these offences by degrees grew no longer redeemable, the private process was still continued, in order to insure the infliction of punishment upon the offender, though the party injured was allowed no pecuniary compensation for the offence.

But though appeals were thus, in the nature of prosecutions for some atrocious injury, committed more immediately against an individual, yet it also was anciently permitted, that any subject might appeal another subject of high-treason, either in the courts of common law, or in parliament, or (for treasons committed beyond the seas) in the court of the high constable and marshal. The cognizance of appeals in the latter still continues in force; and so late as 1631, there was a trial by battle awarded in the court of chivalry, on such an appeal of treason: but that in the first was *virtually* abolished by the statutes 5 Edw. III. c. 9. and 2 Edw. III. c. 24. and in the second *expressly* by statute 1 Hen. IV. c. 14. So that the only appeals now in force for things done within the realm, are appeals of felony and mayhem.

An appeal of felony may be brought for crimes committed either against the parties themselves or their relations. The crimes against the parties themselves are *larceny, rape, and arson*. And for these, as well as for mayhem, the persons robbed, ravished, maimed, or whose houses are burnt, may institute this private process. The only crime against one's relation, for which an appeal can be brought, is that of *killing* him, by either murder or manslaughter. But this cannot be brought by every relation; but only by the wife for the death of her husband, or by the heir-male for the death of his ancestor; which heirship was also confined by an ordinance of Henry I. to the four nearest degrees of blood. It is given to the wife on account of the loss of her husband; therefore, if she marries again, before or pending her appeal, it is lost and gone; or, if she marries after judgment, she shall not demand execution. The heir, as was said, must also be heir-male, and such a one as was the next heir by the course of the common law at the time of the killing of the ancestor. But this rule has three exceptions: 1. If the person killed leaves an innocent wife, she only, and not the heir, shall have the appeal: 2. If there be no wife, and

the heir be accused of the murder, the person, who next to him would have been heir-male, shall bring the appeal: 3. If the wife kills her husband, the heir may appeal her of the death. And, by the statute of Gloucester, 6 Ed. I. c. 9. all appeals of death must be sued within a year and a day after the completion of the felony by the death of the party: which seems to be only declaratory of the old common law; for in the Gothic constitutions we find the same "*prescriptio annalis, que currit adversus actorem, si de homicida si non constat intra annum a cade facta, nec quenuquam interea arguat et accuset.*"

These appeals may be brought previous to any indictment; and, if the appellee be acquitted thereon, he cannot be afterwards indicted for the same offence. In like manner as by the old Gothic constitution, if any offender gained a verdict in his favour, when profecuted by the party injured, he was also understood to be acquitted of any crown-prosecution for the same offence: but, on the contrary, if he made his peace with the king, still he might be profecuted at the suit of the party. And so, in England, if a man be acquitted on an indictment of murder, or found guilty, and pardoned by the king, still he ought not (in strictness) to go at large, but be imprisoned or let to bail till the year and day be past, by virtue of the statute 3 Hen. VIII. c. 1. in order to be forthcoming to answer any appeal for the same felony, not having as yet been punished for it: though, if he hath been found guilty of manslaughter on an indictment, and hath had the benefit of clergy, and suffered the judgment of the law, he cannot afterwards be appealed; for it is a maxim in law, "*that nemo bis punitur pro eodem delicto.*" Before this statute was made, it was not usual to indict a man for homicide within the time limited for appeals; which produced very great inconvenience.

If the appellee be acquitted, the appellor (by virtue of the statute of Westm. 2. 13. Edw. I. c. 12.) shall suffer one year's imprisonment, and pay a fine to the king, besides restitution of damages to the party for the imprisonment and infamy which he has sustained: and, if the appellor be incapable to make restitution, his abettors shall do it for him, and also be liable to imprisonment. This provision, as was foreseen by the author of Fleta, proved a great discouragement to appeals; so that thenceforward they ceased to be in common use.

If the appellee be found guilty, he shall suffer the same judgment, as if he had been convicted by indictment: but with this remarkable difference, that on an indictment, which is at the suit of the king, the king may pardon and remit the execution; on an appeal, which is at the suit of a private subject, to make an atonement for the private wrong, the king can no more pardon it, than he can remit the damages recovered on an action of battery. In like manner as, while the weregild continued to be paid as a fine for homicide, it could not be remitted by the king's authority. And the ancient usage was, so late as Henry IV.'s time, that all the relations of the slain should drag the appellee to the place of execution: a custom, founded upon that savage spirit of family-resentment which prevailed universally through Europe after the interruption of the northern nations, and is peculiarly attended to in their several codes of law; and which prevails even now among the

Appearance.
Appellation.

the wild and untutored inhabitants of America: as if the finger of nature had pointed it out to mankind, in their rude and uncultivated state. However, the punishment of the offender may be remitted and discharged by the concurrence of all parties interested; and as the king by his pardon may frustrate an indictment, so the appellant by his release may discharge an appeal: "*nam quilibet potest renunciare juri pro se introducto.*"

APPEARANCE, in a general sense, the exterior surface of a thing, or that which immediately strikes the senses.

APPEARANCE, in law, signifies a defendant's filing a common or special bail, on any process issued out of a court of judicature.

APPELLANT, in a general sense, one who appeals. See APPEAL.

APPELLANTS, in church history, an appellation given to such of the catholic clergy as appeal from the constitution unigenitus to a general council.

APPELLATION, the name by which any thing is known or distinguished when spoken of. See NAME.

Nothing can be more foreign to the original meaning of many words and proper names, than their present appellations, frequently owing to the history of those things being forgotten, or an ignorance of the language in which they were expressed. Who, for example, when the crier of a court bawls out, "O yes, O yes," would dream that it was a proclamation commanding the talkers to become hearers, being the French word *Oyez*, "listen," retained in our courts ever since the pleadings were held in law French? Or would any person suppose that the head-land on the French coast, near Calais, called by our seamen Blackness, could be so titled from its French name of *Blanc Nez*, or, the *White Head-land*?

King Henry the Eighth having taken the town of Bullogne in France, the gates of which he brought to Hards in Kent, where they are still remaining, the flatterers of that reign highly magnified this action, which, Porto Bello like, became a popular subject for signs; and the port or harbour of Bullogne, called *Bullogne mouth*, was accordingly set up at a noted inn in Holburn; the name of the inn long out-living the sign and fame of the conquest, an ignorant painter employed by a no less ignorant landlord, to paint a new one, represented it by a bull and a large gaping human mouth (answering to the vulgar pronunciation of *Bull and Mouth*). The same piece of history gave being to the *bull and gate*, originally meant for Bullogne gate, and represented by an embattled gate or entrance into a fortified town.

The *barber's pole* has been the subject of many conjectures; some conceiving it to have originated from the word *poll*, or head, with several other conceits as far-fetched and as unmeaning: but the true intention of that party-coloured staff was to show that the master of the shop practised surgery, and could breathe a vein as well as mow a beard; such a staff being to this day, by every village-practitioner, put into the hand of a patient undergoing the operation of phlebotomy. The white band which encompasses the staff, was meant to represent the fillet, thus elegantly twined about it.

Nor were the *Chequers* (at this time a common sign of a public-house) less expressive, being the representation of a kind of draught-board called *tables*, and

N^o 24.

showed that there that game might be played. From their colour which was red, and the similarity to a lattice, it was corruptly called the *red lettuce*, which word is frequently used by ancient writers to signify an alehouse.

The Spectator has explained the sign of the *bell savage inn* plausibly enough, in supposing it to have been originally the figure of a beautiful female found in the woods, called in French *la belle sauvage*. But another reason has since been assigned for that appellation, namely, that the inn was once the property of Lady Arabella Savage, and familiarly called Bell Savage's inn, probably represented, as at present, by a bell and a savage or wild man, which was a rebus for her name; rebuses being much in fashion in the 16th century, of which the bolt and tun is an instance.

The *three blue balls* prefixed to the doors and windows of pawn-brokers shops, by the vulgar humorously enough said to indicate that it is two to one that the things pledged are ever redeemed, was in reality the arms of a set of merchants from Lombardy, who were the first that publicly lent money on pledges. They dwelt together in a street, from them named Lombard-street, in London, and also gave their name to another at Paris. The appellation of Lombard was formerly all over Europe considered as synonymous to that of usurer.

At the institution of yeomen of the guards, they used to wait at table on all great solemnities, and were ranged near the buffets; this procured them the name of *buffetiers*, not very unlike in sound to the jocular appellation of *beef-eaters*, now given them; though probably it was rather the voluntary misnomer of some wicked wit, than an accidental corruption arising from ignorance of the French language.

The opprobrious title of *bun-bayliffe*, so constantly bestowed on the sheriff's officers, is, according to Judge Blackstone, only the corruption of *bound bayliffe*, every sheriff's officer being obliged to enter into bonds and to give security for his good behaviour, previous to his appointment.

A *cordwainer* seems to have no relation to the occupation it is meant to express, which is that of a shoemaker. But *cordonnier*, originally spelt *cordaunier*, is the French word for that trade; the best leather used for shoes coming originally from Cordua in Spain. Spanish-leather shoes were once famous in England.

APPELLATIVE NAMES, in grammar, in contradistinction to proper names, are such as stand for universal ideas, or a whole rank of beings, whether general or special. Thus fish, bird, man, city, river, are common or appellative names; and so are trout, eel, lobster; for they all agree to many individuals, and some to many species. See NAME.

APPELLED, among lawyers, the person against whom an appeal is brought. See APPEAL.

APPENDIX, in literature, a treatise or supplement added at the end of a work, to render it more complete.

APPERCEPTION, or ADPERCEPTION, a term used by Leibnitz and his followers for consciousness.

APPETITE, in a general sense, the desire of enjoying some object, supposed to be conducive to our happiness. When this inclination is guided by reason, and proportioned to the intrinsic value of the object, it is called *rational appetite*; as, on the other hand, it is denominated

Appellation.
Appetite.

petite **plause.** denominated *sensitive appetite*, when we have only a blind propensity to a thing, without determinate ideas of the good qualities for which we desire it.

Appetites are passions directed to general objects, in contradistinction to passions directed to particular objects, which retain their proper name. Thus we say, an *appetite for fame*, for glory, for conquest, for riches; but we say the *passion of love*, of gratitude, of envy, &c. Appetite may be also distinguished from passion, since the latter has no existence till a proper object be presented: whereas the former exists first, and then is directed to an object.

APPETITE, in medicine, a certain painful or uneasy sensation, always accompanied with a desire to eat or drink.—An excessive appetite is called by physicians *bulimy* or *famis canina*; a defect or loss of it, *anorexy*; and that after things improper for food, *pica*.

APPIA VIA, a way reaching from Rome through Capua to Brundisium, between 330 and 350 miles long. Appius Claudius, surnamed *Cæcus*, in the year of the city 441, carried it from the Porta Capena to Capua (Livy, Frontinus). It was afterwards carried on to Brundisium; but by whom, or when, is uncertain. It was laid with very hard stone, brought from a great distance, large and squared (Diodorus); and it was so wide, that several waggons could go abreast. Statius calls it *the queen of roads*. Its course is described by Horace, Strabo, and Antonine.

APPIAN, an eminent writer of the Roman history in Greek, under the reign of Trajan and Hadrian. He was of a good family in Alexandria in Egypt; whence he went to Rome, and there distinguished himself so well as an advocate, that he was chosen one of the procurators of the empire, and the government of a province was committed to him. He did not complete the Roman history in a continued series; but wrote distinct histories of all nations that had been conquered by the Romans, in which he placed every thing relating to those nations in the proper order of time. His style is plain and simple: in the opinion of Phocius, he has shown the greatest knowledge of military affairs, and the happiest talent at describing them, of any of the historians; for while we read him, we in a manner see the battles which he describes. Of all this voluminous work there remains only what treats of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those against Hannibal, the civil wars, and the wars in Illyricum, and some fragments of the Celtic or Gallic wars.

APPIUS CLAUDIUS, a Sabine by birth, one of the principal inhabitants of Regillum: His shining merit having drawn the envy of his fellow-citizens upon him, he retired to Rome with all his family. Appius was admitted into the senate, and was made consul, with Publius Servilius Priscus, in 253 from the building of Rome: but he was hated by the Plebeians, being an austere opposer of their clamours and seditions. The Claudian family continued long one of the most illustrious of the patrician families in Rome; and several in succession of the name of Appius supported the same item character that distinguished their first founder.

APPLAUSE, an approbation of something, signified by clapping the hands, still practised in theatres.—Applause, in antiquity, differed from ACCLAMATION, as the latter was articulate and performed with the voice, the former with the hands. Among the Ro-

mans, applause was an artificial musical kind of noise, made by the audience or spectators to express their satisfaction. There were three species of applause, denominated from the different noises made in them, viz. *Bombus*, *Imbrices*, and *Tæstæ*; the first a confused din, made either by the hands or the mouth; the second and third, by beating on a sort of sounding vessels placed in the theatres for this purpose. Persons were instructed to give applause with skill; and there were even masters who professed to teach the art. The proficients in this way let themselves out for hire to the vain-glorious among the poets, actors, &c. and were properly disposed to support a loud applause. These they called *Laudicæni*, and *Σοφοκλεις*. At the end of the play, a loud peal of applause was expected, and even asked of the audience, either by the chorus or the person who spoke last. The formula was, *Spectatores plaudite*, or *Valete et plaudite*. The *plausores*, or applauders, were divided into chori, and disposed in theatres opposite to each other, like the choristers in cathedrals, so that there was a kind of concert of applauses.

APPLE, the fruit of the *pyrus malus*. See PYRUS.

APPLE of the eye, a name not unfrequently given to the pupil. See ANATOMY.

APPLES of Love. See LYCOPERSICON.

Mad APPLES. See MELONGENA.

APPLEBY, the county-town of Westmoreland, where the assizes are held, is seated on the banks of the river Eden, which almost surrounds it. It was formerly a very considerable town, and had great privileges; but it is long ago gone to decay, and now only consists of mean houses in one broad street, which runs with an easy ascent from north to south; at the head of which is the castle, almost entirely surrounded by the river. It has two churches; a town-hall, in which the assizes are held; a county jail; and an hospital for a governess and twelve widows, founded in 1651 by a daughter of lord Clifford. It is governed by a mayor, twelve aldermen, a common council, and two sergeants at mace, &c. Here is said to be the best corn-market in these northern parts. It sends two members to parliament. W. Long. 3. 52. N. Lat. 54. 30.

APPLICATION, in a general sense, is the laying two things together, in order to discover their agreement or disagreement.

APPLICATION, in geometry, is used either for division, for applying one quantity to another, whose areas, but not figures, shall be the same; or, for transferring a given line into a circle, or other figure, so that its ends shall be in the perimeter of the figure.

APPLICATION, in theology, is particularly used, by some divines, for the act whereby our Saviour transfers, or makes over to us, what he had earned or purchased by his holy life and death. Accordingly it is by this application of the merits of Christ that we are to be justified, and intitled to grace and glory. The sacraments are the ordinary means or instruments whereby this application is effected.

APPOGIATURA, in music, a small note inserted by the practical musician, between two others, at some distance.

APPOINTEE, a foot-soldier in the French army, &c. who for his long service and bravery receives pay above private sentinels. These have been suppressed in

Apple
Appointee.

Appointee France, except in the regiment of French guards, where forty appointees are still retained to each company of 150 men.

Till the year 1670, they had also captains and lieutenants under the appellation of *appointees*, who, without residing in the regiment, received their pay.

APPOINTEE, in heraldry, the same as *aguisee*: Thus we say, a cross appointee, to signify that with two angles at the end cut off, so as to terminate in points.

APPOINTMENT, in a general sense, the same as ASSIGNATION.

APPOINTMENT, in a particular sense, denotes a pension or salary given by great lords and princes to persons of worth and parts, in order to retain them in their service. The term is chiefly used among the French. The king of France gives large appointments to several of the officers in his service. Appointments differ from wages, in that the latter are fixed and ordinary, being paid by the ordinary treasurers; whereas appointments are annual gratifications granted by *breve* for a time uncertain, and are paid out of the privy purse.

APPOSER signifies an examiner. In the court of exchequer, there is an officer called the *foreign apposer*. In the office of confirmation, in the first liturgy of Edward VI. the rubric directs the bishop, or such as he shall appoint, to appose a child; and a bishop's examining chaplain was anciently called his *poser*.

APPOSITION, in grammar, the placing two or more substantives together in the same case, without any copulative conjunction between them; as, *Ardebat Alexim, delicias domini*.

APPRAISER (from *ad*, "to," and *pretium*, "value"), one who rates or sets a value upon goods, &c. He must be a skilful and honest person. It is not a business of itself, but is practised by brokers of household-furniture; to which set of men the word is chiefly applied: Yet upholsterers and other brokers are employed, or even any person or persons who are supposed to be skilled in the commodities to be appraised or valued. They are employed in cases of death, executions brought in upon goods, or of stock to be turned over from one person to another, or divided between copartners; and are called *sworn appraisers*, from their taking an oath to do justice between party and party. They sometimes appraise on behalf of both sides, each party agreeing to have the same appraiser or appraisers; sometimes in opposition, each party choosing one or more of a side; and sometimes by commission or deputation of trustees, masters in chancery, &c.

APPRAISING, the act of rating, valuing, or setting a price on goods, by a person who is a competent judge, and is authorized thereto. See APPRAISER.

APPREHENSION, in logic, denotes the simple attention of the mind to an object presented either to our sense or our imagination, without passing a judgment or making any inference.

APPREHENSION, is likewise used to express an inadequate and imperfect idea: and thus it is applied to our knowledge of God, in contradistinction to comprehension.

APPREHENSION, in law, signifies the seizing a criminal, in order to bring him to justice.

APPRENTICE, (from *apprendre*, "to learn,") one who is bound by covenant to serve a tradesman or ar-

tificer a certain time, upon condition of the master's instructing him in his art or mystery.

Apprentices may likewise be bound to husbandmen, or even to gentlemen; and they, as well as tradesmen, in England, are compellable to take the children of the poor, whom the overseers, with the consent of two justices, may bind till the age of twenty-four years. Apprentices may be discharged on reasonable cause; but if any, whose premium has been less than ten pounds, run away from their masters, they are compellable to serve out the time of absence, or give satisfaction for it, at any period within seven years after expiration of the original contract. Apprentices gain a settlement in that parish where they last served forty days; and by the 5th of Elizabeth, c. 4. they have an exclusive right to exercise the trade in which they have been instructed, in any part of England. However, the resolutions of the courts have in general rather confined than extended the restriction of this statute. See Blackstone's Com. Vol. I. p. 426, &c.

In France, the sons of tradesmen, living in their father's house till seventeen years of age, are reputed to have served an apprenticeship. In that country, the times of serving are different in the different professions, from three years to eight. After serving out an apprenticeship, the person becomes what they call an *aspirant*, or candidate for mastership, and is to be examined by proper officers as to his skill and proficiency, and also to exhibit a *chef d'oeuvre* or masterpiece in the art he has been bred to, before he be suffered to set up to practise for himself. And the custom of France in regard to apprentices, is not unworthy the imitation of other nations.

Anciently, benchers in the inns of court were called *apprentices of the law*, in Latin *apprenticii juris nobiliores*; as appears by Mr Selden's note on Fortescue: and so the learned Plowden styles himself. Sir Henry Finch, in his *Nomotechnia*, writes himself, *apprentice de ley*: Sir Edward Coke in his *Inst.* says, *Apprenticii legis*, in pleading, are called *homines consiliarii et in lege periti*; and in another place, *apprentices* and other counsellors of law.

Apprentices indentures and articles of clerkship, pay of duty six shillings. Parish indentures are excepted, and pay sixpence only, by 5 W. 3. c. 21. For fees given with apprentices, clerks, or servants, bound or article by indentures, from 1 l. to 50 l. masters pay for every pound sixpence; and for fees above 50 l. one shilling in the pound. 8 Ann. c. 6.

APPRENTICESHIP, the servitude of an apprentice, or the duration of his indenture.

Seven years seem anciently to have been, all over Europe, the usual term established for the duration of apprenticeships in the greater part of incorporated trades. All such incorporations were anciently called *universities*; which, indeed, is the proper Latin name for any incorporation whatever. The university of smiths, the university of taylor, &c. are expressions which we commonly meet with in the old charters of ancient towns. When those particular incorporations which are now peculiarly called *universities* were first established, the term of years which it was necessary to study, in order to obtain the degree of master of arts, appears evidently to have been copied from the term of apprenticeship in common trades, of which the incor-

Apprenticeship.

Apprenticeship. corporations were much more ancient. As to have wrought seven years under a master properly qualified was necessary in order to intitle any person to become a master, and to have himself apprentices in a common trade; so to have studied seven years under a master properly qualified was necessary to intitle him to become a master, teacher, or doctor (words anciently synonymous), in the liberal arts, and to have scholars or apprentices (words likewise originally synonymous) to study under him.

By the 5th of Elizabeth, commonly called the *statute of apprenticeship*, it was enacted, that no person should for the future exercise any trade, craft, or mystery at that time exercised in England, unless he had previously served to it an apprenticeship of seven years at least; and what before had been the bye-law of many particular corporations, became in England the general and public law of all trades carried on in market-towns. For though the words of the statute are very general, and seem plainly to include the whole kingdom, by interpretation its operation has been limited to market-towns; it having been held, that in country villages a person may exercise several different trades, though he has not served a seven years apprenticeship to each, they being necessary for the convenience of the inhabitants, and the number of people frequently not being sufficient to supply each with a particular set of hands.

By a strict interpretation of the words, too, the operation of this statute has been limited to those trades which were established in England before the 5th of Elizabeth, and has never been extended to such as have been introduced since that time. This limitation has given occasion to several distinctions which, considered as rules of police, appear as foolish as can well be imagined. It has been adjudged, for example, that a coachmaker can neither himself make, nor employ journeymen to make, his coach-wheels, but must buy them of a master wheelwright; this latter trade having been exercised in England before the 5th of Elizabeth. But a wheelwright, though he has never served an apprenticeship to a coachmaker, may either himself make, or employ journeymen to make, coaches; the trade of a coachmaker not being within the statute, because not exercised in England at the time when it was made. The manufacturers of Manchester, Birmingham, and Wolverhampton, are many of them upon this account not within the statute; not having been exercised in England before the 5th of Elizabeth.

In France, the duration of apprenticeships is different in different towns and in different trades. In Paris, five years is the term required in a great number; but before any person can be qualified to exercise the trade as a master, he must, in many of them, serve five years more as a journeyman. During this latter term he is called the *companion* of his master, and the term itself is called his *companionship*.

In Scotland there is no general law which regulates universally the duration of apprenticeships. The term is different in different corporations. Where it is long, a part of it may generally be redeemed by paying a small fine. In most towns, too, a very small fine is sufficient to purchase the freedom of any corporation. The weavers of linen and hempen cloth, the principal manufactures of the country, as well as all other arti-

Apprenticeship. Apprenticing. ficers subservient to them, wheelmakers, reelmakers, &c. may exercise their trades in any town corporate without paying any fine. In all towns corporate, all persons are free to sell butcher's meat upon any lawful day of the week. Three years is in Scotland a common term of apprenticeship, even in some very nice trades; and in general there is no country in Europe in which corporation laws are so little oppressive.

Apprenticeships were antiques unknown to the ancients. The reciprocal duties of master and apprentice make a considerable article in every modern code. The Roman law is perfectly silent with regard to them. There is no Greek or Latin word which expresses the idea we now annex to the word apprentice; a servant bound to work at a particular trade for the benefit of a master during a term of years, upon condition that the master shall teach him that trade.

Long apprenticeships Dr Smith considers as altogether unnecessary. The arts, which are much superior to common trades, such as those of making clocks and watches, contain no such mystery as to require a long course of instruction. The first invention of such beautiful machines, indeed, and even that of some of the instruments employed in making them, must, no doubt, have been the work of deep thought and long time, and may justly be considered as among the happiest efforts of human ingenuity: But when both have been fairly invented and are well understood; to explain to any young man, in the completest manner, how to apply the instruments and how to construct the machines, cannot well require more than the lessons of a few weeks; perhaps those of a few days might be sufficient. In the common mechanic trades, those of a few days might certainly be sufficient. The dexterity of hand, indeed, even in common trades, cannot be acquired without much practice and experience. But a young man would practise with much more diligence and attention, if from the beginning he wrought as a journeyman, being paid in proportion to the little work which he could execute, and paying in his turn for the materials which he might sometimes spoil through awkwardness and inexperience. His education in this way generally would be more effectual, and always less tedious and expensive. The master, indeed, would be a loser; he would lose all the wages of the apprentice, which he now saves, for seven years together. In the end, perhaps, the apprentice himself would be a loser. In a trade so easily learnt he would have more competitors; and his wages, when he came to be a complete workman, would be much less than at present. The same increase of competition would reduce the profits of the masters as well as the wages of the workmen. The trades, the crafts, the mysteries, would all be losers: but the public would be a gainer; the work of all artificers coming in this way much cheaper to market.

APPRISING, in Scots law, the name of that action by which a creditor formerly carried off the estate of his debtor for payment. It is now abolished, and adjudications are appointed in place of it.—Adjudications, charter, resignation, clare constat, cognition of heirs, heritable right, confirmation, novodamus, principal and original instrument of surrender, retour, seisin, and service, in Scotland, pay by different acts 4s. 9 d. duty.

Approach
||
Appropri-
ation.

APPROACH, or **APPROACHING**, in a general sense, the acceding or coming together of two or more things.

APPROACHES, in fortification, the works thrown up by the besiegers, in order to get nearer a fortress, without being exposed to the enemy's cannon.

APPROACHING, in fowling, a term used to express such devices as are contrived for the getting within shot of shy birds. It is principally used in marshy low places. The best method of approaching is by means of three hoops tied together at proper distances according to the height of the man that is to use it, and having boughs of trees tied all round it, with cords to hang it over his shoulders; a man getting into this, conceals himself, and approaches by degrees towards his game in the form of a moving bush. Geese, ducks, and teal, quit the waters in the evening, and pass the night in the fields; but at the approach of morning they return to the water again, and even when on the water they will retire to great distances, on the approach even of a horse or cow, so that the business of the stalking-horse is of little use; but this device of approaching by the moving bush succeeds tolerably well with them.

APPROACHING, in gardening, the inoculating or ingrafting the sprig of one tree into another, without cutting it off the parent-tree.

APPROBATION, a state or disposition of the mind, wherein we put a value upon, or become pleased with, some person or thing. Moralists are divided on the principle of approbation or the motive which determines us to approve and disapprove. The Epicureans will have it to be only self-interest: according to them, that which determines any agent to approve his own action, is its apparent tendency to his private happiness; and even the approbation of another's action flows from no other cause but an opinion of its tendency to the happiness of the approver, either immediately or remotely. Others resolve approbation into a moral sense, or a principle of benevolence by which we are determined to approve every kind affection either in ourselves or others, and all publicly useful actions, which we imagine to flow from such affection, without any view therein to our own private happiness.

APPROBATION, is more particularly used, in speaking of recommendations of books, given by persons qualified or authorized to judge of them. Those appointed to grant licences and imprimatures, frequently express their approbations of books. Books were formerly subjected to a licenser in England (see 13th Car. II. c. 33.), which act is long since expired; and being incompatible with the noble principles of the Revolution, has never since been, and it is hoped never will be, revived.

APPROPRIATION, in the canon law, a severing of a benefice ecclesiastical to the proper and perpetual use of some religious house. See the article **PARSON**.

The contrivance of appropriations seems to have sprung from the policy of the monastic orders, who have never been deficient in subtle inventions for the increase of their own power and emoluments. At the first establishment of parochial clergy, the tithes of the parish were distributed in a fourfold division; one for the use of the bishop, another for main-

taining the fabric of the church, a third for the poor, and the fourth to provide for the incumbent. When the fees of the bishops became otherwise amply endowed, they were prohibited from demanding their usual share of these tithes, and the division was into three parts only. And hence it was inferred by the monasteries, that a small part was sufficient for the officiating priest; and that the remainder might well be applied to the use of their own fraternities (the endowment of which was construed to be a work of the most exalted piety), subject to the burden of repairing the church and providing for its constant supply. And therefore they begged and bought, for masses and obits, and sometimes even for money, all the advowsons within their reach, and then appropriated the benefices to the use of their own corporation. But, in order to complete such appropriation effectually, the king's licence, and consent of the bishop, must first be obtained; because both the king and the bishop may some time or other have an interest, by lapse, in the presentation to the benefice; which can never happen if it be appropriated to the use of a corporation, which never dies: and also because the law reposes a confidence in them, that they will not consent to any thing that shall be to the prejudice of the church. The consent of the patron also is necessarily implied, because the appropriation can be originally made to none but to such spiritual corporation as is also the patron of the church; the whole being indeed nothing else but an allowance for the patrons to retain the tithes and glebe in their own hands, without presenting any clerk, they themselves undertaking to provide for the service of the church. When the appropriation is thus made, the appropriators and their successors are perpetual parsons of the church; and must sue and be sued, in all matters concerning the rights of the church, by the name of *parsons*.

This appropriation may be severed, and the church become disappropriate, two ways; as, first, if the patron or appropriator presents a clerk, who is instituted and inducted to the parsonage: for the incumbent so instituted and inducted is to all intents and purposes complete parson; and the appropriation being once severed, can never be reunited again, unless by a repetition of the same solemnities. And, when the clerk so presented is distinct from the vicar, the rectory thus vested in him becomes what is called a *sine-cure*; because he hath no cure of souls, having a vicar under him to whom that cure is committed. Also, if the corporation which has the appropriation is dissolved, the parsonage becomes disappropriate at common law: because the perpetuity of person is gone, which is necessary to support the appropriation.

In this manner, and subject to these conditions, may appropriations be made at this day: and thus were most if not all of the appropriations at present existing originally made; being annexed to bishopricks, prebends, religious houses, nay, even to nunneries, and certain military orders, all of which were spiritual corporations. At the dissolution of monasteries, by statutes 27 Hen. VIII. c. 28. and 31 Hen. VIII. c. 13. the appropriations of several parsonages, which belonged to those respective religious houses, (amounting to more than one third of all the parishes in England), would have been by the rules of the common law disappropriated;

Appropri-
ation.

appropriated; had not a clause in those statutes intervened, to give them to the king in as ample a manner as the abbots, &c. formerly held the same at the time of their dissolution. This, though perhaps scarcely defensible, was not without example: for the same was done in former reigns, when the alien priores (that is, such as were filled by foreigners only) were dissolved and given to the crown. And from these two roots have sprung all the lay-appropriations or secular parsonages which we now see in the kingdom; they having been afterwards granted out from time to time by the crown. See the article *PARSON and Vicar*.

APPROVER, in law, one who, confessing felony in himself appealeth or impeacheth another or more of his accomplices. He is so called from the French *approuver, comprobare*, because he must prove what he hath alleged in his appeal. This proof was anciently either by battle, or by the country, at the choice of the appellee: and the form of this accusation may be found in *Crompt. Just. 250*.

APPROVERS of the king are those who have the letting of the king's demesnes in small manors, &c. In the statute of the 1st of Ed. III. c. 8. sheriffs are called the king's *approvers*.

It being in the discretion of the court to suffer one to be an approver, this method of late hath seldom been practised. But we have in cases of burglary and robbery on the highway, what seems to amount to the same by statute; it being ordained, that where persons charged with such crimes out of prison, discover two others concerned in the crime, they shall have a pardon, &c. Stat. 5th Anne, c. 31.

APPROVER is particularly used in ancient law writers, for a bailiff or land-steward, appointed to have the care of a manor, franchise, or the like, and improve and make the most of it for the benefit of his master. In this sense, the word is also written *appruare*.

APPROXIMATION, in arithmetic and algebra, the coming nearer and nearer to a root, or other quantity sought, without expecting to be ever able to find it exactly.

APPUI, in the manege, (*q. d.* rest or stay upon the hand), is the reciprocal effort between the horse's mouth and the bridle-hand, or the sense of the action of the bridle on the hand of the horseman.

A just appui of the hand, is the nice bearing up or stay of the bridle, so that the horse, being awed by the sensibility and tenderness of his mouth, dares not rest too much upon the bit-mouth, nor check or beat upon the hand to withstand it. A horse is said to have no appui, when he is too apprehensive of the hand, and cannot bear the bit. He is said to have too much appui, when he rests or throws himself too much upon the bit. Horses designed for the army ought to have a full appui upon the hand. To give a horse a good appui, he should be galloped, and put often back.

APPULSE, in astronomy, the approach of any planet to a conjunction with the sun, or a star. It is a step towards a transit, occultation, conjunction, eclipse, &c. M. Flamsted, M. de la Hire, and others, have given observations of the moon's appulses to the pleiades. *Ibid. Transf. N° 76. p. 361. M. Acad. Science. an. 1708.*

APRICOT, in botany. See *PRUNUS*.

APRIES, son of Piammis, king of Egypt; the

same with Pharaoh Hophrah in Jeremiah and Ezekiel. He ruined Sidon, and some say he put Jeremiah to death. He thought neither God nor man could dethrone him; which yet was easily done by Amasis, and he himself was strangled by the Egyptians.

APRIL, the fourth month of the year, according to the common computation; but the second, according to that of the astronomers. It contains 30 days.—The word is derived from *aprilis* or *aperis*, "I open;" because the earth, in this month, begins to open her bosom for the production of vegetables. In this month the sun travels through the sign Taurus.

APRIORI, a kind of demonstration. See *DEMONSTRATION*.

APRON, in naval architecture, is a piece of curved timber fixed behind the lower part of the stern, immediately above the foremost end of the keel.

APRON is also a name given to a platform or flooring of plank, raised at the entrance of a dock, against which the dock-gates are shut.

APRON, in gunnery, a piece of lead which caps or covers the vent or touch-hole of a great gun.

APISIS or **ABSIS**, signifies the bowed or arched roof of a house, room, or oven, &c. as also the ring or compass of a wheel.

APISIS in ecclesiastical writers, denotes an inner part in the ancient churches, wherein the clergy sat, and where the altar was placed. It is supposed to have been thus called, because covered with an arch or vault of its own, by the Greeks called *αψίς*, by the Latins *absis*. *Apisis*, in this sense, amounts to the same with what is otherwise called *choir, concha, camera*, and *presbyterium*; and stands opposite to the *nave* or body of the church.

APISIS is more particularly used for the bishop's seat, or throne, in ancient churches. This was peculiarly called *apsis gradata*, because raised on steps above the ordinary stalls.—It was also denominated *exedra*, and in latter times *tribune*.

APISIS is also used for a reliquary, or case, wherein the relics of saints were anciently kept. It took the name *apsis*, from its being round, or arched at the top; or perhaps from the place where it was kept. The *apsis* was commonly placed on the altar: it was usually of wood, sometimes also of gold and silver, with sculptures, &c.

APISIS, in astronomy, a term used indifferently for either of the two points of a planet's orbit, where it is at greatest or least distance from the sun or earth; and hence the line connecting those points is called the line of the *apsides*. The word is Greek, and derived from *απτα*, to connect. The *apsis* at the greatest distance from the sun is called the *aphelion*, and at the greatest distance from the earth the *apogee*; while that at the least distance from the sun is termed the *perihelion*, and at the least distance from the earth the *perigee*.

APISIRTIDES. See *ABSORUS*.

APTA, or **APIA JULIA**, (Pliny); now *Apte*, in Provence, on the river Calavon, seven leagues to the north of Aix, and nine to the north of Avignon. In the Notitiæ it is called *Civitas Aptensium*: Pliny reckons it among the Latin towns. That it was a colony, appears from an inscription on a stone found at Arles, (Sirmond). E. Long. 5. 56. Lat. 43. 23.

April.

Apta.

Aptera,
Apuleius.

APTERA, (Strabo, Stephanus); **APTERON**, (Pliny); **APTERIA**, (Ptolemy): An inland town of Crete, whose port was Cifamus, on the west side of the island, (Strabo); 12 miles to the south of Sydonia towards the Montes Leuci, and as many from the Sinus Amphimales. So called from the Sirens, who, being there vanquished in song by the Muses, stript themselves of their wings, and out of grief leaped into the sea, (Stephanus). There was a town of Lycia of the same name. E. Long. 25. Lat. 35. 50.

APTERA, a term used by Linnæus for his seventh order of insects, comprehending such as have no wings.

APTHANE, a title anciently given to the higher degrees of nobility in Scotland. See **THANE**.

APTITUDE, (from *aptus* "fit"), the natural disposition any thing hath to serve for such or such a purpose.—Thus, oil hath an *aptitude* to burn, and water to extinguish fire.

APTITUDE, or **APTNESS**, is often used, in speaking of the talents of the mind, for a promptitude, or disposition to learn things with ease and expedition. In which sense *aptness* amounts to the same with what the Greeks call *ωσαδία*, *bona indoles*, and we sometimes *docility*. Charlton divides *aptness* into these parts, viz. *acuteness*, *saqacity*, and *memory*.

APTOTE, among grammarians, an undecidable noun, or one which has no variation of cases.

APULEIUS (Lucius), a Platonic philosopher, universally known by his performance of the Golden Ass. He lived in the second century, under the Antonines; and was born at Madaura, a Roman colony in Africa. He studied first at Carthage, then at Athens, and afterwards at Rome, where he learned the Latin tongue without the help of a master. He was a man of a curious and inquisitive disposition, especially in religious matters: this prompted him to take several journeys, and to enter into several societies of religion. He spent his whole fortune almost in travelling; so that, at his return to Rome, when he was about to dedicate himself to the service of Osiris, he had not money enough to defray the expence attending the ceremonies of the reception, and was obliged to pawn his clothes to raise the necessary sum. He supported himself afterwards by pleading causes; and as he was a great master of eloquence, and of a subtle genius, many considerable causes were trusted to him. But he availed himself more by a good marriage than by his pleadings: a widow, named *Pudentilla*, who was neither young nor handsome, but wanted a husband and was very rich, took a great fancy to him. This marriage drew upon him a troublesome law-suit. The lady's relations, pretending he made use of sorcery to gain her heart and money, accused him of being a magician before Claudius Maximus proconsul of Africa. Apuleius was under no great difficulty of making his defence. As *Pudentilla* was determined from considerations of health, to enter upon a second marriage, even before she had seen this pretended magician, the youth, deportment, pleasing conversation, vivacity, and other agreeable qualities of Apuleius, were charms sufficient to engage her heart. He had the most favourable opportunities too of gaining her friendship, for he lodged some time at her house: *Pudentilla*'s eldest son having a great friendship for him, was likewise desirous

of the match, and solicited him in favour of *Pudentilla*. "Do you make a wonder (said Apuleius, in his defence) that a woman should marry again, after having lived a widow 13 years? it is much more wonderful that she did not marry again sooner. You think that magic must have been employed to prevail with a widow of her age, to marry a young man; on the contrary, this very circumstance shows how little occasion there was for magic." He offered to prove by his marriage-contract, that he got nothing of *Pudentilla* but a promise of a very moderate sum, in case he survived her and had children by her. He was also obliged to make such confessions in court as *Pudentilla* would gladly have excused. He said she was neither handsome nor young, nor such as could any ways tempt him to have recourse to enchantments: moreover, he added, that Pontianus her son proposed the marrying his mother to him only as a burden, and the action of a friend and philosopher. He also took notice of many inconveniences which attend the marrying of widows, and spoke highly of the advantages of a maid above a widow: "A handsome virgin (said he,) let her be ever so poor, is abundantly portioned; she brings to her husband a heart quite new, together with the flower and first-fruits of her beauty. It is with great reason that all husbands set so great a value upon the flower of virginity: all the other goods which a woman brings her husband are of such a nature, that he may return them again, if he has a mind to be under no obligation to her; that alone cannot be restored, it remains in the possession of the first husband. If you marry a widow, and she leaves you, she carries away all that she brought you." Upon which passage Mr Bayle makes a very coarse remark, viz. "That this good which is never taken back out of the hands of a husband, is very chimerical; and that there is never a baker nor a butcher, who would lend sixpence upon this unperishable possession." The apology is still extant, and is reckoned a very fine piece. Apuleius was extremely indefatigable in his studies; and composed several books, some in verse, and others in prose; but most of them have been lost. He took great pleasure in declaiming, and was heard generally with great applause: When he declaimed at Oeca, the audience cried out with one voice, that they ought to confer upon him the honour of citizen. The citizens of Carthage heard him with great satisfaction, and erected a statue to him; and several other cities did him the same honour. Several critics have published notes on Apuleius's Golden Ass, and there have been translations of it into different languages.

APULIA, now **PUGLIA**, a territory of Italy, bordering on the Adriatic, and extending from the river Frento to Tarentum in length, and from the Adriatic to the Lucani in breadth. *Apui* the people, (Horace); divided into the *Apulia Daunia*, now called *Puglia Pinna*, or the *Capitanata*; and into the *Apulia Paucetia*, now *Terra di Barri*, (Pliny, Ptolemy). Apulia abounded in sheep, which yielded the finest wool, (Martial). It is now the east side of the kingdom of Naples.

APUS, *Avis Indica*, in astronomy, a constellation of the southern hemisphere placed near the pole, between the triangulum australe and the chameleon, supposed to represent the bird of paradise.

Apuleius
Apus.

APYCNI SUONI, in music, sounds distant one or more octaves, and yet concord.

APYCNCOS, in music, is said of the diatonic genus, on account of its having spacious intervals, in comparison of the chromatic and enharmonic.

APYREXY, among physicians, denotes the intermission of a fever.

APYROUS, a word applied to denote that property of some bodies, by which they resist the most violent fire without any sensible alteration. Apyrous bodies ought to be distinguished from those which are refractory. Refractory substances are those which cannot by violent heat be fused, whatever other alteration they may sustain. But a body, properly speaking, apyrous, can neither be fused by heat, nor can undergo any other change. Diamonds were long thought to be possessed of this property. But some late experiments have shown, that diamonds may be entirely dissipated or evaporated by heat, and are therefore not intitled to be ranked among apyrous substances. Perhaps there is no body in nature essentially and rigorously apyrous. But it is sufficient that there be bodies apyrous relatively to the degree of fire which art can produce, to intitle them to that name.

AQUA, a term frequently met with in the writings of physicians, chemists, &c. for certain medicines, or menstruums, in a liquid form, distinguished from each other by peculiar epithets, as *AQUA Alexiteria*, *AQUA Aluminosa*, *AQUA Mirabilis*, &c. for which see PHARMACY.

AQUA Extincta, or *Extinguished Water*, as aquafortis into which some river-water has been poured, in order to qualify it, and render it less corrosive. Its use is to get the silver from the aquafortis that served to part gold from it.

AQUA Fortis, a name given by artists to nitrous acid of a certain strength, from its dissolving power: that which is concentrated and smoking, is called *spirit of nitr*. The aquafortis used by dyers, brass-founders, &c. is not only weaker than spirit of nitre, but contains a portion of vitriolic acid. It may be made by distilling crude nitre with calcined vitriol, equal parts. The nitrous acid, expelled by the vitriolic, will rise in red fumes, and pass into the receiver. The vitriolic acid, uniting with the alkaline basis of the nitre, forms vitriolated tartar; but, there being more vitriolic acid than is requisite to saturate the alkali, the surplus rises with the nitrous acid: aquafortis, therefore, is a mixture of these two acids. It may also be made by distilling crude nitre with somewhat more than half its weight of oil of vitriol; or by mixing one part of oil of vitriol with nine parts pure spirit of nitre. See CHEMISTRY-Index.

AQUA Marina, a name by which the jewellers call the beryl, on account of its sea-green colour. See BERYL.

AQUA Regia, a compound of nitrous and marine acid, in different proportions according to the purpose for which it is intended. It is usually made by dissolving, in nitrous acid, sal ammoniac, or common salt, both which are combinations of marine acid with alkali. When made with sal ammoniac, the common proportion is one part of this salt to four parts of nitrous acid; but to dissolve platina, equal parts are requisite. A purer aqua regia may be made by simply mixing the two acids.

Aqua regia is particularly used as a menstruum for gold; it likewise dissolves all other metals, except silver. The gold dissolved in aqua regia is, in fact, dissolved in the dephlogisticated marine acid only, which, being deprived of its phlogiston by the nitrous acid, recovers it from the gold, and thus renders gold soluble; for metals are not soluble in acids until they lose a part of their phlogiston. See CHEMISTRY-Index.

AQUA Secunda, aquafortis diluted with much pure water. It is employed in several arts, to clean the surface of metals and certain stones, and for various other purposes.

AQUA Vita, is commonly understood of what is otherwise called *brandy*, or spirit of wine, either simple, or prepared with aromatics. Some, however, distinguish between them; appropriating the term *brandy* to what is drawn from wine, or the grape; and *aqua vita* to that drawn after the same manner, from malt, &c.

AQUAE Augusta, (Ptolemy); *Aqua Tarbellica*, (Antonine); *Aquensis Civitas*, in the Notitia. Now *Acqs*, or *Dax*, a town in Gascony, on the river Adour, famous for its baths. W. Long. 1. 40. N. Lat. 43. 56.

AQUAE Bilbilitana, (Antonine); baths 24 miles to the west of Bilbilis. Now *Banos de Ahamia*, in Aragon.

AQUAE Calida, (Ptolemy); *Aqua Solis*, (Antonine); a place of the Belgæ in Britain, famous for its hot waters. Now *Bath*, in Somersetshire. W. Long. 1. 5. Lat. 51. 20.

AQUAE Calida, (Ptolemy); *Aquicaldensis*, (Pliny); formerly in great repute, and a public bath; whose ruins still remain testimonies of the Roman grandeur. Now *Orense*, in Galicia, still famous for its baths; on the river Minho, 54 miles south-east of Compostella. W. Long. 8. 30. Lat. 42. 30. Also a place in the bay of Carthage, (Strabo). Other *Aquicaldenses*, to the north of Gerunda in Catalonia, (Ptolemy).

AQUAE Calida, a colony between the rivers Serbetes and Savus, in Mauretania Cæsariensis, (Ptolemy).

AQUAE Celenia, (Ptolemy); or *Cilina*, (Antonine). Now *Caldas*, a hamlet on the Minho, in Galicia.

AQUAE Convenarum, a hamlet of Gaul, in Aquitaine, (Antonine), and on the borders of the Convenae, or le Cominge, at the foot of the Pyrences, near the source of the Garonne. Now *Bagneres*. W. Long. 3. 39. Lat. 42. 20.

AQUAE Cutilia, a lake of the Sabines, in the territory of Reate (Pliny); *Lacus Cutiliensis*, (Varro); with a moveable island in it, (Seneca, Pliny); supposed to be the centre of Italy, (Varro). The waters were medicinal, and extremely cold, good for a weak stomach and in weak nerves; they seemed to act by a kind of suction, which approached to a bite, (Pliny). Vespasian used them every summer; and there he died, (Sueton, Xiphilin from Dio). Now *Lago di Contigliano*.

AQUAE Flavie, a town on the confines of Galicia and Portugal, so called from Vespasian and Titus. The inhabitants are called *Aquiflavenses*, coins. Now called *Chiaves*, a mean hamlet: but the ruins of its bridge testify its former grandeur. W. Long. 6. 6. Lat. 41. 40.

AQUAE Helvetia, described by Tacitus as a municipal town, and much frequented for its excellent water, and though he does not mention its name, Cluverius sup-

Aquæduct. supposes it to be Baden, in Switzerland, on the rivulet Limat, which soon after falls into the Aar. It is called the Upper, to distinguish it from another called the Lower Baden, in Alsace. E. Long. 8. 49. Lat. 47. 55.

AQUÆ Meron (Joshua), famous for the defeat of Jabin: supposed to be the lake called *Samachonitis*, or *Semachonitis*, by Josephus; into which the river Jordan falls, before it comes to the sea of Genesareth, or Galilee.

AQUÆ Pannoniæ famous baths of Austria, now called *Baden*, 28 miles to the south of Vienna.

AQUÆ Patavinæ, are baths in the territory of Venice near Padua, (Pliny); called *Fentes Aponi* (Livy, Martial). Now *Bagni d'Abano*. E. Long. 13. 48. Lat. 45. 15.

AQUÆ Quintianæ, put by Ptolemy in room of the *Aquæ Cilina* of Antonine. Now supposed to be *Sarria*, a town of Galicia, on a rivulet of the same name, three leagues to the south of Lugo.

AQUÆ Sextiæ, a colony to the north of Marseilles, so called, both from the founder Sextius Calvinus, and from its quantity of water, and number of cold and hot springs; built after the defeat of the Salyes, or Salvii, whose territory in the south of Provence reached from the Rhone to the borders of Italy, (Livy, Velleius, Strabo, Ptolemy). By an inscription the colony appears to have been either increased or renewed by Augustus. In the Notitia it is called *Civitas Aquensis*. Now *Aix*. Here the Teutones and Cimbri were defeated with a great slaughter by Marius. E. Long. 6. 4. Lat. 48. 4.

AQUÆ Statiellæ, or *Statiellorum*, (Pliny), a town in Liguria, on the river Bormia. Now *Acqui*, a town of Montferrat. E. Long. 8. 40. Lat. 44. 45.

AQUÆ Tauri, hot waters or baths in Tuscany, at the distance of three miles from the sea, said to be discovered by a bull, hence the appellation. There are still to be seen the ruins of these baths. Now *Acqua-pendente*, in Orvieto. E. Long. 12. 40. Lat. 42. 40.

AQUÆDUCT, in hydraulics and architecture, a structure formed for conveying water from one place to another, over grounds that are unequal. The word is compounded of the Latin substantive *agua* water, and *ductus* a channel by which that water may be conducted.

Architects distinguish two kinds of aquæducts; the *visible*, and the *subterraneous*.—The *visible* are constructed in valleys or marshes, and protracted in longitude or latitude as the situation requires. They are composed of adminicula for supporting the arches and confining the stream, and of arcades.—The *subterraneous* are formed, by piercing the mountains, and conducting them below the surface of the earth. They are built of stone, hewn or rough; and covered above with vaults, or with flat stones, which may be termed *flags*; these flags shelter the waters from the heat of the sun.

They divide them still into *double* and *triple* aquæducts; that is to say, such as are supported either by two or by three ranges of arcades. Such was the aquæduct which Procopius records to have been built by Cosroes king of the Persians, for the city of Petra in Mingrelia: it had three conduits upon the same line, each elevated above the other.

Frequently aquæducts are paved. Sometimes the waters flow through a natural channel of clay. Fre-

quently they are conveyed by pipes of lead into reservoirs of the same metal, or into troughs of hewn stone. The channels are cut with an imperceptible descent, that the current may be accelerated by its own weight. Parallel to its course, on each side, is cut a narrow foot path, where people may walk when necessary. By conduits, or grooves, the waters are conveyed into large cisterns, but not forced above their original level: To make them rise and issue from their apertures with force, they must be confined in tubes of a small diameter, and abruptly fall from a considerable declivity.

Aquæducts of every kind were long ago the wonders of Rome; the vast quantity of them which they had; the prodigious expence employed in conducting waters over arcades from one place to another, at the distance of 30, 40, 60, and even 100 miles, which were either continued or supplied by other labours, as by cutting mountains and piercing rocks; all this ought to surprise us; nothing like this is undertaken in our times: we dare not even think of purchasing public convenience at so dear a rate. Appias the censor advised and constructed the first aquæduct. His example gave the public luxury a hint to cultivate these objects; and the force of prodigious and indefatigable labour diverted the course of rivers and floods to Rome. Agrippa, in that year when he was ædile, put the last hand to the magnificence of these works. It is chiefly in this respect that the modern so much resembles the ancient city of Rome. For this advantage, she is peculiarly indebted to Sextus V. and to Paul V. who for grandeur and magnificence emulated the masters of the universe*. There are still to be seen, in different places* See contiguous to Rome, striking remains of these aquæ-
ducts; arches continued thro' a long space, over which
of Ital. vol. 1.
were extended the canals which carried the water to the city. The arches are sometimes low, sometimes raised to a vast height, to humour the tumidities or depressions of the ground. There are some which have two arcades, one constructed above the other; and this precaution was observed, lest the height of a single arcade, if extended as far as the situation required, might render the structure less firm and permanent. They are commonly of bricks; which by their cement cohere so strongly, that the parts are not separated without the utmost difficulty.—When the elevations of the ground were enormous, it became necessary to form *subterraneous* aquæducts. These carried the waters to such aquæducts as were raised above ground, in the declivity or at the foot of mountains. If the artificial channel of the water was not susceptible of a downward bias but by passing through a rock, through this they cut a passage at the same height with the superior aquæduct: such an one may be seen above the city of Tivoli, and at the place called *Vicavaro*. The canal which formed the course of the aquæduct is hewn out of the rock to the extent of more than a mile, about five feet in height and four in breadth.

There is one thing, however, which deserves to be remarked. It is, that these aquæducts, which might have been directed in a straight line to the city, did not arrive at it but by frequent and winding mazes. Some have said that this oblique tract was pursued to avoid the expence which must attend the building of arcades to an extraordinary height: others, that it was their intention to diminish the impetuosity of the current; which,

quæduct. which, rolling in a straight line through an immense space, must always have increased its velocity, must have worn the canals by perpetual and forcible attrition, and of consequence afforded an impure and unwholesome draught to the inhabitants. But since there was so great a descent between the cascade of Tivoli and Rome, it is demanded why they should go to draw water from the same river at the distance of more than 20 miles higher; nay, of more than 30 miles, if we reckon the curvatures of its direction through that mountainous country? It is replied, the motive of obtaining the water more salubrious, and more limpid, was sufficient to make the Romans think their labour necessary, and their expence properly bestowed; and to those who reflect that the waters of this river were impregnated with mineral particles, and by no means wholesome, the answer will appear satisfactory.

l. IV. If any one will cast his eyes upon plate 128th of the Antiquities of Father Montfaucon, he will see with how much care these immense works were constructed. From distance to distance spiramenta were left, that, if the water should happen to be stopped by any accident, it might gradually disembogue, till they could clear its ordinary passage. There were likewise, even in the very canals which conveyed the water, cavities considerably deeper than its internal surface, into which the stream was precipitated, and where it remained stagnant till it was refined from mud and feculence; and ponds, where it might expand itself till it was purified.

The aquæduct of the *aqua Marcia* had an arch of 16 feet in diameter. The whole was composed of three different kinds of stone; one of them reddish, another brown, and a third of an earth colour. Above, there appeared two canals; of which the highest was fed by the new waters of the Tiverone, and the lower by what they call the *Claudian* river. The entire edifice is 70 Roman feet high. Near this aquæduct, we have in Father Montfaucon the plan of another with three canals; the highest supplied by the water called *Julia*, that in the middle from Tepula, and the lowest from the *aqua Marcia*.

The arch of the aquæduct of the *aqua Claudia* is of hewn stone, very beautiful; that of the aquæduct of the *aqua Neronia* is of bricks: they are each of them 72 Roman feet in height.

The canal of the aquæduct which was called the *aqua Appia*, deserves to be mentioned for a singularity which is observed in it; for it is not, like the others, plain, nor gradual in its descent; but much narrower at the lower than the higher end.

The consul Frontinus, who superintended the aquæducts under the emperor Nerva, mentions nine of them which had each 13,594 pipes of an inch in diameter. Vigerus observes, that, in the space of 24 hours, Rome received 500,000 hogheads of water.

We might likewise have mentioned the aquæduct of Drusus, and that of Rimini: but we shall satisfy ourselves with observing here, that Augustus caused all the aquæducts to be repaired; and afterwards pass to other monuments of the same kind, and still more important, which give the most striking ideas of Roman magnificence.

One of these monuments is the aquæduct of Metz, of which a great number of arcades still remain. These arcades crossed the Moselle, a river which is broad

and vast at that place. The copious sources of Gorze ^{Aquambee} furnished water for the representation of a sea-fight. This water was collected in a reservoir: from thence it ^{Aquarius.} was conducted by subterraneous canals formed of hewn stone, and so spacious that a man could walk erect in them: it traversed the Moselle upon its superb and lofty arcades, which may still be seen at the distance of two leagues from Metz; so nicely wrought and so firmly cemented, that, except those parts in the middle which have been carried away by the ice, they have resisted, and will still resist, the severest shocks of the most violent seasons. From these arcades, other aquæducts conveyed the waters to the baths, and to the place where the naval engagement was mimicked.

If we may trust Colmenarus, the aquæduct of Segovia may be compared with the most admired labours of antiquity. There still remain 159 arcades, wholly consisting of stones enormously large, and joined without mortar. These arcades, with what remains of the edifice, are 102 feet high; there are two ranges of arcades, one above another. The *aquæduct* flows through the city, and runs beneath the greatest number of houses which are at the lower end.

After these exorbitant structures, we may be in some degree believed when we speak of the *aquæduct* which Lewis XIV. caused to be built near Maintenon, for carrying water from the river Bucq to Versailles: it is perhaps the greatest aquæduct which now subsists in the world; it is 7000 fathoms in length, above 2560 in height, and contains 242 arcades.

AQUAMBOE, one of the greatest monarchies on the coast of Guinea in Africa, stretching 20 miles in breadth, and ten times that space in length from east to west. According to Bosman, the coast is divided into a great number of petty royalties, but all of them subject to the king of Aquamboe, who indiscriminately uses an unlimited authority over them and the meanest of his subjects. His despotism gave rise to a proverbial saying, that "there are only two ranks of men at Aquamboe; the royal family, and slaves." The natives of this country are haughty, turbulent, and warlike; and their power is formidable to all the neighbouring nations. They grievously infest such nations as are tributaries to the king of Aquamboe, entering their territories by troops, and carrying off from the inhabitants whatever they think proper; nor do they ever meet with any opposition from the inhabitants, as they are sensible the king would not fail to resent this as an indignity offered to him.

AQUARIANS, Christians in the primitive church who consecrated water in the eucharist instead of wine. This they did under pretence of abstinence and temperance; or, because they thought it universally unlawful to eat flesh or drink wine. Epiphanius calls them *Encratites*, from their abstinence; St Austin, *Aquarians*, from their use of water; and Theodoret, who says they sprang from Tatian, *Hydroporastata*, because they offered water instead of wine.

Besides these, there was another sort of Aquarians, who did not reject the use of wine as unlawful; for they administered the eucharist in wine at evening service: but, in their morning assemblies, they used water, for fear the smell of wine should discover them to the heathens.

AQUARIUS, the WATER-CARRIER, in astronomy,

Aquartia the 11th sign in the zodiac, reckoning from Aries; from which also the 11th part of the ecliptic takes its name. **Aquatinta.**—The sun moves through Aquarius in the month of January; it is marked thus, ☿.

The poets feign, that Aquarius was Ganymede, whom Jupiter ravished under the shape of an eagle, and carried away into heaven, to serve as a cup-bearer, in the room of Hebe and Vulcan; whence the name.—Others hold, that the sign was thus called, because, when it appears in the horizon, the weather usually proves rainy.

The stars in the constellation Aquarius, in Ptolemy's catalogue, are 45; in Tycho's 41; in Hevelius's 47; in Flamsteed's 108.

AQUARTIA, in botany, a genus of the tetrandria monogynia class. The calyx is campanulated; the corolla is rotated, with linear divisions; and the berry is four-seeded. There is but one species, the *aculeata*, a native of America.

AQUATIC, in natural history, an appellation given to such things as live or grow in the water.

AQUATINTA, a method of etching on copper, lately invented, by which a soft and beautiful effect is produced, resembling a fine drawing in water-colours or Indian ink.

Previous to the operation upon the plate, the following powder must be prepared.—Take of asphaltum and fine transparent rosin, equal parts, suppose two ounces of each, and pound them separately. Through a muslin sieve (which may be formed with part of a chip-box of three or four inches diameter) sift upon a sheet of paper a thin stratum of the asphaltum, above which sift a similar layer of the rosin, and upon this another layer of asphaltum, continuing these alternate layers till both of the powders are exhausted: then pass the mixture through the same sieve upon the paper once or twice, or till both appear to be sufficiently incorporated; when the powder is ready for use. Some, instead of the above mixture, use gum sandarach powdered.

The main process is as follows.—A copper-plate being polished in the usual way, lay the etching ground upon it, and etch the outlines of your design in the manner directed under the article **ETCHING**: The ground is then to be softened with a little grease, and wiped off with a piece of rag; leaving, however, as much grease upon the plate as just to dim the copper. You now sift your powder upon the surface of the plate; after which, strike the other side of it pretty smartly against the edge of the table, in order to discharge it of the loose powder: This done, with a hand-vice hold the back of the plate over a chaffing-dish of charcoal fire, till it become so hot as to give pain upon being touched with the back of the hand; and the powder which adhered to the grease will now be fixed to the plate. The plate being then suffered to cool, take turpentine varnish mixed with ivory black; and with a hair-pencil dip in it, cover all the lights or places where there is no work or shades. A rim or border of bees-wax is now to be raised round the plate: Then having reduced the aquafortis to a proper strength by vinegar or water, you pour it on, and let it stand five minutes for the first or lightest shade: after which, pour it off; and having washed the plate with water, set it on edge to dry: Then with

the varnish stop up your light shades, pour on the aquafortis for the second tint, and let it stand five minutes more; proceeding in the same manner for every tint till you produce the darkest shades. If a bold open ground is wanted in any part, this requires an after-operation: The ground must be laid as the other, by sifting on the powder; only this powder is much coarser, and the plate must be much more heated in order that the particles of the powder may spread, and form small circles: even good clean rosin will do by itself.

In etching landscapes, the sky and distant objects are also performed by a second operation, and the powder is sifted upon the plate with a finer sieve. If the trees or any part of the fore-ground require to be higher finished, the plate must be entirely cleaned from grease with bread, and a ground laid in the common way of etching; when you may finish as highly and neatly as you please with the needle or point, by stippling with dots, and biting up those parts, or by a rolling-wheel.

The preceding is the method for prints of one single tint. But if different colours are to be expressed, there will be required as many different plates, each plate having only the part etched upon it which is designed to be charged with its proper colour: unless (as may happen in particular subjects) some of the colours are so distant from each other as to allow the printer room to fill them in with his rubber without blending them; in which case, two or more different colours may be printed from the same plate at once.—Where different plates are necessary, a separate one, having a pin in each corner, must be provided as a sole or bottom to the aquatinta plates; and these again must be exactly fitted, having each a small hole in their corners for passing over the pins of the sole: the said pins serving the double purpose of retaining the plates successively in their due position, and of directing the printer in placing the paper exactly on each plate so as not to shift; by which means each tint or colour will be exactly received on its proper place.—This is the method practised at Paris. A landscape or similar subject, however, may be printed off at once in the different proper colours, by painting these upon the plate. In this case, the colours must be pretty thick in their consistence; and the plate must be carefully wiped in the usual way after the laying on of each tint, as well as receive a general wipe upon its being charged with all the tints.

This art is kept as secret as possible by those who practise it; and it is believed that no particular explanation or directions, before the present, have been communicated to the public. In order to succeed, however, great care and judgment are requisite; and much depends upon a certain nicety of management, which is only attainable by practice.

AQUAVIVA, a town of the kingdom of Naples, and province of Barri.

AQUEDUCT. See **AQUEDUCT.**

AQUEOUS, in a general sense, something partaking of the nature of water, or that abounds with it.

AQUEOUS Humour. See **ANATOMY**, p. 767.

AQUILA, in ornithology, a synonyme of the eagle. See **FALCO.**

AQUILA, the **EAGLE**, in astronomy, a constellation of the northern hemisphere; usually joined with Antinous. The

Aquatinta
Aquila.

Aquilegia. The stars in the constellation Aquila and Antinous, in Ptolemy's catalogue, are 15; in Tycho's, 19; in Hevelius's, 42; in the Britannic catalogue, 71.

AQUILA, a fine large city of Italy, and the capital of Abruzzo, seated on a hill, on the banks of the river Pescara, near its source. It has an ancient castle, and is a bishop's see immediately under the pope. The land about it produces great plenty of saffron. It was very near being all destroyed by an earthquake, in February 1703. The first shock was so terrible, that the inhabitants abandoned the city; but returning to vespers, it being Candlemas-day, the shocks followed one another with such violence, that 24,000 people perished, and great numbers were wounded; 800 were killed in one single church; many other churches, monasteries, noble buildings, and the town-house, were either swallowed up or overturned, together with the greater part of the city and its walls. Aquila stands 30 miles from the sea, and about 16 from the confines of the Pope's dominions. E. Long. 14. 20. N. Lat. 42. 20.

AQUILEGIA, COLUMBINE: A genus of the pentagynia order, belonging to the polyandria class of plants; and, in the natural method, ranking under the 26th order, *Multiflorae*. It has no calyx; the petals are five, with a horn-like nectarium inserted between each; and there are five separate capsules.

Species. 1. The vulgaris, or wild columbine, with blue flowers, is found growing wild in some woods of England. 2. The alpina, with long oval flowers, grows naturally near Ingleborough-hill in Yorkshire. The flowers are much larger than those of the garden columbine. 3. The inversa, or garden columbine. Of this there are great varieties, not only in the colour and fulness of their flowers, but also in their form. These are commonly called *rose-columbines*; the colours are chestnut, blue, red, and white, and some are finely variegated with two colours. There are others with sharp-pointed petals in form of a star, and of these there are single and double flowers of the same colours with the former. 4. The canadensis, or Canada columbine, flowers almost a month before the other sorts, and therefore is preserved in the gardens of the curious, though not at all remarkable for its beauty. There is a variety of this with taller flower-stems.

Culture. These plants are all propagated by sowing the seeds, or parting the old roots; but the former method is chiefly practised, for the old roots are very apt to degenerate. The seeds should be sown in a nursery-bed in August or September; for those which are kept till the spring seldom grow well, or at least remain in the ground a whole year. The spring following the plants will appear above ground, and should be kept clear of weeds; and if the season proves dry, they must be watered. In the middle or latter end of May, they will be strong enough to transplant; for which purpose, some beds of good undunged earth should be prepared, planting them therein at eight or nine inches distance from each other. In the following autumn, by which time the plants will have acquired strength enough to flower the year following, the roots should be carefully taken up and planted in the borders of the flower-garden: but where their roots are designed to be preserved in perfection, all the flower-stalks must be cut off as soon as the flowers are past. In order to

keep up a succession of good flowers, fresh seeds should be sown every year; and it will likewise be advantageous to exchange the seeds with some brought from a distant place.

Medicinal Uses. Columbine has been looked upon as aperient; and was formerly in great esteem among the common people for throwing out the small-pox and measles. A distilled water, medicated vinegar, and conserve, were prepared from the flowers; but they have long given place to medicines of greater efficacy.

AQUILEIA, a large city of the Carni; or Veneti, and a noble Roman colony, which was led thither between the first and second Macedonian wars, (Livy). It is washed by two rivers, the Natiso, and Turris, (Pliny). The reason of leading this colony was, in order to be a bulwark against the neighbouring barbarians. The colony was afterwards increased with 1500 families by a decree of the senate, (Livy); from which it became a very famous port-town, (Herodian). The emperor Julian ascribes the appellation to the augury of an eagle at the time of building it; but Isaac Vossius on Mela, to the great plenty of water, as if the town were called *Aquilegia*. The harbour, at the mouth of the Natiso, is distant 60 stadia from the city; so that ships of burden are towed up the river, (Strabo). In 452 it was besieged by Attila with an innumerable host of barbarians. The walls were assaulted by a formidable train of battering rams, moveable turrets, and engines, that threw stones, darts, and fire; and the monarch of the Huns employed the forcible impulse of hope, fear, emulation, and interest, to subvert the only barrier which delayed the conquest of Italy. Aquileia was at that period one of the richest, the most populous, and the strongest of the maritime cities of the Hadriatic coast. Three months were consumed without effect in the siege; till the want of provisions and the clamours of his army compelled Attila to relinquish the enterprize, and reluctantly to issue his orders that the troops should strike their tents the next morning and begin their retreat. But as he rode round the walls, pensive, angry, and disappointed, he observed a stork preparing to leave her nest in one of the towers, and to fly with her infant family towards the country. He seized, with the ready penetration of a statesman, this trifling incident which chance had offered to superstition; and exclaimed, in a loud and cheerful tone, that such a domestic bird, so constantly attached to human society, would never have abandoned her ancient seats, unless those towers had been devoted to impending ruin and solitude. The favourable omen inspired an assurance of victory; the siege was renewed and prosecuted with fresh vigour; a large breach was made in the part of the wall from whence the stork had taken her flight; the Huns mounted to the assault with irresistible fury; and the succeeding generation could scarcely discover the ruins of Aquileia. The place, however, which is still called Aquileia, there are several inscriptions and antiquities to be seen in it, which are worthy of a traveller's notice; and, though dwindled into a poor village, it gives a title to the patriarch of Aquileia. The patriarch is named by the Venetians, and resides at Udino, because the town of Aquileia belongs to the House of Austria. E. Long. 13. 30. Lat. 46. 20.

AQUILICIUM, or **AQUILICIANA**, in Roman antiquity, sacrifices performed in times of excessive drought, to obtain rain of the gods.

AQUILINE, something belonging to or resembling an eagle: Thus, an aquiline nose is one bent somewhat like an eagle's beak.

AQUILO, is used by Vitruvius for the north-east wind; or that which blows at 45° from the north towards the east point of the horizon.—The poets gave the name *aquilo* to all stormy winds dreaded by the mariner.

AQUILUS, among the ancients, a dark, or dusky colour approaching to black.—Hence some of the Heathen gods were called *dii aquini*, q. d. *nigri*.

AQUIMINARIUM, in antiquity, a kind of lustral vessel, wherein the Romans carried their holy water for expiation and other religious offices.

AQUINAS (St Thomas), styled the *Angelical Doctor*, was of the ancient and noble family of the counts of Aquino, descended from the kings of Sicily and Arragon; and was born in the castle of Aquino, in the Terra di Lavora in Italy, in the year 1224 or 1225. He entered into the order of the Dominicans; and, after having taught school-divinity in most of the universities of Italy, at last settled at Naples: where he spent the rest of his life in study, in reading of lectures, and in acts of piety; and was so far from the views of ambition or profit, that he refused the archbishoprick of that city, when it was offered him by Pope Clement IV. He died in 1274, leaving an amazing number of writings, which were printed at Venice in 17 vols folio, in the year 1490. He was canonized by Pope John XXII. in the year 1323; and Pius V. who was of the same order with him, gave him, in 1567, the title of the Fifth Doctor of the church, and appointed his festival to be kept with the same solemnity as those of the other four doctors. His authority has always been of great importance in the schools of the Roman Catholics. Lord Herbert, in his Life of Henry VIII. tells us, that one of the principal reasons which induced that king to write against Luther was, that the latter had spoken contemptuously of Aquinas.

AQUINO (Philip d'), in Latin *Aquinas* or *Aquinius*, having turned from Judaism, had a pension from the clergy of France; and acquired much reputation by his knowledge of the Hebrew language, which he taught at Paris, in the reign of Lewis XIII. and by the books he published, among which is his *Dictionary Hebræo-Chaldæo-Thalmudico-Rubbinicum*. His grandson, Anthony D'Anquin, was first physician to Lewis XIV.

AQUINO, a town of Italy, in the kingdom of Naples, and Terra di Lavora; a bishop's see, but ruined by the emperor Conrade, and now consisting of about 35 houses. It was the birth-place of the poet Juvenal, and of Thomas Aquinas. E. Long. 14. 30. N. Lat. 41. 32.

AQUINUM, (anc. geog.) a large municipal town, and a Roman colony on the borders of the Samnites, washed by the river Melpha (Strabo). The birth-place of Juvenal, as he himself testifies. The inhabitants are called *Aquimates*; now *Aquino*, but almost in ruins, in the territory of Lavarò. E. Long. 17. 11. Lat. 41. 35.

AQUITANIA (anc. geog.), one of the three principal divisions of Gallia Cœmata (Cæsar); bounded by the Garonne, the Pyrenees, and the Ocean: this is the *Aquitania Cæsariana*, or *Vetus*. Augustus set different boundaries, viz. the Loire, the Cevennes, the Pyrenees, and the Ocean (Strabo). It was called *Gallia Aquitanica* (Pliny); and in the old Notitiæ, *Provincia Aquitanica*. The people are called *Aquitani* (Cæsar). Now comprising Guienne (which seems to be a corruption of Aquitania) and Gascony.

AR (anc. geog.), the metropolis of Moab, in Arabia Petræa (Moses); and the royal residence situate on the east side of the river Arnon. It was called also *Rabba* (Joshua); and to distinguish it from Rabba of the Ammonites, *Rabbat Moab*, and on coins *Rabbath Moma* (Reland). Eusebius says it was called *Areopolis* in his time, from *Ar* and *Polis*. The inhabitants are called *Areopolitæ*. St Jerome says that this city was entirely destroyed by an earthquake when he was a young man.

ARA THURIBULI, the altar of incense, in astronomy, a southern constellation, not visible in our hemisphere, consisting, according to Ptolemy, of seven stars; and according to Sharp's Catalogue, annexed to that of Mr Flamsteed, of nine stars.

ARA, in astronomy, a southern constellation, containing eight stars.

ARAB, or **ARABIAN HORSE**. See **EQUUS**.

ARABESQUE, or **ARABESK**, something done after the manner of the Arabians. *Arabesque*, *Grotesque*, and *Moresque*, are terms applied to such paintings, or ornaments of freezes, &c. wherein there are no human or animal figures, but which consist wholly of imaginary foliage, plants, stalks, &c. The words take their rise from hence, that the Moors, Arabs, and other Mahometans, use these kinds of ornaments; their religion forbidding them to make any images or figures of men or other animals.

ARABIA, a country of Asia, famous from the remotest antiquity for the independency of its inhabitants during the vast conquests of the Assyrians, Persians, Greeks, and Romans; and, in latter times, for being the centre of an empire equal, if not superior, in extent to any that ever existed.

This country, or at least the greatest part of it, was in the earliest ages called *Arabab*. Concerning the etymology of which word there are various conjectures. It has most generally been derived from the Hebrew word ארבת, signifying, *the west, mixture, or traffic*; but, according to M. Volney, *Arab*, in the ancient language of these countries, signifies a *solitude* or *desert*. In its largest extent, Arabia lies between the 12th and 35th degrees of N. Lat. and the 36th and 61st of E. Long. Its greatest length from north to south is about 1430 miles, and its breadth from east to west is 1200. It is bounded on the west by Palestine, part of Syria, the isthmus of Suez, and the Red sea, called by the Arabs the *sea Al Kolzom*; on the east by the Euphrates, the Persian gulf, and bay of Ormos; on the north, by part of Syria, Diyar-Becr, Irak, and Khuzestan; and on the south by the straits of Babel-Mandel and the Indian ocean. It grows narrower as we approach the frontiers of Syria and Diyar-Becr: and, by reason of the proximity of the Euphrates to the Mediterranean, may be looked upon as a peninsula,

peninsula, and that one of the largest in the whole world. — Arabia Proper, however, is much narrower, including little more than what was comprehended by the ancients under the name of Arabia Felix, which we shall presently describe; and here the Arabs have been settled almost since the flood.

The first division of the peninsula of Arabia was into *Arabia* and *Kedem*, as we learn from scripture; the first of which implies the west, and the other the east, denoting the situation of the two countries.—Ptolemy was the first who divided the peninsula we speak of into three parts, Arabia Petræa, Arabia Deserta, and Arabia Felix, which division has generally prevailed since his time.

Arabia Petræa, on the east, was bounded by Syria and Arabia Deserta; on the west, by Egypt, or rather the isthmus of Suez which separates Asia from Africa, and the Heroopolitan gulph or western arm of the Red sea; on the north, by Palestine, the lake Asphaltites, and Cœlosyria; and on the south by Arabia Felix. This tract did not admit of much cultivation, the greatest part being covered with dry sands, or rising into rocks, interspersed here and there with some fruitful spots. Its metropolis was Petra, which by the Syrians was styled *Rakam*, and in Scripture *Joktheel*. Several other cities of Arabia Petræa are mentioned by Ptolemy; but as it is very improbable such a barren country should abound with large cities, we must look upon them as inconsiderable places.

Arabia Deserta was bounded on the north by the Euphrates, which separated it from Mesopotamia; on the west, by Syria, Judæa, and Arabia Petræa; on the east, by a ridge of mountains which separated it from Babylonia and Chaldea; on the south, by Arabia Felix, from which it was likewise separated by several ridges of hills. By far the greatest part of this kingdom, as well as the former, was a lonesome desert, diversified only with plains covered with sand, or mountains consisting of naked rocks and precipices; nor were they ever, unless sometimes at the equinoxes, refreshed with rain. The few vegetables which they produced were stunted by a perpetual drought, and the nourishment afforded them by the nocturnal dews was greatly impaired by the heat of the sun in the day-time. Throughout the deserts were found huge mountains of sand, formed by the violence of the winds that continually blew over them in the day-time, though they ceased in the night. Wells and fountains were for the most part exceedingly rare; however, notwithstanding the sterility of these countries, the vast plains of sand just now mentioned were interspersed with fruitful spots, which appeared here and there like so many islands in the midst of the ocean. These being rendered extremely delightful by their verdure, and the more so by the neighbourhood of those frightful deserts, the Arabs encamped upon them: and having consumed every thing they found upon one, removed to another, as is the custom of their descendants the Bedowees at this day. These fruitful spots were likewise frequent in Lybia, and by the Egyptians called *anases*, or *abases*, as we learn from Strabo. The barren part of Arabia Felix, bordering upon the Red sea, was in like manner interspersed with abases; which probably gave the name of *Abaseni* to a nation settled there, and in the adjacent fertile region. A body of these, it is said, cross-

ing the straits of Babel-Mandel, passed into Ethiopia, which from them received the name of *Abassia*. From this account of Arabia Deserta, we may reasonably conclude, that the towns said by Ptolemy to have been situated in it were places of very little consequence.

Arabia Felix was bounded on the north by the two kingdoms just described; on the south, by the Red sea; on the east and west, by part of that sea, together with the Arabian and Persian gulfs. In Strabo's time, it was divided into five provinces, by the oriental historians called *Yaman*, *Hejaz*, *Tchâma*, *Najd*, and *Yamana*. In this district stood several towns, particularly *Nyfa*, famous for being the birth-place of Bacchus; and *Musa*, or *Muza*, a celebrated emporium or harbour, where the Arabian merchants resorted with their frankincense, spices, and perfumes. These two were situated in the province of *Yaman*. In that of *Hejaz* stood the still more famous cities of Mecca and Medina; also *Thaïsa* or *Taïsa*, *Gjudda* or *Jodda*, *Yanbo* or *Al Yanbo*, and *Madian*, the *Modiana* of Ptolemy, and the *Midian* or *Madian* of Scripture.

At what time the abovementioned kingdoms were first peopled we have no certain accounts. The most considerable nations inhabiting Arabia Petræa, in the early ages, were the Ishmaelites, the Nabatei or Nabatheans, the Cedraei or Kedareni, and the Agareni or Hagareni; and of these the Ishmaelites were the most powerful, if they did not comprehend all the rest; and if the Hagareni were not the same people with them, they must at least have been nearly related. Kimchi, an oriental historian, insinuates, that they were originally the children of Hagar by an Arab, after she had left Abraham. In after ages, the names of all the nations situated here were absorbed in that of *Saracens*, by which the Ishmaelites are distinguished in the Jerusalem Targum. A nation also is mentioned by Pliny, called *Arraceni*, and *Saraceni* by Ptolemy and Dioscorides, which was probably no other than the Ishmaelites above mentioned. In Arabia Deserta several tribes resided, all of whom were very obscure, except the *Aisita* and *Agræi*. The former are supposed by Bochart to have been Job's countrymen, and the latter to have been the same with the Hagareni, *Arraceni*, or *Saraceni*, abovementioned. Arabia Felix was inhabited by many different tribes; the most remarkable of which were the *Sabæi*, *Gerræi*, *Minæi* or *Minnæi*, *Atramitæ*, *Maranitæ*, *Catabani*, *Afcitæ*, *Homeritæ*, *Sapphoritæ*, *Omanitæ*, *Saraceni*, *Nabathæi*, *Thamydeni*, and *Bni-zomenæ*; but neither their limits nor situation can now be determined with any manner of precision.

According to the oriental historians, the Arabs are to be divided into two classes; viz. the *old lost Arabians*, and the *present*. The most famous tribes among the former were those of *Ad*, *Thâmud*, *Tasm*, *Jadès*, *Jorham*, *Amalek*, *Antem*, *Hasbcm*, *Abil*, and *Bâr*. Concerning these, though now entirely lost and swallowed up among other tribes, there are some remarkable traditions, of which the following may serve as a specimen.

The tribe of *Ad* deduced their origin from *Ad*, the son of *Aws*, or *Uz*, the son of *Aram*, the son of *Shem*, who, after the confusion of tongues, settled in *Al Ab-kaf*, or the winding sands in the province of *Hadrant*, on the confines of *Yaman*, where his posterity greatly

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Arabia. greatly multiplied. Their first king was Sheddâd, the son of Ad, who built a stately palace and made a delightful garden in the deserts of Aden, which he designed as an imitation of the celestial paradise. This garden he called *Irem*: and when it was finished, he set out with a great retinue to take a view of it; but, having some thoughts of assuming divine honours, he was destroyed by a tempest from heaven, while yet a day's journey from his paradise. The garden and palace, however, were preserved, though invisible, as a monument of divine vengeance.

After the death of Sheddâd, the kingdom of Ad was governed by a long series of princes, concerning whom many fables are related by the eastern writers. The conclusion of their history, however, is as follows. "The Adites, in process of time falling from the worship of the true God, into idolatry, God sent the prophet Hûd, supposed to be the same with Heber, to preach to and reclaim them. But they refusing to acknowledge his mission or to obey him, God sent an hot and suffocating wind, which blew seven nights and eight days, and, entering at their nostrils, passed thro' their bodies, and destroyed them all, a very few only accepted, who had listened to Hûd, and retired with him to another place." Others relate, "that, before this terrible catastrophe, they had been previously chastised with a three years drought; and therefore sent Kail Ebn Ithar, and Moethed Ebn Sdaa, with 70 other principal men to Mecca, then in the hands of the tribe of Amalek, whose prince was Moawiyah Ebn Beer, to obtain of God some rain. Kail having begged of God that he would send rain to the people of Ad, three clouds appeared, a white, a red, and a black one; and a voice from heaven ordered him to choose which he would. Kail failed not to make choice of the last, thinking it would be laden with most rain; but when this cloud came over them, it proved to be fraught with the Divine vengeance, and a tempest broke forth from it which destroyed them all."

7
Arabs from whom descended. The present Arabs, according to their own historians, are sprung from Kahtan, the same with Joktan, the son of Eber; and Adnan, descended in a direct line from Ishmael the son of Abraham. The former of these they call the *genuine* or *pure* Arabs, and the latter the *naturalized* or *infinitious* Arabs.

Joktan the son of Eber had 13 sons, who some time after the confusion of languages settled in Arabia, extending themselves from Mesha to Sephar, a mountainous place in the south-eastern part of that peninsula. According to the Arabian historians, he had 31 sons, all of whom left Arabia and went into India, except two, viz. Yarab and Jorham; the former of whom, they say, gave the name both to their country and language. Ishmael and his mother Hagar having been dismissed by Abraham, entered into the wilderness of Paran, as related in the book of Genesis. The sacred historian informs us, that during his residence in the wilderness he married an Egyptian; and the Arabian writers say that he also took to wife the daughter of Modad king of Hejaz, lineally descended from Jorham the founder of that kingdom. By the Egyptian he was probably the father of the Scenite or wild Arabs; and having allied himself to the Jorhamites, he is considered by the Arabians as the father of the greatest part of their nation.

Kahtan, or Joktan, is said to have first reigned, and worn a diadem in Yaman; but the particulars of his reign we no where learn. He was succeeded by Yarab already mentioned, he by Yashab, and Yashab by Abd Shems. He was successful in his expeditions against his enemies, carried off great spoils, and took many of them prisoners. He is said to have built the city of Saba or Mareb, and above it a stupendous mound or building which formed a vast reservoir, containing all the water that came down from the mountains. By means of this reservoir the kings of Yaman not only supplied the inhabitants of Saba and their lands with water, but likewise kept the territories they had subdued in greater awe, as by cutting off their communication with it they could at any time greatly distress them. Abd Shems was succeeded by his son Hamyar, from whom the tribe of Hamyar is said to take its name; and he by a series of 17 kings, concerning whom we have no remarkable particular, except that from one of them called *Africus* the continent of Africa took its name. The last of these was succeeded by a daughter named *Balkis* or *Belkis*, whom some will have to be the queen of Sheba who paid a visit to Solomon. After Balkis came Malea, surnamed *Nasherolneam* on account of his magnificence and liberality. Having had bad success in an expedition, where his army was overwhelmed by torrents of sand, he caused a brazen statue to be erected with the following inscription in the old Hamyaritic character. "There is no passage behind me, no moving farther; the son of Sharhabil." He was succeeded by Shamar Yaraah, so called on account of his being affected with a constant tremor. To this prince the city of Samarcand is said to owe its existence. After Shamar Yaraah we have a list of 15 kings, of whom nothing worth mentioning is recorded, except of one Abu Carb Afaad, who adorned the Caaba or temple of Mecca with tapestry, and first introduced Judaism among the Hamyarites. He was put to death by his subjects, probably on account of religion. The last of the 15 kings above mentioned was called *Abrahah*, who was succeeded by his son Sabban. He had that famous sword called *Samsannah*, which afterwards came into the hands of the khalif Al Rashid. This prince was succeeded by Dhu Shanater, who had six fingers on each hand. He was abandoned to unnatural lust, and dethroned for abusing some of the noblest youths in the kingdom. To him succeeded Yusef, who lived about 70 years before Mahomet. He persecuted all those who would not turn Jews, putting them to death by various tortures, the most common of which was throwing them into a glowing pit of fire; whence he had the appellation of the *lord of the pit*. This persecution is taken notice of in the Koran. The last of the Hamyaritic monarchs was Dhu Jadan, according to Abulfeda; but, according to others, the Yusef just mentioned, who was surnamed *Dhu Nowas* on account of his flowing curls, and was the last who reigned in an uninterrupted succession. He was a bigotted Jew, as already mentioned; and treated his subjects with such barbarity, that they were obliged to ask the assistance of Elebaas or Elebaan, king of Ethiopia, against him. Dhu Nowas, not being able to make head against the Ethiopians, was at last driven to such extremity, that he forced his horse into the sea, and lost both his life and crown together.

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The king of Ethiopia, having thus become master of Yaman, established there the Christian religion, and fixed upon the throne one Abryat an Ethiopian. He was succeeded by Abraha-Ebn-Al-Sabah, furnished the *fit-nosed*, from a wound he had formerly received in it. He was likewise styled *lord of the elephant*, from a story too ridiculous to deserve notice. He was succeeded by two other Ethiopian princes; but at last Seif Ebn Dhu Yazan, of the old royal family of Hamyar, having obtained assistance from the king of Persia which had been denied him by the emperor Heraclius, recovered his throne, and drove out the Ethiopians; but was himself slain by some of them who were left behind. The succeeding princes were appointed by the Persians, till Yaman fell into the hands of Mahomet.

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We have already taken notice of the vast mound or reservoir made by Abd Shems, from which he supplied the city of Saba with water. This building stood like a mountain above the city, and was by the Sabæans esteemed so strong, that they were under no fear of its ever failing. The water rose almost to the height of 20 fathoms; and was kept in on every side by a work so solid, that many of the inhabitants had their houses upon it. About the time of Alexander the Great, however, a terrible inundation happened. According to the Arabian historians, God being displeas'd at the pride and insolence of the inhabitants of this city, resolved to humble them; and for this purpose sent a mighty flood, which broke down the mound by night whilst the inhabitants were asleep, and carried away the whole city with the neighbouring towns and people. This inundation is styled in the Koran the *inundation of Al-Haram*; and occasioned so terrible a destruction, that from thence it became a proverbial saying to express a total dispersion, "that they were gone and scattered like Saba."—By this accident no less than eight tribes were forced to remove their habitations; some of which gave rise to the kingdoms of Hira and Ghaffan.

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The kingdom of Hira was founded by Malec, a descendant of Cahlan the brother of Hamyar; but after three descents, the throne came by marriage to the Lakhmians, who were descendants of Lakhm the son of Amru, the son of Abd Ems. These princes, whose general name was *Mondar*, preserved their dominion, notwithstanding some small interruption from the Persians, till the khalifat of Abubecr, when Al Mondar Maghrur, the last of them, lost his life and crown by the arms of Khaled-Ebn-Al-Walid. This kingdom continued 622 years and eight months, according to Ahmed Ebn Yusef. Its princes were under the protection of the kings of Persia, and were their lieutenants over the Arabs of Irak, as the kings of Ghaffan were for the Roman emperors over those of Syria.

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The kingdom of Ghaffan was founded by the tribe of Azd, who, according to some, settling in Syria Damascus, near a water called *Ghaffan*, from thence took their name; but others say they went under this appellation before they left Yaman. Having driven out the Dajaamian Arabs, who before possessed the country, they made themselves masters of a considerable territory. Here they maintained themselves, according to some 400, according to others 600, and according to Abulfeda 613 years, when the last of their kings submitted to the khalif Omar, and embraced the Mahometan religion; but receiving afterwards a disgust, soon

returned to Christianity, and took refuge in Constantinople. Arabia.

19
Of Hejaz.

20
Tribe of Khozaab assumes the government of Mecca.

21
Folly of Abu Gabshan.

The kingdom of Hejaz was founded by Jorham the son of Kahtan, where princes of his line reigned till the time of Ishmael, who married the daughter of Modad one of those princes. Some authors relate that Kidar, one of Ishmael's sons, had the crown resigned to him by his uncles the Jorhamites: but, according to others, the descendants of Ishmael expelled that tribe; who, retiring to Johainah, were after various adventures destroyed by an inundation. After the expulsion of the Jorhamites, the government of Hejaz seems not to have continued long in the hands of one prince, but to have been divided among the heads of tribes, almost in the same manner as the Arabs of the desert are governed at this day. The tribe of Khozaab, after the above-mentioned inundation of Saba, fled into the kingdom of Hejaz, and settled themselves in a valley called *Marri* near Mecca. Here they founded an aristocracy, assuming to themselves both the government of the city of Mecca, and the custody of the Caaba or temple there. They continued masters of this city and territory, as well as presidents of the Caaba, for many ages; till at length one Kofa, of the tribe of Koreish, circumvented Abu Gabshan, a weak and silly man, of whom, while in a drunken humour, he bought the keys of the temple for a bottle of wine; but when Abu Gabshan grew cool, and reflected on his imprudence, he sufficiently repented of what he had done; whence the Arabian proverbs, "More vexed with late repentance than Abu Gabshan; More foolish than Abu Gabshan," &c. The tribe of Khozaab endeavoured afterwards to give some disturbance to the Koreish in the possession of the keys of the Caaba, which furnished the latter with a pretence for depriving them of the civil government of Mecca. After the Koreish had possessed themselves of this city, they kept up the same form of government which had prevailed there before. Besides these kingdoms, there were many others of lesser note, of which we find nothing remarkable.

Thus we have briefly mentioned the most memorable events recorded by the Arabian historians previous to the time of Mahomet; but, before entering upon an account of that famous impostor and the kingdom founded by him, it will be proper to take notice of several circumstances in different parts of the world, which at that time concurred to facilitate his scheme, and without which, in all probability, he would never have been able to accomplish it.

22
Causes of Mahomet's success.

The first and great cause of Mahomet's success in his imposture, was the gross corruption and superstition with which the Christian religion was at that time obscured in all parts of the world. Had the pure doctrines of Christianity been then as publicly known as the ridiculous fopperies which deformed the Eastern and Western churches, Mahometanism could never have got a hearing. But, along with the true religion, mankind seemed also to have lost the use of their rational faculties, so that they were capable of swallowing the grossest absurdities; such as it now appears almost incredible that any of the human race could receive as truths. Another cause was, the manner of government and way of life among the Arabs. Divided into small independent tribes, they never were capable of a firm union but by superstition; and had Mahomet

Arabia. Mahomet attempted their conquest in any other way it was impossible he could have succeeded. As there were also among them Jews, Pagans, and Christians of all sorts, this impostor, by adopting something out of every religion then extant, cunningly recommended himself to the professors of every one of them. Add to all this, that, by allowing of polygamy, and setting forth his paradise as consisting in the enjoyment of women, he adapted himself to the corrupt dispositions of mankind in general.

If the distracted state of religion favoured the designs of Mahomet on the one hand, the weakness of the Grecian and Persian monarchies assisted him no less powerfully on the other. Had those once formidable empires been in their vigour, either of them would have been sufficient to crush Mahometanism in its birth; but both of them were then strangely reduced. The Roman empire had continued to decline after the time of Constantine; the western parts of it were then entirely over-run by the Goths and other barbarous nations; and the eastern, or Greek empire, was so much reduced by the Huns on one hand, and the Persians on the other, as to be incapable of making any great effort. The Persian monarchy itself was in little better condition. It is true, they ravaged the dominions of the Greeks, and often overcame them in the field: but that was more owing to the weakness of the Grecian empire, than to the strength of the Persians; and so effectually did the intestine broils, which arose chiefly on account of religion, weaken the kingdom of Persia, that the most considerable part of it was annexed by the khalif Omar to his dominions.

As the Greeks and Persians were then in a languishing situation, so the Arabs were strong and flourishing. Their country had been peopled at the expence of the Grecian empire; whence the violent proceedings of the different religious sectaries forced many to take refuge in Arabia. The Arabs were not only a populous nation, but unacquainted with the luxuries and delicacies of the Greeks and Persians. They were inured to hardships of all kinds, and consequently much better fitted than their effeminate neighbours to endure the fatigues of war, as the event very fully verified.

23 Mahomet's birth, descent, &c. Mahomet was born in the year of Christ 569. According to the Eastern historians, he was descended in a direct line from Ishmael. Kedar, or, as the Arabians call him *Kidâr*, after his father Ishmael's death, communicated his name to the greatest part of Arabia Petraea. He was succeeded in his authority and possessions by his son Hamal; Hamal by Nabet, and Nabet by Salaman. After Salaman came Al Homcifa, then Al Yafa, whose son Odad was succeeded by Odd the father of Adnan. Counting ten generations forward in the same line, we come at last to Fehr, who seems to have distinguished himself by some glorious actions, as he was denominatèd *Koreish*, on account of his bravery. He is to be considered as the root of the politest and most celebrated tribe of the Arabs. He had three sons, Gâleb Mohâreb, and Al Hâreth. From Mohâreb the Banu Mohâreb, denominatèd likewise *Sheibân*, took their origin; from Al Hâreth, the Banu Al Kholoj; and from Gâleb, in a direct line, the impostor Mahomet. Gâleb was the father of Lowa; and he of Caab, whose son Morrah had for his immediate descendant Kelâb the father of Kofa. It was this Kofa who aggrandized

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the tribe of the Koreish, by purchasing the keys of the Caaba from Abu Gabhan, as we have already related. By this he not only aggrandized his tribe, but became the prince of it himself. He was succeeded by his second son Abd Menâf, to whom the *prophetic light*, which is said to have manifested itself in his face, gave the right of primogeniture. Abd Menâf was succeeded by his son Amni, surnamed *Hâshem*, or "one that broke bread," on account of his singular generosity during a famine at Mecca. Having amassed great sums of money, he took a journey into Syria, where he purchased a vast quantity of meal, which he made into cakes and divided with his own hands amongst the people of Mecca. He likewise killed a prodigious number of camels, with which he fed them, and relieved them in the time of their distress; and finding that the soil about Mecca was so barren as to produce no fruits but what are common in the deserts, and consequently no corn or grain, which the Mecans are obliged to bring from other places, he appointed two caravans to set out yearly for that purpose, the one in summer, and the other in winter; by means of which, the city was amply supplied with provisions of all kinds. The provisions brought by them were distributed twice a-year; and Hâshem, by his prudent conduct, raised the glory of his people to the highest pitch; insomuch, that all the neighbouring great men and heads of tribes made their court to him. Nay, so great veneration is the memory of Hâshem held in by the Arabs, that from him the family of Mahomet among them are called *Hâshemites*; and he who presides over Mecca and Medina, who must always be of the race of Mahomet, has to this day the title of the "Chief or Prince of the Hâshemites."

Hâshem died at Gaza in Syria, and was succeeded by his son Abdal Motaleb or Mateleb. He is said to have been extremely affable and easy of access, as well as just and generous to a great degree; so that, in the beginning of the month *Ramadan*, he entertained the poor upon the flat roof of his house, and afterwards supplied the fowls of the air and wild beasts of the field with provisions of various kinds, which he ordered his servants to leave upon the summits of the neighbouring mountains. The well which God showed to Hagar in the wilderness is said to have been miraculously discovered to Abdal Motaleb, about 500 years after it had been filled up by Amru prince of the Jorhamites. This well is by the Arabs called *Zemzem*; which some derive from her calling to Ishmael, when she spied it, in the Egyptian tongue, *Zem, Zem*, i. e. Stay, Stay; though others ascribe it to a different origin. The water of this well, which is on the east side of the Caaba, and covered with a small building and cupola, is highly revered; being not only drank with particular devotion by the pilgrims, but also sent in bottles as a great rarity to most parts of the Mahometan dominions.

Abdalla the father of Mahomet, was a younger son of Abdal Motaleb, and remarkable for his beauty. In his 24th or 25th year, he married Amina, the daughter of Wâheb, the son of Abdal Menâf. She is represented as the most beautiful, prudent, and virtuous lady of her tribe; and consequently the most worthy of such an extraordinary person as Abdalla. He died young, and, in his father's life-time, left his widow

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25 Hâshem's generosity.

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and infant son in very mean circumstances; his whole substance consisting only of five camels and one female Ethiopian slave. Abdal Motalleb was, therefore, obliged to take care of his grandson Mahomet; which he not only did during his life, but at his death enjoined his eldest son Abu Taleb to provide for him for the future. Abu Taleb was extremely kind to his nephew, and instructed him in the business of merchandise; for which purpose he took him into Syria when he was but 13 years of age, recommending him to Khadijah, a noble and rich widow, for her factor; in whose service he behaved so well, that she married him, and thus raised him to an equality with the richest in Mecca.

Though Mahomet had probably formed a design of introducing his new religion pretty early, he did not think proper to avow it till the 40th year of his age. The grand article of his faith was, the unity of the divine nature, which he pretended was violated by the Jews and Christians no less than by the Pagans; for which reason, he resolved to make an attempt to rescue the world from the ignorance and superstition which prevailed at that time. This reformation he intended should begin in his own family; and therefore, having retired with his household to a cave in Mount Hara, near Mecca, he there opened the secret of his mission to Khadijah, acquainting her that the angel Gabriel had just appeared to him, and told him that he was appointed the Apostle of God. He also repeated to her a passage which he said had been revealed to him by the ministry of the angel, with an account of many prodigies which happened at his birth (See МАНОМЕТ). This pretended revelation was received by Khadijah with the greatest joy; and in a kind of ecstasy she immediately communicated the good news to her cousin Waraka Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was pretty well versed in the Scriptures both of the Old and New Testament. He very readily came into her opinion, swore by God that what she said was true, and that "Mahomet was the great prophet foretold in the law by Moses the son Amram."

Mahomet finding his first step so successful, as Waraka was a very considerable person, began to entertain great hopes of accomplishing his design. He next converted his servant Zeid, to whom he gave his liberty on the occasion, which afterwards became a rule to his followers; and then Ali the son of Abu Taleb, though at that time only nine or ten years of age. This last, however, making no account of the other two, he used to call *the first of believers*. The next person he applied to was Abu Becr, a man of very considerable authority among the Koreish. He was easily gained over, and by his influence several others; so that Mahomet now made his mission no longer a secret. To Abu Becr he gave the name of *Al Saddik*, or *the faithful witness*; because he not only vouched for every thing he said, but also greatly increased the number of his followers. Mahomet likewise complimented him with the title of *Atik*, or *preserved*; intimating thereby that he was certainly saved from hell-fire.

Having given out that he was commanded from heaven to admonish his near relations, Mahomet directed Ali to prepare an entertainment, and invite to it the sons and descendants of Abdal Motalleb. He intended

to open his mind to them; but Abu Taleb, one of Mahomet's uncles, making the company break up before the prophet had an opportunity of speaking to them, he was obliged to invite them again the next day. Having now proposed the matter, he asked which of them would become his wazir, prime minister, or vicegerent. This was accepted by Ali; upon which Mahomet said to him, "This is my brother, my deputy, and my (*khalif*) successor, or vicar; therefore show yourselves submissive and obedient to him." At this speech all the company fell a-laughing, telling Abu Taleb that he must now pay obedience and submission to his own son. Notwithstanding this repulse, however, Mahomet was so far from being discouraged, that he began to preach to the people in public. They heard him with some patience till he began to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they openly declared themselves his enemies, except some few who were converted. The prophet was now protected by the authority of his uncle Abu Taleb; who, however, was earnestly solicited to persuade his nephew to desist, and at last threatened with an open rupture in case he could not prevail on him so to do. This had such an effect upon Abu Taleb, that he advised his nephew not to push the matter any farther; representing the great danger he and his followers would otherwise run: but our prophet was not to be so intimidated; and told his uncle plainly, that "if they set against him the sun on his right hand, and the moon on his left, he would not abandon his enterprise." Abu Taleb, therefore, finding him so firmly resolved, used no further arguments, but promised to stand by him to the utmost of his power: so that notwithstanding the people of his tribe came to a determination to expel both Mahomet and his followers, he found a powerful support in his uncle against all their machinations.

Mahomet now entered upon his apostolic function with uncommon diligence and application; and soon gained over his uncle Hamza, and Omar Ebn Al Khattah, a person very much esteemed, and who before had been his violent opposer. Notwithstanding this success, however, the Koreish continued their opposition, and came to a resolution to proscribe all who had embraced Mahomet's doctrine. In consequence of this resolution, the *Moslems*, as his followers were called, were now treated with such severity, that they found it no longer safe to continue in Mecca; nay, several of them in the fifth year of his mission found themselves obliged to fly into Ethiopia, where they were kindly received by the Najashi or king of that country, who refused to deliver them up to those whom the Koreish sent to demand them. At this refusal they were so exasperated, that they came to a resolution to suppress effectually the new religion which had now made a considerable progress. In order to this, they entered into a solemn league or covenant against the Hashemites, and the family of Abdal Motalleb in particular, engaging themselves to contract no marriages with them, nor to have any manner of communication with them otherwise; and, to give this the greater weight, they reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided into two factions; and all the family of Hashem, both Mos-

Arabia.

30 Rejected by the Koreish.

31 His resolution.

32 His followers persecuted.

33 The Koreish entering into a league against him.

Arabia. lems and unbelievers, repaired to Abu Taleb as their head; except only Abdal Uzza, surnamed Abu Lahab, the son of Abdal Motaleb, who, out of hatred to his nephew and his doctrine, went over to the opposite party. After this the authority of Abu Taleb was scarce sufficient to protect Mahomet from the fury of the Koreish; who, according to Al Jannabi, made frequent attempts upon him; sometimes endeavouring to destroy him by force, at other times by secret wiles and machinations: nay, to compass their end, he tells us that they had recourse to magic, enchantments, and diabolical illusions. In short, they gave him at last so much trouble, that he was obliged to change his habitation, and seek a new asylum for himself and his companions. This he found in the house of one Orkam, which was advantageously situated on a hill called *Safa*. Here he converted Orkam's family, and the house was afterwards held in high estimation by the Moslems.

The two factions into which the tribe of Koreish was divided, subsisted for five years, when they were put an end to by a very strange accident. Mahomet told his uncle Abu Taleb, that God had manifestly showed his disapprobation of the covenant entered into against them, by sending a worm to eat out every word of the instrument except the name of God. With this particular Abu Taleb immediately acquainted the Koreish; offering, in case it proved false, to deliver up his nephew to them; but if it should prove true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hahemites. To this they acquiesced; and going to inspect the writing, found it to be as Abu Taleb had told them; the words "In thy name, O God," being the only ones which remained. On so remarkable a proof of the divine displeasure, the league was immediately annulled, and all acts of hostility between the two parties ceased.

After this memorable event Mahomet remained with his uncle Abu Taleb, who survived the reconciliation only about eight months. The same year also died Khadijah, Mahomet's wife. Her death, as well as that of his uncle, proved a great detriment to his affairs; for the Koreish, notwithstanding the former reconciliation, began now to persecute him with more violence than ever. He was therefore obliged to fly for shelter to Al Tayef; which he chose on account of its being the residence of his uncle Al Abbas, whose protection he imagined he would be able to secure. In this, however, he found himself mistaken; and though he staid a month in the city, during which time he gained over a few, yet at last the lower sort of people rose against him and obliged him to return to Mecca. This refusal, though it greatly discouraged the new converts, did not in the least abate the zeal of Mahomet: on the contrary, he continued to preach boldly to the public assemblies at the pilgrimage to Mecca, exclaiming against idolatry, and particularly against the worship of two idols Allat and Al Uzza, to which the tribes, especially the women of that of Thakif, were very much addicted. By this the prophet was often exposed to great danger: however, he gained some converts, and amongst them six of the inhabitants of Yathreb, of the Jewish tribe of Khazraj; who, on their return home, failed not to speak much in commendation of their new religion, and exhorted their fellow-citizens imme-

diately to embrace it. These converts of the tribe of Khazraj are by the Arab writers called *Al Anfar*, *Al Ansarii*, or *Ansars*; that is, assistants, favourers, supporters, &c. because they assisted and supported the prophet when he was pursued to the very brink of destruction. They first met Mahomet on a little hill called *Al Akabah*, where a temple stood, and where they first took an oath to exert themselves in support of their new apostle and his religion. An uninterrupted friendship and harmony reigned for a long time amongst the members of the Jewish tribes of Khazraj, Koreidha, and Nadir, whose great progenitor, say the Arabs, was Aaron the son of Amran. Mahomet therefore insinuating himself into the good graces of the Ansars, they readily embraced his religion, and proved of very considerable service.

The next remarkable thing recorded of Mahomet is the invention of his night-journey to heaven. This he probably intended to supply the place of miracles. The absurdities contained in that relation, however, are so great, that when he related it to his uncle Al Abbas, and Omm Hanna the daughter of Abu Taleb, they endeavoured to dissuade him from making it public. This advice he was so far from following, that he related the whole to Abu Jahl, one of his most inveterate enemies, who ridiculed him for it, and placed the story in such a ridiculous light to the Koreish, that they were on the point of insulting him; several of his followers also left him; and the whole design had probably been ruined, had not Abu Becr vouched for his veracity, and declared, that, if Mahomet affirmed it to be true, he firmly believed the whole. This declaration not only retrieved the prophet's credit, but increased it to such a degree, that he was sure of making his disciples swallow whatever he pleased; and on this occasion it is said by some that he gave Abu Becr the name of the *faithful witness*, as we have already related.

In the twelfth year of Mahomet's mission, twelve men of Yathreb, or Medina, of whom ten were of the tribe of Kharai, and two of that of Aws, came to Mecca, and took an oath of fidelity to the prophet at the hill Al Akaba. When they had solemnly engaged to do all required of them, Mahomet sent one of his disciples, named *Masab Ebn Omair*, home with them, to instruct them more fully in the grounds of their new religion. Masab being arrived at Medina, with the assistance of the new proselytes, gained several others; and acquainting Mahomet with the success of his mission, desired leave to form a congregation of Moslems at Medina. This the prophet readily granted; in consequence of which, the new Moslems regularly assembled, to the number of forty persons, in the house of Saad Ebn Khaithama. The next year Masab returned to Mecca, accompanied by seventy-three men and two women of Medina, who had professed Mahometanism, besides several others who were yet unbelievers. On their arrival they sent immediately to Mahomet, and offered him their assistance, of which he now stood in the greatest need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. He therefore accepted their proposal, and met them one night by appointment at the hill Al Akaba. At this interview he was attended by his uncle

34
Their writing destroyed by a worm.

35
Mahomet still persecuted by the Koreish.

Arabia
36
Ansars, who.

37
Mahomet's journey heaven.

38
Almost proved ruin of cause.

39
Congregation of Moslems at Medina.

Al

Abbas; who, though then an unbeliever, wished his nephew well, and made a speech to the people of Medina; wherein he told them, that as Mahomet was obliged to quit his native city and seek an asylum elsewhere, and as they had offered him their protection, they would do well not to deceive him; and if they were not firmly resolved to defend, and not to betray him, they had better declare their minds, and let him seek for protection somewhere else. Upon their protesting their sincerity, Mahomet swore to be faithful to them, a part of the Koran being read to all present, on condition they should protect him against all insults, as heartily as they would do their own wives and families. They then asked him what recompence they were to expect if they should happen to be killed in his quarrel: he answered, Paradise; upon which they pledged their faith to him, after Mahomet had chosen twelve out of their number, who were to have the same authority under him that the twelve apostles had under Christ.

Finding now a confederacy formed in his favour, our prophet began to pull off the mask as to his true sentiments concerning the means of reformation. Hitherto he had propagated his religion by fair means only; and in several passages of the Koran, which he pretended were revealed before this time, he declared, that his business was only to preach and admonish; that he had no authority to compel any person; and that whether they believed or not, was none of his concern, but belonged solely to God. But no sooner did he find himself enabled, by the alliance abovementioned, to resist his enemies, than he gave out that God had allowed him and his followers to defend themselves; and at length, as his forces increased, he pretended not only to have leave to act on the defensive, but to attack the infidels, destroy idolatry, and set up the true religion by the power of the sword. To this he was excited by an apprehension that pacific measures would greatly retard, if not entirely overthrow, his designs; and therefore he determined to use the most violent methods to convert the Pagan Arabs, or rather to extend his own authority.

The Koreish, in the mean time, finding that Mahomet had considerably extended his influence, and hearing of the league concluded with the Ansars, began to think it absolutely necessary that he should be prevented from escaping to Medina; and, in order to do this the more effectually, they resolved in a council, wherein it is said the devil assisted in person, to put an end to his life. To accomplish this with the greater safety, they agreed that a man should be chosen out of every tribe, and that each should have a blow at him; that so the guilt of his death might fall equally on all the tribes; and thus the Hashemites would be prevented from attempting to revenge the death of their kinsman, as they were much inferior in power to the rest of the tribes put together. Mahomet now directed his companions to repair to Medina, where, in consequence of the late treaty, they might be assured of protection. This they accordingly did: but he himself, with Abu Beer and Ali, remained behind; not having received, as he pretended, the divine permission to retire. Here he narrowly watched the motions of the Koreish, and was soon apprised of their machinations: for the abovementioned conspiracy was scarce formed, when by some

means or other it came to Mahomet's knowledge; and he gave out that it was revealed to him by the angel Gabriel, who also commanded him to retire from Mecca. The conspirators were already assembled at the prophet's door; but he, to amuse them, ordered Ali to lie down in his place, and wrap himself in his green cloak: this Ali complied with, and Mahomet miraculously, according to the Arabs, escaped to the house of Abu Beer. The conspirators, in the mean time, perceiving through a crevice Ali wrapped up in the green cloak, took him for Mahomet himself, and watched there till morning, when Ali arose, and they found themselves deceived. The prophet next retired in company with Abu Beer to a cave in mount Thur, an hill a little south of Mecca. Here he had still a more narrow escape; concerning which we have the following account from an Arabic tradition. "The Koreish having detached a party from Mecca to reconnoitre the mouth of the cave, when they came there, found it covered by a spider's web, and a nest built at the entrance by two pigeons which they saw, and which had laid two eggs therein. On sight of this they reasoned with themselves in the following manner: "If any person had lately entered this cavern, the eggs now before us would infallibly have been broke, and the spider's web demolished; there can therefore be no body in it:" after which, they immediately retired. As the prophet, therefore, and his friend, were now saved so miraculously by means of the pigeon's eggs and the interposition of the spider's web, he afterwards enjoined his followers, in memory of so remarkable an event, to look upon pigeons as a kind of sacred animals, and never to kill a spider."

The prophet and Abu Beer having staid in this cave three days in order to recover a little from their consternation, set out for Medina; but the Koreish, being informed of the route they had taken, sent a party after them, under the command of Soraka Ebn Malec. These overtook them; and, as the Arab historians tell us, Soraka's horse fell down when he attempted to seize Mahomet. Upon this he recommended himself to the prophet's prayers, and remounted his horse without hurt: but, as he still continued the pursuit, his horse fell down with him a second time; upon which he returned to Mecca, without offering any farther violence: and Mahomet, thus happily delivered from the greatest dangers, arrived without farther molestation at Medina, where he was received with the greatest demonstrations of joy.—This flight of the prophet from Mecca to Medina was reckoned so remarkable by the Moslems, that they made it the æra from whence all their remarkable transactions were dated, calling it the *Æra of the Hegira*, or *flight*. The beginning of the Hegira corresponded with the 16th of July, A. D. 622.

On Mahomet's arrival at Mecca, his first care was to build a mosque for his religious worship, and an house for himself. The city of Medina at that time was inhabited partly by Jews and partly by heretical Christians, that formed two factions which persecuted one another with great violence. This gave the impostor such an opportunity of propagating his new religion, that in a short time the city was entirely at his devotion. Here he strengthened himself by marrying Ayesha the daughter of Abu Beer, though then only seven years of age, and gave his own daughter Fatima in marriage to Ali,

Arabis.
He outwits them and escapes.

42
In great danger at mount Thur.

43
He is pursued and overtaken, but still escapes.

44
Æra of the Hegira.

Arabia. the son of Abu Taleb. The next point he had in view was the union of the Mohajerin, or those who fled from Mecca on account of their religion, with the Ansars above mentioned. To facilitate this, after his mosque and house were finished, he established among the Moslems a fraternity, the principal statute of which was, that they should not only treat one another like brethren, but likewise most cordially love, and mutually cherish, one another to the utmost of their power. But, lest even this should prove insufficient, he coupled the individuals of the two bodies of Ansars and Mohajerin; and this was the last transaction of the first year of the Hegira.

45
Union of the Ansars and Mohajerin.

The next year was ushered in, according to Abulfe-da, with a change of the *Kebla*, or place whither the Mahometans were to turn their faces in prayer. At first it had been declared to be perfectly indifferent where they turned their faces. Afterwards he directed them to pray with their faces towards the temple of Jerusalem, probably with a view to ingratiate himself with the Jews; and now, in order to gain the Pagan Arabs, he ordered his followers to pray with their faces towards the east. This inconstancy gave great offence, and occasioned the apostacy of many of his disciples. About this time Mahomet receiving advice that a rich caravan of the Koreish was on the road from Syria to Mecca, he detached his uncle Hamza, at the head of 30 horse, to seize upon it; who accordingly lay in wait for it in one of the woods of Yamama, thro' which it was to pass; here, however, he was informed that the caravan was guarded by 300 men, so that he returned without making any attempt; but the prophet made the proper dispositions for acting hereafter against the Koreish with success. This year also Mahomet sent out a party of 60 or 80 horse, all Mohajerin, except one who was an Ansar, to make reprisals on the Koreish. They were met by a party of their enemies, and both sides immediately prepared for an engagement: however, they parted without bloodshed, except one of the Koreish, who was killed by an arrow shot by one of the Moslems.

46
Mahomet takes a caravan, and gains the battle of Bedr.

Mahomet, having now put himself into an offensive posture, began in earnest to make reprisals on the Koreish. His first exploit was the taking of a caravan attended by a small guard; and this being accomplished by a party consisting only of nine men, contributed greatly to encourage the Moslems. But what most established the impostor's affairs, and was indeed the true foundation of all his future greatness, was his gaining the battle of *Bedr*; of which we have the following account.—The prophet being informed that Abu Sofian Ebn Harb escorted a caravan of the Koreish with only 30 or 40 men, resolved to advance at the head of a small detachment of his troops to intercept it. To this he was excited by the riches of the caravan, which consisted of a large quantity of merchandize, consisting of the riches of Syria, carried on the backs of a thousand camels. He therefore sent out a party to reconnoitre it, with orders to wait in some convenient place, where they might remain undiscovered. But Abu Sofian having notice of Mahomet's motions, dispatched a courier to Mecca, requesting succours from his countrymen, that he might be able to defend the caravan. Upon this Mahomet drew together all his forces, which amounted to no more than

313, while his enemies consisted of very near 1000, Abu Sofian having been reinforced by the Meccans with 950 men. The two armies did not long remain in a state of inaction: but before the battle three champions from each party engaged each other in single combat. In this the Moslem champions were victorious, and the event greatly discouraged the Koreish. Mahomet, in the mean time, taking advantage of this lucky event, offered up his prayers to God with great fervency and vehemence; after which, feigning himself in a trance, he pretended that God had assured him of victory. Then throwing a handful of dust or gravel towards the enemy, he cried out, "May the faces of them be confounded;" and attacked the Koreish with such bravery, that they were soon put to flight, leaving 70 dead on the spot, and having as many taken prisoners. The loss on Mahomet's side was only 14 men, and among the prisoners was Al Abbas the prophet's uncle.

Though this action may seem of little consequence in itself, it was of very great advantage to Mahomet's affairs at that time. He was immediately treated with the highest respect by the Najasli, or king of Ethiopia, who received a particular account of the victory soon after it was gained; while the superstitious Moslems did not fail to look upon it as an evident declaration of heaven in their favour. Nay, notwithstanding the small number of enemies to be overcome, and who were only mortal men, these ignorant bigots did not hesitate to own the assistance of no less than 4000 angels, who, according to them, rode on black and white horses, having on their heads white and yellow sashes, that hung down between their shoulders!

Notwithstanding this disaster, however, Abu Sofian made a pretty good retreat, and conducted the greatest part of the caravan to Mecca. This chagrined the Moslems, though they found great spoil on the field of battle; the division of which had likely to have proved fatal to their cause, by the quarrels that it occasioned among them. So hot, indeed, were the disputes on this occasion, that the impostor was obliged to pretend an immediate revelation from heaven, empowering him to retain a fifth part for religious purposes, and to distribute the rest equally. This became a law for his successors; but, with regard to himself, the prophet often took the liberty of infringing it; for which, no doubt, a new revelation was always a ready and convenient salvo. As for those who were slain on Mahomet's part in this battle, they were all looked upon by the Moslems as martyrs; and the prophet perceiving among the prisoners two of his inveterate enemies, immediately caused their heads to be struck off.

The Koreish, in order to be revenged on Mahomet for their late defeat at Bedr, sent Amru Ebn Al As, who afterwards conquered Egypt, with some other of their principal people, on an embassy to the king of Ethiopia, in order to interest him in their quarrel. To do this the more effectually, they accused Mahomet and his followers of speaking disrespectfully of *JESUS* and of his mother *MARY*; which accusation they hoped would likewise induce him to deliver up the Moslem refugees that were then at his court. But the bad success that had attended the arms of the Koreish hitherto, joined to the excuses made by the refugees, not only hindered the Najasli from delivering them up, but

47
His law concerning the division of spoil

but also prompted him to dismiss the ambassadors, and return the presents they had brought him. In the mean time, Abu Sofian, who had sworn never to use perfumes or enjoy women till he had another battle with Mahomet, set out from Mecca with a body of 200 horse. He advanced to a post within three miles of Medina; from whence he sent a detachment, who burnt a barn, together with a man it that was winnowing wheat. Mahomet, being informed of this outrage, moved immediately towards him with a detachment of cavalry; but Abu Sofian was so intimidated by his approach, that he fled with precipitation, leaving behind him all the sacks of flour or meal that had been brought for the subsistence of his troops. Instead therefore of coming to an engagement with the impostor, as he had sworn, he contented himself with alarming the country, and pillaging such as he suspected of favouring Mahometanism.—This year also Mahomet conquered the tribes called *Banu Solaim*, *Ghatfan*, and the *Banu Kainoka*; plundering likewise a rich caravan belonging to the Koreish, and acquiring from thence 25,000 dirhems for his own share of the plunder.

In the year of Christ 625, being the third of the Hegira, the Koreish assembled an army of 3000 men, among whom were 200 horse and 700 armed with coats of mail. The command of this army was given to Abu Sofian, who was attended by his wife Henda Bint Otba, and sat down at a village about six miles distant from Medina. Mahomet, being much inferior to the enemy, resolved at first to keep himself within the town, and receive them there; but afterwards, by the advice of his companions, marched out against them at the head of 1000 according to some, 1050 according to others, or, as some say, only 900 men. Of these 200 were cuirassiers; but he had only one horse besides his own in the whole army. He distributed three standards among his troops; of which one was given to the tribe of Aws, another to that of Khazraj, and the third to the Mohajerin. The grand standard was carried before the prophet by Mosaab Ebn Omair. With these forces Mahomet formed a camp in a village near Ohod, a mountain about four miles north of Medina, which he contrived to have on his back; and the better to secure his men from being surrounded, he placed 50 archers, the flower of his troops, in the rear, with strict orders not to quit their post. On the other hand, the army of the Koreish was drawn up in the form of a crescent, and made a very good appearance. The right wing was commanded by Khaled Ebn Al Walid, afterwards so terrible to the Greeks; the left by Acrema Ebn Abu Jahl; and the centre by Abu Sofian. The corps de reserve was headed by Abu Sofian's wife, accompanied by 15 other matrons, who performed the office of drummers, lamenting the fate of their countrymen slain at Bedr, in order to animate the troops who attended them. The attack was begun by the Moslems, who fell upon the enemy with such fury, that their centre immediately began to give way. Ali, or, according to Abul-feda, Hamza, slew Arta the enemy's great standard-bearer; which struck them with such terror, that they soon betook themselves to flight, falling foul upon their own corps de reserve. Victory had now been no longer doubtful, notwithstanding the vast inferiority

of Mahomet's troops, had not the 50 archers, contrary to the prophet's express command, quitted their post to pillage the enemy. Upon this Khaled, perceiving the Moslem army to be greatly exposed, attacked them in the rear with such bravery, that he turned the fortune of the day. Not content with putting the troops there in disorder, he cried out with all his might, "Mahomet is slain;" and this had such an effect upon the Moslems, that they immediately took to their heels, nor could the utmost endeavours of the prophet himself afterwards rally them. He therefore found himself obliged to quit the field of battle; in doing which he was very near losing his life, being struck down by a shower of stones, and wounded in the face by two arrows, which occasioned the loss of two of his fore-teeth. He likewise received a contusion on his upper-lip; and had even been killed on the spot, had not one of his companions, named *Telha*, Abu Becr's nephew, received a blow that was levelled at him. On this occasion Telha received a wound in his hand, which deprived him ever after of the use of some of his fingers. Of the Moslems 70 were slain; among whom were Hamza the prophet's uncle, and Mosaab the standard-bearer. Amongst the wounded were Abu Becr, Omar, and Othman; but as soon as they understood that the prophet was safe, they returned to the charge with a considerable body, and, after an obstinate dispute, carried him off. The good retreat made by these champions so discouraged the troops of Abu Sofian, that they did not pursue the flying enemy, but contented themselves with remaining masters of the field of battle; nor did that general, tho' he exulted not a little in his victory, make any farther use of it than to give Mahomet a challenge to meet him the next year at Bedr, which was accepted; and after his return to Mecca, he desired a truce with the Moslems, which was readily granted.

This defeat had like to have proved the total ruin of the impostor's affairs, and must inevitably have done so had the conquerors made the least use of their victory. Some of his followers now asserted, that had he been really a prophet sent from God, he could not have been thus defeated; and others were exasperated on account of the loss of their friends and relations who had been slain in the late engagement. To still the murmurs of the former, he laid the blame on the sins of those who had accompanied him; and, to pacify the latter, he pretended a revelation from heaven, wherein the period of all mens lives was said to be unalterably fixed without regard to their own actions, or to any external objects; so that those who were killed in battle behoved to have died, though they had remained at home in their own houses. By the assistance of this last doctrine he encouraged his followers to fight, without fear, for the propagation of their faith, as all their caution would not be sufficient to avert their destiny, or prolong their lives even for a single moment.

The next year, (A. D. 626.), Mahomet, besides several other less considerable successes, reduced a fortress belonging to the Jewish tribe of Al Nadir, who had revolted on account of the defeat at Ohod: on this occasion, by an express revelation, as he pretended, he kept the whole booty to himself; and, about the same time, forbade his followers the use of wine, or to play at games of chance, on account of the disturbances and

Arabia.

50
Mahomet
defeated.51
He apolo-
gizes for
his defeat.49
Suff-
cow-
ce.
49
ttle of
hod.

quarrels

Arabia. quarrels which were likely to be excited by that means among them. This year also he marched with a body of infantry to Bedr, to meet Abu Sofian, as he had promised the year before: but that general's heart failing him, he returned home without facing the prophet; and this piece of cowardice the Moslems did not fail to impute to a terror sent immediately from God. The year following, however, the Koreish, in conjunction with the tribe of Ghatfan, and the Jews of Al Nadir and Koreidha, assembled an army of 12,000 men, with which they formed the siege of Medina; thus threatening the impostor and all his followers with utter destruction at once. On the enemy's approach, Mahomet, by the advice of a Persian named *Salman*, ordered a deep ditch to be dug round the city, and went out to defend it with 3000 men. The Arabs having invested the town, both sides remained in a state of inactivity for some time; which was so well employed by the impostor, that he found means to corrupt some of the leading men in the enemy's camp. The good effects of this soon appeared; for a champion having advanced to the Moslem entrenchments, and challenged the best man in their army to fight him in single combat, the challenge was immediately accepted by Ali, who slew him and another that came to his assistance; after which, those who had been corrupted by Mahomet's agents soured a considerable part of the forces, that they deserted their camp; upon which all the rest were obliged to raise the siege and return home.

52
Siege of
Medina.

53
The siege
raised.

The prophet, being now happily delivered from the most powerful combination that had ever been formed against him, was visited by the angel Gabriel; who asked him, whether he had suffered his men to lay down their arms, when the angels had not laid down theirs? ordering him at the same time to go immediately against the tribe of Koreidha, and assuring him that he himself would lead the way. Upon this Mahomet immediately set out for the fortresses of the Koreidhites, and pushed on the siege with so much vigour, that, tho' it was deemed impregnable, he obliged the garrison to capitulate in twenty-five days. The Koreidhites, not daring to trust themselves to the impostor's mercy, surrendered at discretion to Saad Ebn Moadh, prince of the tribe of Aws, hoping that he, being one of their old friends and confederates, would have some regard for them. Here, however, they found themselves disappointed; for Saad, being highly provoked at them for assisting the Koreish while in league with Mahomet, ordered the men to be put to the sword, the women and children made slaves, and their goods divided among the Moslems. This sentence was no sooner heard by Mahomet, than he cried out that Saad had pronounced the sentence of God; and, in consequence of this decision, ordered the men, to the number of 600 or 700, to be immediately massacred. The women and children were also carried into captivity. Their immoveable possessions were given to the Mohajerin, and the goods divided equally.

54
Koreid-
hites mas-
sacred.

Mahomet now continued to be successful, gradually reducing the Arab tribes one after another. In 628, he sent an agent to Constantinople, desiring leave of the Greek emperor to trade with his subjects; which was immediately granted. The same year also he concluded a peace for ten years with the inhabitants of Mecca, and obtained liberty the next year to perform his devo-

tions at the Caaba. What tended considerably to bring about this pacification was an account brought to the Koreish by one whom they had sent with an actual defiance to Mahomet, of the prodigious veneration which his followers had for him. This messenger acquainted them that he had been at the courts both of the Roman emperors and of the kings of Persia, but never saw any prince so highly respected as Mahomet was by his companions. Whenever he made the ablution, in order to say his prayers, they ran and caught the water which he had used; whenever he spit, they licked it up, and gathered up every hair that fell from him, with great veneration. This intimated how desperately they would fight in his defence, and probably inclined his enemies to avoid hostilities. In 629, the impostor began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to several neighbouring princes to invite them to embrace Mahometanism; but, before sending the letters, he caused a silver seal to be made, on which were engraved, in three lines, the following words, "MAHOMET THE APOSTLE OF GOD." This seal, he believed, would procure the letters to which it was affixed a more favourable reception at the courts of those princes whither they were directed. The first to whom he applied was Khofru Parviz the king of Persia; but he, finding that Mahomet had put his own name before his, tore the letter in pieces, and sent away the messenger very abruptly. He also sent a letter to the same purpose to Constantinople; but though the emperor Heraclius dismissed his messengers honourably, he refused to abandon the Christian faith. Besides these, he wrote five other letters, which he distributed among those who he thought would be most likely to acknowledge him for an apostle. However, we do not hear that by means of letters he ever introduced his religion into a foreign country.— But while our impostor was thus going on in the full career of success, and industriously propagating his infamous falsehoods by all the means he could think of, he was poisoned by a maid, who wanted, as she said, to make an experiment whether he was a prophet or not. This was done by communicating some poison to a shoulder of mutton, of which one of his companions named *Bashar Ebn Al Bara*, eating heartily, died upon the spot; and Mahomet himself, though he recovered a little, and lived three years after, yet never enjoyed perfect health. Notwithstanding this misfortune, however, he still continued his enterprizes. The year 630 proved remarkably fortunate. It was ushered in by the conversion of Khalid Ebn Al Walid, Amru Ebn Al As, and Othman Ebn Telha, three of the most considerable persons among the Koreish; and this soon enabled him to become master of the whole peninsula of Arabia. This year also the inhabitants of Mecca took it into their heads to violate the treaty concluded with Mahomet; for the tribe of Beer, who were the confederates of the Koreish, attacking those of Khozaab, who were in alliance with Mahomet, massacred 20 of them, and afterwards retired; being supported in this action by a party of the Koreish themselves.— The consequence of this violation was soon apprehended; and Abu Sofian himself made a journey to Medina, in order to heal the breach and renew the truce: but in vain; for Mahomet, glad of this opportunity, refused to see him. Upon this he applied to Abu Beer, Ali, Omar,

Arabia.
55
Prodigious
veneration
for Mahomet.

56
He invites
foreign
princes to
embrace
his religion.

57
Is poisoned,
but covers.

58
Meccans
violate
treaty with
Mahomet.

abia. Omar, and Fatima, to intercede for their countrymen with the prophet; but some of these giving him rough answers, and others none at all, he was obliged to return to Mecca as he came. Mahomet immediately gave orders for the necessary preparations, that he might surprize the Meccans, who were by no means in a condition to receive him; but Hateb Ebn Abu Baltaa, hitherto a faithful Moslem, attempted to give them notice of their danger by a letter, though without effect. His letter was intercepted: and he alleged in his excuse, that the only reason he had for his conduct was to induce the Koreish to treat his family with kindness. This excuse the prophet accepted, as he had greatly distinguished himself at the battle of Bedr, but strictly forbid any such practices for the future; which having done, he immediately made the necessary dispositions for setting forward.

Mahomet's army, on this occasion, was composed of Mohajerin, Anfans, and other Arabs, who had lately become profelytes. As they drew near to Mecca, he set up his standards, and advanced in order of battle to Mar Al Dharan, a place about four parasangs from Mecca, where the whole army encamped. Here he ordered 10,000 fires to be lighted, and committed the defence of the camp to Omar, who cut off all communication with the town, so that the Meccans could receive no certain advice of their approach. Among others that came from Mecca to reconnoitre the Moslem camp, Abu Sofian Ebn Harb, Hakim Ebn Hezam, and Bodail Ebn Warka, fell into Omar's hands; and being conducted to Mahomet, were obliged to embrace Mahometanism in order to save their lives.

The first rumour of this expedition had not a little terrified the Koreish, though they were not apprized that the prophet had resolved upon a war; but perceiving now, upon the report of Abu Sofian, who had been sent back to them, that the enemy was at their gates, they were thrown into the utmost consternation. Of this Mahomet being informed, he resolved to take advantage of the confusion that then reigned among them. He therefore first dispatched Hakem and Bodail to the Meccans, inviting them to take an oath of allegiance to him, and become converts to his new religion; after which, he made the following disposition of his forces. Al Zobier was ordered to advance with a detachment towards the town on the side of mount Cada. Saad Ebn Obad, prince of the tribe Khazraj, marched by his order with another detachment towards the height of Cada, which commands the plain of Mecca. Ali commanded the left wing of the army, consisting of Anfans and Mohajerin. The prophet put into his hands the great standard of Mahometanism, with orders to post himself upon mount Al Hajun, and to plant the standard there; strictly enjoining him, however, not to stir from thence till he himself arrived, and till a proper signal should be given him from Saad for that purpose. Khaled led the right wing, consisting of the Arabs lately converted, with which he was to possess himself of the plain of Mecca. Abu Obeidah commanded in the centre, which consisted entirely of infantry: the prophet himself remained in the rear, from whence he could most easily dispatch his orders to all the generals as occasion should require. He expressly prohibited Khaled and all his other officers to act offensively unless they were first attacked. Things being

in this situation, the army upon a signal given put itself immediately in motion. The prophet mounted his camel with great alacrity, and was that day clothed in red. Al Zobier pursued the route assigned him without opposition; nor did Saad discover the faintest traces of an enemy: Ali took possession of his post without the loss of a man; and in like manner Abu Obeidah seized on the suburbs. Khaled, however, in his march to the plain, was met by a large body of the Koreish and their confederates, whom he immediately attacked and defeated, putting 28 of them to the sword. Not content with this, he pursued them into the town, and massacred a great number of the inhabitants; which so terrified the rest, that some shut themselves up in their houses, while others fled different ways in order to avoid the fury of the merciless and impious tyrant, who was now become master of the city. Thus was Mecca reduced, with the loss only of two men on the side of the impostor.

Mahomet being now master of the city, made his public entry into it exactly at sun-rising. When the first tumult was over, he went in procession round the Caaba seven times, touching the corner of the black stone with the staff in his hand, as often as he passed it, with great devotion. Then he entered the Caaba; where observing several idols in the form of angels, and the statues of Abraham and Ishmael, with the arrows of divination in their hands, he caused them all to be destroyed. He also broke in pieces with his own hands a wooden pigeon, that had long been esteemed a deity by the idolatrous Koreish. Afterwards entering into the interior part of the Caaba, he repeated with a loud voice the form used at this day by the Mahometans, "Allah Akbar, God is great," &c. turning towards every part of the temple. Then he prayed between the two pillars there, with two inclinations, as well as without the Caaba; saying to those that attended him, "This is your Kebla, or the place towards which you are to turn your faces in prayer."

Having thus effectually subdued the Koreish, put an end to all commotions, and purged the Caaba of 360 idols, the prophet's next care was to ingratiate himself with the people. Sending therefore for some of the principal of them, he asked them what kind of treatment they expected from him, now he had conquered them? To this they replied, "None but what is favourable, O generous brother:" upon which he dismissed them, telling them they were from that moment a free people. After this, pretending a new revelation, he restored the keys of the Caaba to Othman Ebn Telha, who was in possession of them before; and who was now so much affected by this piece of justice, that he immediately became a profelyte. Next day the prophet declared Mecca an asylum, and publicly gave out that he would maintain to the utmost of his power the inviolable security of the place. He then was solemnly inaugurated; after which he proscribed, according to some, six men and four women, according to others, eleven men and one woman; but of these only three men and one woman were put to death; the rest being pardoned on their embracing Mahometanism, and one woman making her escape. The remainder of this year was spent in various expeditions against different tribes of the Arabs, which were in general attended with success.

Arabia.

59
Mecca taken.

Arabia.

The ninth year of the Hegira, being that of Christ 631, is called by the Mahometans the year of *Embassies*; for the Arabs, who had hitherto been expecting the issue of the war between Mahomet and the Koreish, no sooner saw that which was the most considerable of the whole submit to him, than they began to come in to him in great numbers, and to send embassies to make their submissions to him, both while at Mecca and after his return to Medina, whither he had returned soon after the taking of Mecca: and thus good fortune continued without interruption to the year 632, when this famous impostor breathed his last, having just reduced under his subjection the whole peninsula of Arabia, and being ready to break into the neighbouring kingdoms in order to satisfy his ambition.

63
Mahomet
dies.61
Great con-
fusion on
his death.

The death of Mahomet occasioned such a consternation in Mecca, that the governor hid himself, fearing to be called to an account for his former conduct; and the inhabitants, upon the first arrival of this melancholy news, considered themselves as destitute of all manner of protection. After the first impressions of their fear, however, were over, they began to meditate a revolt; but were prevented by one Sobail Ebn Amru, a principal man of the Koreish. The tumults at Medina, however, were not so easily appeased. The news of this sad event was no sooner published there, than a number of people assembled before his door, crying out, "How can our apostle be dead? Our intercessor, our mediator, has not entirely left us! He is taken up into heaven, as was Isa (Jesus); therefore he shall not be buried." This was confirmed by Omar; who drew his sword, and swore, that if any person affirmed Mahomet to be dead, he would cut off his hands and his feet. "The Apostle of God (says he) is not dead: he is only gone for a season, as Moses the son of Amram was gone from the people of Israel for forty days, and then returned to them again." The populace therefore kept the body above ground, even after the belly began to swell; nor could the prophet's uncle Al Abbas, notwithstanding this, convince them to the contrary. Upon hearing of these transactions, Abu Becr immediately posted from Al Sonah, another quarter of the city, and expostulated with them in the following manner: "Do you worship Mahomet, or the god of Mahomet? If the latter, he is immortal, and liveth for ever; but if the former, you are in a manifest error, for he is certainly dead." The truth of this assertion he immediately evinced from several passages of the Koran, in so clear and conclusive a manner, that he not only satisfied Omar, but calmed the minds of all the people.

The prophet having left no directions concerning a successor, very warm disputes arose between the Mohajerin and the Ansfars about the right of electing a khalif. The former insisted on having that right, because they had attended Mahomet in his flight to Medina; and the others, because they had supported him when expelled from his native city, &c. In short, the disputes became so hot, that an open rupture must have commenced, had not they been terminated by a proposal that each party should choose a khalif. This amused them a little for the present; but not proving perfectly agreeable to the Mohajerin, Abu Becr proposed two persons, Omar and Abu Obeidah, offering to swear allegiance to him on whom the suffrages of both parties should fall. But this producing no decision, Omar

N° 24.

swore fealty to Abu Becr, and his example was followed by all the Moslems on the spot; upon which he was acknowledged both by the Mohajerin and Ansfars as the rightful successor of Mahomet.

These transactions, however, were not at all agreeable to Ali, who, as son-in-law to the prophet, had undoubtedly the best title to the succession. He expostulated with Abu Becr about the manner of his election, which had been effected without his knowledge; and received for answer, that the exigence of affairs would not admit of deliberation; and that, had not the election been so sudden, the opposite party would have wrested the power entirely out of their hands. Ali was in Fatima's apartment when Abu Becr had the good luck to be elected khalif; and, upon the arrival of the news, expressed great dissatisfaction. He found himself, however, soon obliged to change his note, when the new khalif sent Omar with orders to burn the house where he and his friends were assembled, in case he did not concur in supporting the election. But notwithstanding his forced compliance on this occasion, it is not to be doubted that he reckoned himself injured; and his pretensions were thought to be just by a great number of Moslems: which notion is entertained by a very considerable party of Mahometans even at this day; and these are called *Shiites* or *sectaries*.

Soon after Abu Becr's accession, many of the Arabs refused to pay the tribute imposed upon them by Mahomet, and even attempted to shake off his yoke altogether. This so alarmed the khalif and his subjects at Medina, that, fearing a general revolt, they sent all not able to bear arms into the cavities of the rocks and mountains, and put themselves in as good a posture of defence as the short time would permit. In the mean time Khaled was dispatched with an army of 4500 men to reduce the rebels; and he soon coming up with them, gave them a total defeat, brought off a vast quantity of plunder, and made many of their children slaves. Nor was he content with this; for being sent by Abu Becr to Malec Ebn Noweirah, an eminent person among the Arabs, and famous for his skill in poetry as well as his horsemanship and bravery, to bring him over by fair means, he immediately ordered his head to be cut off. By this means, indeed, he extinguished all the remains of rebellion; but rendered himself exceedingly obnoxious to Abu Becr, who would have put him to death, had not Omar strongly interceded for him: for Khaled had greatly exceeded his commission, as Malec had returned to Mahometanism, and had offered to pay the money. This was not, however, the only piece of service Khaled performed at this time; he also defeated and killed Moseilama, who had set up for a prophet in the time of Mahomet, and even wanted to take the grand impostor himself into company with him. The same general likewise defeated and dispersed the troops of another prophet, called *Tolema Ebn Khowailed*, obliging himself to remain concealed till after the death of Abu Becr. About the same time another body of rebels committed great disorders in the province of Bahrein. Against these Abu Becr dispatched Al Ola at the head of a considerable army, who soon obliged them to return to Mahometanism; having put great numbers of them to the sword, and plundered their country in a dreadful manner.

Abu Becr having now no enemy to contend with in Arabia, the G

Arabia.

62

Abu Becr
succeeds
him.

63

Ali dissi-
sied.

64

Rebelli-
on exting-
uished by K.

65

Arabia, and being free from all apprehensions of a competitor, resolved next to turn his arms against the Greek emperor. Some skirmishes had happened, in the time of Mahomet, between the Moslems and Greeks; in one of which Zeid, a Moslem commander, had been killed. To revenge his death, his son Osama was on the point of making an irruption into Syria at the time of Mahomet's decease. This enterprize the khalif ordered him to go on with; and it was executed by Osama with great success. He entered Syria, and laid waste the country, doing the Greeks a good deal of damage; after which he returned to Arabia without any considerable loss.

66
dom
ira de
yed.

Soon after the khalif sent Khaled at the head of a powerful army to invade Irak, and put an end to the kingdom of Hira. In this undertaking he was attended with his usual success. The king Al Mondar Al Maghrur lost his life in defence of his dominions; and the kingdom was totally destroyed, after it had continued 622 years and eight months, as we have already hinted. The inhabitants became tributaries; and, according to Euty chius, the tribute collected on this occasion amounted to 70,000 pieces of money. This, according to Al Makin, was the first tribute-money ever brought to Medina.

The exigence of the khalif's affairs in Syria, however, did not suffer Khaled long to remain in Irak. Before the departure of the army under his command, Abu Becr had come to a resolution to invade Syria; and finding his design approved by the principal officers of his court, he sent circular letters to the petty princes of Yaman, the chief men of Mecca, &c. informing them of his intention to take Syria out of the hands of the infidels; acquainting them, at the same time, that a war for the propagation of the true religion was an act of obedience to God. To these letters they paid a proper regard; and in a very short time appeared at Medina at the head of their respective troops, and pitched their tents round the city. Here they staid till the Moslem army destined to act against the emperor was completely formed, and in a capacity to begin its march. The khalif having viewed the troops from the top of an hill, and prayed to God for success, attended the generals a little way on foot. As the generals were on horseback, they could not forbear expressing their uneasiness at the khalif's thus demeaning himself; but he told them, that it signified little whether they walked on foot or rode, as they had all the same views, viz. the service of God, and the propagation of religion. At parting, he addressed Yezid Ebn Abu Sofian, whom he had invested with the supreme command, in the following manner: "Take care, Yezid Ebn Abu Sofian, to treat your men with tenderness and lenity. Consult with your officers on all pressing occasions, and encourage them to face the enemy with bravery and resolution. If you shall happen to be victorious, destroy neither old people, women, nor children. Cut down no palm-trees, nor burn any fields of corn. Spare all fruit-trees, and slay no cattle but such as you shall take for your own use. Adhere always inviolably to your engagements, and put none of the religious persons you shall meet with in monasteries to the sword. Offer no violence to the places, they serve God in. As for those members of the synagogues of Satan *who shave their crowns*, cleave

Vol. II. Part I.

their skulls, and give them no quarter, except they embrace Islamism (Mahometanism), or pay tribute."

Arabia.

The Greek emperor was greatly alarmed at the approach of the Moslem army; however, he made all necessary preparations for his defence, and sent out a detachment to reconnoitre the enemy. These having fallen in with the Arabs, a battle ensued, in which the Greeks were defeated with the loss of 1200, while the Arabs lost only 120 men. This was succeeded by a great many skirmishes, in which the Moslems were generally victorious. The rich spoil taken on these occasions was sent as a present to the khalif; who having acquainted the inhabitants of Mecca with his good success, they were thereby so elated, that they furnished him with a strong reinforcement, which was immediately ordered into Syria. The Greek emperor, in the mean time, having ordered another body of his troops to advance towards the frontiers, they found an opportunity of engaging the Moslem army under Abu Obeidah, a person of great piety, but little experience in war. Him they totally defeated; and Abu Becr was so much provoked at his defeat, that he deprived him of the command, which was given to Khaled, who was for this purpose recalled from Irak. That general's first exploit was the reduction of Bostra, a very rich and populous city of Syria Damascena; which, however, he accomplished by treachery rather than by force of arms. Having left a garrison of 400 men in Bostra, and being joined by Abu Obeidah's forces, he laid siege to Damascus with an army of 45,000 men. This so alarmed the emperor, that he dispatched an army of 100,000 men, commanded by one Werdan to the relief of that city. Khaled, on hearing of the approach of this formidable army, was for marching immediately with all his forces, and giving them battle; but this was opposed by Obeidah, as it would enable the inhabitants of Damascus to procure fresh supplies both of arms and provisions, and consequently render the reduction of the place more difficult. It was, therefore, at last agreed, that a body of troops should be detached under Derar Ebn Al Wazar, an excellent officer, and an implacable enemy to the Christians (as indeed were all the Moslem generals except Abu Obeidah), to fight the enemy, whilst the siege was carried on by the two generals.

68
The Moslems defeated.

69
Damascus besieged.

70
The Greeks defeated with great slaughter.

Khaled, fearing lest Derar's furious zeal and hatred to the Christians should prove fatal to his troops, told him before his departure, that though they were commanded to fight for the propagation of their religion, yet they were not allowed to throw away the lives of their men; and therefore ordered him to retire to the main body of the army, in case he found himself pressed by a superior force. But Derar, deaf to this salutary admonition, with his small body of troops rushed upon the whole Christian army, notwithstanding the vast disproportion of numbers. He charged them, however, with such bravery, that he penetrated to the spot where the general gave his orders, killed the standard-bearer, and carried off the standard itself, in which was a cross richly adorned with precious stones. Nay, he would in all probability have put Werdan's army to flight, had not that general's son, the commandant of Hems, arrived in the heat of the engagement with a body of 10,000 men; with which he attacked the Moslems so briskly in the rear, that he forced them to retire, and

X

took

Arabia

took Derar himself prisoner. This so discouraged them, that they would have taken to their heels, had not Rasi Ebn Omeirah animated them with the following words. "What! do not you know, that whoever turns his back upon his enemies offends God and his prophet? and that the prophet declared the gates of paradise should be open to none but such as fought for religion? Come on! I will go before you. If your captain be dead, or taken prisoner, yet your God is alive, and sees what you do." This exhortation had such an effect upon his troops, that, returning to the charge, they maintained their ground with unparalleled bravery, till Khaled arrived with a considerable body of infantry and 1000 horse. The arrival of this general soon turned the fortune of the day. A party of the imperial army went over to the Moslems, and the rest took to their heels. Derar also was retaken, and carried off in triumph. However, Werdan, having collected the shattered remains of his forces, and received a reinforcement from the emperor, found his army still to amount to 70,000 men, with which he resolved to make another attempt for the relief of Damascus. They were attended with still worse success in this second attempt than they had been before; being utterly defeated, with the loss of 50,000 men, so that they were no more in a condition to attempt anything; and, in consequence of this, the city was soon taken, notwithstanding the utmost efforts of the besieged.

71
The city
taken.

72
Abu Becr
dies, and is
succeeded
by Omar.

This disastrous event happened in the year 634; and the very day that Damascus was taken, Abu Becr died of a consumption in the 63d year of his age. He was succeeded by Omar, who was proclaimed khalif that very day; and the first title assigned him was, *The khalif of the khalif of the apostle of God*. But the Arabs considering, that by the additions to be continually made at the accession of every new khalif, the title would become too long, they with one voice saluted him, *Emperor of the believers*; which illustrious title descended afterwards to his successors by a kind of incontestable right.

The new khalif was no sooner settled than he replaced Abu Obeidah in the command of the army in Syria, being greatly displeased with the cruel and bloodthirsty disposition of Khaled. He also commanded Abu Obeidah to have an eye upon Palestine, and to invade it as soon as an opportunity offered. Khaled bore his disgrace with great magnanimity; and swore, that though he had always had the greatest regard for Abu Becr, and the utmost aversion to Omar, he would submit to God's will, and obey the new khalif as the lawful successor of Mahomet. The Moslem forces in the mean time having made all proper dispositions for improving the advantages they had gained, Abu Obeidah sent a detachment of 500 horse to a place called *Dair Abil Kodos*, about 30 miles from Damascus, to plunder the Christians there. In this place there lived a priest so eminent for his sanctity, that the neighbouring people of all ranks resorted to him for his blessing and instruction. When any person of distinction married, he took with him his new spouse, in order to receive this holy man's benediction. The fame of this priest's sanctity drew such numbers of people to that place every Easter, that a great fair was kept annually at his house, to which were brought vast quantities of the richest silks, plate, jewels, &c. When the Arabs

drew near to this place, to which they were conducted by a Christian, they were informed that the governor of Tripoli had married his daughter to a person of distinction, who had carried his lady to the above-mentioned priest. She was attended by a guard of 5000 men; besides which, the Jews, Greeks, Copts, and Armenians, at that time assembled about the monastery, amounted to 10,000. Notwithstanding this, the Moslem commander determined to carry off the lady; and having told his men, that they should either enjoy the riches of the Christians, or the pleasures of paradise, he commanded them to fall on the enemy. The impetuosity of these enthusiasts at first bore all down before them; but the Christians, perceiving they were but an handful of men, surrounded them on all sides, and resolved to make them pay dear for their temerity. But Abu Obeidah, being informed of their dangerous situation, immediately dispatched Khaled with a strong detachment to the relief of his distressed countrymen. The consequence of this was, that the Christians were entirely defeated, and the unhappy lady carried off, with 40 maids that waited upon her, as well as all the wealth brought to the above-mentioned fair; among which were many rich garments curiously wrought, and in particular one adorned with the effigies of our Saviour. All these were sold for ten times their weight of gold to some of the opulent Arabs of Yaman. The young lady was given to Abdallah, who kept her to the reign of Yezid. Of this advantage Abu Obeidah sent notice to the khalif by a letter, in which he also acquainted him that some of his men had drunk wine. These delinquents, by the advice of Ali, had each of them 80 stripes bestowed upon the soles of their feet; after which, many others, who had never been suspected of drinking this prohibited liquor, made a voluntary confession, and received the same chastisement.

73
Governor
of Tripoli
daughter
carried

74
Punish-
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of
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of
the
pri-
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The Moslem general next set about reducing the principal fortresses in Syria, and soon became master of Kinnisrin, Baalbec, Adestan, Shaizar, and Hems; on the news of which, the Greek emperor Heraclius, resolving if possible to put a stop to the cruel and unprovoked ravages of these barbarians, sent against them an army of 240,000 men, commanded by one Manuel, whom the Arabs call *Mahan*. But this vast multitude was utterly defeated by Khaled; upon whom Abu Obeidah conferred the supreme command, on account of his superior skill in military affairs. This battle was fought near a village called *Yermouk*; and, according to the Arabian historians, the Christians had 150,000 men killed and 40,000 taken prisoners, while the Moslems lost no more than 4030 men.

75
The
G
utterly
defeat
Yermouk

The defeat of Yermouk was immediately followed by the loss of the whole province of Palestine. The reduction of Jerusalem was one of its first consequences; and Omar, being apprised of the success of his arms, immediately set out to visit that holy place, at the request, it is said, of the inhabitants. The khalif was attended in his journey by a numerous retinue, most of whom afterwards returned home. He rode upon a red camel, and carried with him two sacks, one of which contained a sort of provision consisting of barley, rice, or wheat, sodden and unhusked, and the other fruits. Before him he had a leather bottle, very necessary in these desert countries to put water in; and behind him

76
Omar
Jerusalem

77
edote
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Arabia.

a wooden platter. Before he left the place where he had rested the preceding night, he constantly said the morning prayer; after which he addressed himself to his attendants in a devout strain, always uttering before them some pious ejaculations. Then he communicated his provision to them; every one of his fellow-travellers eating with him out of the same platter, without the least distinction. His clothes were made of camels hair, and were in a very tattered condition; nor could any thing be more mean or fordid than the figure he made. On the road he distributed justice among his subjects: concerning which we have several anecdotes; but that most to his honour is the following. Having observed some poor tributaries exposed to the heat of the sun, a very cruel punishment in those hot countries, for not being able to pay the sum demanded of them, he ordered them to be released; telling his attendants, that he once heard the apostle of God say, "Do not afflict men in this world; for those who do so, God shall punish in hell-fire at the day of judgement." His orders were immediately executed, to the great grief of the oppressors; and the khalif continued his route. On the confines of Syria he was met by Abu Obeidah attended by an escorte, who conducted him to the Moslem camp, where he was received with the utmost demonstrations of joy; and from thence to Jerusalem. The morning after his arrival, he said prayers and preached to the troops. In his sermon he repeated the following passage out of the koran, "Whomsoever God shall direct, he shall be rightly directed; and whomsoever he shall cause to err, thou shalt not find any to defend or to direct." Upon this a Christian rose up, and said aloud twice, "God causes no one to err." Omar made no answer to him, but commanded the Moslems near him to strike off the infidel's head if he repeated those words again; but the priest took care to give him no further interruption. After the conclusion of his sermon, he pitched his tent, made of hair, within sight of the city: then he signed the articles of capitulation; by which the inhabitants were intitled to the free exercise of their religion, the possession of their properties, and his protection.

church in any numbers, but only one by one. After this he desired the patriarch to show him a place where he might erect a mosque; and was conducted to the place where Jacob's stone lay, on which he slept when he saw the vision of the ladder. This stone had been hitherto slighted, and no building suffered to be erected upon it, in order to fulfil our Saviour's prophecy, that the habitation of the Jews should be left unto them desolate, and that not one stone should be left upon another. In consequence of this neglect it was entirely covered with dirt, which the khalif immediately began to carry away in his vest; and the Moslems soon hastening to assist him, the stone was cleared in a very short time. We are told by Theophanes, that when Omar entered the temple of the resurrection, he was clad in such mean and dirty apparel, that the patriarch took great offence at his appearance, and with much difficulty at last prevailed upon him to put on some clean linen and clothes till his own could be washed. The same author relates, that when the patriarch first saw Omar in that place, he could not forbear crying out, "This is of a truth the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place!" These words, as Mr Ockley imagines, being overheard by the Moslems, they trumped up a story of the patriarch's having owned that the conquest of Jerusalem by Omar was foretold by the prophet Daniel; and that an ancient prophecy was kept in Jerusalem concerning Omar wherein his person was described, his name and religion specified, and he declared to be the only man that could reduce that city.

Before the khalif left Syria, he divided that country into two parts; one of which, that lay between Haûran or Aûran and Aleppo, which was not perfectly conquered, he committed to the care of Abu Obeidah, giving him the strictest orders to reduce it as soon as possible. Yezid Ebn Abu Sofian was commanded to take upon him the care of the other, which comprehended Palestine, and the sea-coast, and to make himself absolute master of it, having a body of troops assigned him for that purpose. He also directed Amru Ebn Al As to invade Egypt, then in a very languishing condition, with a body of Moslem forces. After having made these dispositions for extending his conquests, Omar set out for Medina, where he arrived in perfect health, to the great joy of the inhabitants, who apprehended, from his long stay at Jerusalem, that he had intended to fix his residence there.

Soon after Omar's departure, Yezid advanced to Cæsarea; but found the place so strong, that he was obliged to continue some time in a state of inaction. Abu Obeidah, in the mean time, advanced towards Aleppo, the citadel of which was at that time the strongest in Syria. The citizens were struck with the utmost consternation at his approach. They had at that time two governors, who were brothers, and resided in the castle, which was situated at a little distance from the city. The names of these two governors, who were of very different dispositions, were Youkiuna and John. Their father, by the emperor Heraclius's appointment, presided over all that tract which lay betwixt Aleppo and the Euphrates; and, after his death, the chief management of affairs devolved upon Youkiuna, his brother John spending his time mostly in devotion and acts of charity.

Arabia. charity. He would therefore gladly have prevailed on Youkinna to purchase a peace from the Arabs with money, rather than make his country a scene of blood and ravages; but this not suiting the martial genius of Youkinna, he armed a considerable number of the citizens, among whom were several Christian Arabs, and distributed money among them. He then told his men that he intended to act offensively against the Arabs, and even to engage them if possible before they drew too near. To inspire them with the greater resolution, he observed, that the Moslem army was divided into several bodies; one of which had orders to besiege Cæsarea, another to march to Damascus, and the third to invade Egypt. Having thus animated his troops, he put himself at the head of 12,000 of them and marched forwards to get intelligence of the enemy's motions. **79** Abu Obeidah, in the mean time, had sent before him **A Moslem detachment defeated by Youkinna.** Caab Ebn Damarah, with 1000 men; giving him express orders not to fight till he had received information of the enemy. Youkinna's spies discovered Caab and his men resting themselves and watering their horses without the least apprehension of danger; of which the general being apprised, he posted one part of his troops in ambuscade, and with the other attacked the Moslems. The Arabs behaved with their usual valour; and at first repulsed the Christians, notwithstanding their superiority in numbers: but being attacked by the troops that lay in ambush, they were at last forced to retire; having 170 killed, and almost all the rest wounded.

80 After Youkinna's departure, the inhabitants of Aleppo, considering the calamities that awaited them if their city should be taken by storm, submitted without delay to Abu Obeidah, and were taken under the protection of the khalif. This disagreeable news being communicated to Youkinna, he posted home with all possible expedition, lest an attempt should be made on the castle in his absence. On his arrival at Aleppo, he was so highly incensed against the inhabitants, that he threatened them with death if they did not disannul the treaty with the Arabs, and deliver up the authors of it into his hands. **81** This demand not being immediately complied with, he fell upon the citizens with great fury, and killed 200 of them; among whom was his brother John, whose head he caused to be struck off, charging him with being the author and abettor of the late pernicious scheme. He would have made a much greater slaughter, had not the Moslem army at that instant arrived before the town; upon which Youkinna retired into the castle with a considerable body of troops: but before this could be effected, he was obliged to sustain an attack from the Arabs, in which he lost 2000 men. The action was no sooner ended than the inhabitants of Aleppo brought out forty of Youkinna's men, and as a proof of their fidelity delivered them into Abu Obeidah's hands. Of these, seven embraced Mahometanism, and the rest were beheaded.

82 Immediately after Youkinna had shut himself up in the castle, a council of war was held in the Moslem camp, wherein it was deliberated what measures were to be pursued on the present occasion. Khaled gave it as his opinion, that the castle ought immediately to be attacked with all the Arab forces, before the emperor had time to send them any assistance. This advice was followed by Abu Obeidah, who caused the citadel to

be immediately invested; and soon after he had surrounded it with all his forces, made a most vigorous assault. The besieged defended themselves with great bravery, and after a very warm dispute drove the enemy into their camp; and as they threw a great many stones out of their military engines, many of the Moslems were killed, and a much greater number wounded. This encouraged Youkinna to make a sally with a strong party of the garrison the following night. The fires being then out in the Moslem camp, and the besiegers not expecting such an unseasonable visit, 60 of them were killed on the spot, and 50 taken prisoners. Youkinna, however, being briskly attacked by Khaled, who soon drew together a body of troops to oppose him, lost about 100 men in his retreat. The next day, he caused the prisoners to be beheaded in sight of the Moslem camp; and receiving advice that a strong party of Arabian cavalry was sent out to forage, he ordered a body of his horse to drive them to their camp; which they accordingly did, killed 130 of them, seized all their camels, horses, &c. and then retired to the mountains. Here they proposed to remain concealed till the following night, and then return to the castle; but Abu Obeidah, being informed of what had happened, detached Khaled and Derar with a body of troops to pursue the Greeks, and revenge the late affront. Khaled, being informed of the route the Christians had taken, possessed himself of the only pass by which they could return to the castle; and having posted there a body of his men whose courage he could depend upon, took 300 of the Greeks prisoners as they attempted to return, and put all the rest to the sword. The next morning, to retaliate Youkinna's cruelty, the prisoners were all brought out and beheaded in sight of the garrison.

Notwithstanding this disaster, Youkinna made several sallies with good success, wherein he killed a great number of the enemy, and harassed them to such a degree, that Abu Obeidah found himself obliged, for his greater security, to remove his camp to about a mile's distance from the castle; by which manoeuvre he likewise hoped that Youkinna would be less upon his guard. Herein, however, he found himself mistaken: for the Greek commander, by the prudent measures he took, eluded all surprize; and tho' Abu Obeidah continued the siege for four months after the last-mentioned blow given to the garrison by Khaled, yet he had scarce any hopes of making himself master of it at last. Having nothing material to write to the khalif, he remained a long time silent; at which Omar being very much concerned, wrote to him, desiring an account of the affairs in Syria. Abu Obeidah acquainted him that the city of Aleppo had submitted to him; and that the citadel was the only place which held out in all that country, before which he had lost a great number of men, which, he said, had induced him to think of raising the siege, and moving with his army in that track which lay between Antioch and Aleppo. This news was by no means agreeable to the khalif, who commanded his general to continue the siege at all events, and sent him a reinforcement of Arab troops, together with 70 camels, to assist the infantry in their march.

Among the troops sent by Omar on this occasion, there was an Arab of a gigantic size, called *Dame's*, who

Arabia.

83 His vigorous defence.

84 The citadel taken by stratagem.

who was a man of great courage and resolution. He observing the little progress made by the Moslems, be- thought himself of a stratagem by which that fortress might be reduced, which seemed so difficult to be accomplished by force. He therefore desired that Abu Obeidah would assign him the command of a party consisting only of thirty men; which at Khaled's request was readily granted. Then he begged the general to raise the siege, and retire to about three miles distance from the castle, which was likewise immediately complied with. The following night Dames, who had posted himself with his party very near the citadel, found means to seize a Greek, from whom he learned that Youkinna, after the siege was raised, had exacted large sums of money from the citizens, on account of the treaty they had concluded with the Arabs; and that he was one of those who had endeavoured to make their escape from the oppression of such a tyrant, by leaping down from the wall. This man Dames took under his protection; but beheaded five or six others who fell into his hands, and could give no good account of themselves. He then covered his head and shoulders with a goat's skin, and took a dry crust in his hand, creeping on the ground till he got close to the foot of the wall. If he heard any noise, or suspected any person to be near, he made such a noise with his crust as a dog does when he is gnawing a bone; his companions sometimes walking, and sometimes creeping after him in the same manner. He had before dispatched two of his men to Abu Obeidah, to desire that a detachment of horse might be sent him by break of day to support his small party, and facilitate the execution of the plan he had formed. At last Dames found an opportunity of raising seven men upon his shoulders, who stood one upon another's shoulders in such a manner that the highest reached the top of the wall. Here he soon placed himself, seized a watchman whom he found asleep, and threw him over the wall. Two others, whom he found in the same condition, he stabbed with his dagger, and threw them over likewise. Then he laid down his turban, and drew up the second of his brethren, as they two did the third, and by their help Dames himself and all the rest were enabled to mount the wall. He then privately stabbed the centry at each of the gates, and put his men in possession of every one of them. The soldiers of the garrison, however, were at last alarmed, and surrounded the Arabs, who were on the point of perishing, when Khaled appeared at the head of a detachment of cavalry. On sight of that general, who was now grown terrible to the Christians, the besieged threw down their arms and surrendered at discretion. Youkinna and some of the principal officers turned Mahometans, in order to save their possessions; and the castle, being taken by storm, was pillaged by the Moslems. Dames acquired great glory by this exploit; and, out of complaisance to him, the army did not decamp from Aleppo till he and his men were perfectly cured of their wounds.

After the reduction of the citadel of Aleppo, Abu Obeidah intended to march to Antioch; but was diverted by Youkinna, who was now become a violent enemy to the Christians. He told the Moslem general, that his conquest of that part of the country would not be complete without the reduction of Azaz, a

place of great importance, where Theodorus, Youkinna's cousin-german, was commandant. This fortress he proposed to become master of, by putting himself at the head of 100 Arab horse dressed in the Greek habit, who were to attend him to Azaz. Upon his arrival there, he was to assure Theodorus that he was still in reality a Christian, and had taken that opportunity to escape from the Moslem camp. But, to make his story more probable, Abu Obeidah was to send after him a detachment of 1000 horse, who were to pursue him as far as Morah, a village in the neighbourhood of Azaz, with orders to post themselves there; from whence, if such a measure should be found necessary, they might easily advance to Azaz, to facilitate the conquest of that place. To this scheme Abu Obeidah agreed; but Youkinna with all his men were immediately taken prisoners by Theodorus, who had been informed of the whole affair by a spy in the Moslem camp, who had sent him a letter by a pigeon. The fortress, however, was soon reduced, and Youkinna regained his liberty; but was soon after taken prisoner a second time, and brought before his old master Heraclius, who then resided at Antioch. He told the emperor, that he had only pretended to embrace Mahometanism, in order to be able to do his Imperial Majesty the more essential service; and so far gained upon him, that he was soon after appointed governor of that city; the consequence of which was, that the Arabs were put in possession of it by his treachery.

The emperor being quite disheartened at his continual bad success, it was suggested to him by the king of Ghassan, who had fled to him for refuge, as we have already observed, that, however desperate his affairs might be, they would be perfectly restored by the assassination of the khalif. This piece of service he undertook to perform for the emperor; and dispatched one Wathek Ebn Mofafer, an Arab of his tribe, and a resolute young man, to Medina for that purpose. Wathek, some time after his arrival there, having observed the khalif to fall asleep under a tree, on which he had placed himself so as not to be observed by any one, drew his dagger, and was upon the point of stabbing him; but, as the Arab writers tell us, he was deterred by a lion, who walked round the khalif, and licked his feet till he awoke, after which he instantly went away. This struck Wathek with a profound reverence for Omar; he came down from his tree where he had been confined by the lion, confessed his design, and embraced the Mahometan religion.

Soon after the reduction of Antioch, Abu Obeidah sent an account of his success to Omar; and receiving an order to invade the mountainous parts of Syria, he asked his general officers which of them would command the body of troops destined for that purpose. One Meisarah Ebn Mefrouk having offered his service, the general gave him a black standard, with the following inscription upon it in white letters: "There is but one God; Mahomet is the Apostle of God." The body assigned him for this purpose consisted of 300 Arabs, and 1000 black slaves commanded by Dames. Meisarah, at the head of his troops, with some difficulty ascended the mountains, and, with much more, advanced to that part where the emperor's forces were posted. The cold was so intense on the summits of those mountains, that the Arabs, who had

Arabia.

86
He is taken
prisoner
and brought
before He-
raclius.

87
Attempt to
assassinate
Omar mis-
carries.

88
The
Greeks de-
feated.

been

Arabia. been accustomed to a warm climate, could hardly bear it. For some time they could not meet with a single person to give them intelligence of the enemy's motions; but at last they took a Greek prisoner, who informed them, that the imperial army, which consisted of 30,000 men, lay encamped on a spot not three leagues distant. The prisoner refusing to profess Mahometanism, they cut off his head, and then marched towards the imperial camp. The Greeks, hearing of their approach, advanced to meet them; and the Moslems being surrounded on all sides, were on the point of being all cut off, when Khaled appeared at the head of 3000 horse, and after him Ayab Ebn Ganem with 2000 more. At the approach of the horse under the command of the terrible Khaled, the Greeks retired, leaving all their tents, together with their rich furniture and effects, to the Arabs. In this engagement, one of Omar's chief favourites, named *Abdalla Ebn Hodafa*, was taken prisoner, and sent directly to Constantinople. The khalif was so much concerned at this, that he sent a letter to Heraclius, desiring his release; which the emperor not only complied with, but made him many valuable presents, sending at the same time a jewel of immense value as a present to the khalif. This Omar offered to the jewellers of Medina, but they were ignorant of its value: the Moslems therefore begged him to keep it for his own use; but this he said he could not be answerable for to the public. It was therefore sold, and the money deposited in the public treasury.

89
Omar's disinterestedness.

About this time also Khaled advanced with a body of troops as far as the Euphrates, and took Manbij, Beraa, Bales or Balis, exacting of the inhabitants 100,000 dinars for their present security, and imposing on them an annual tribute for the future. He also made himself master of Raaban, Dulouc, Korus, the Cyrus or Cyrrhus of the ancients, and several other fortified towns, nothing being now able to stand before him. Amru Ebn Al As now likewise prepared for the reducing some places in Palestine that still held out. While he remained in this province, he had a conference with Constantine the emperor's son, who endeavoured to persuade him to make peace with the Christians; but this he not agreeing to, unless they would consent to pay tribute, all hopes of an accommodation vanished, and the generals on both sides prepared to enter upon action. In the mean time an officer came from the Christian camp, dressed in very rich apparel, who challenged the stoutest man among the Moslems to fight him in single combat. The challenge was accepted by a young Arab officer of Yaman; who being animated by a notion, derived from the prophet himself, that "the spirits of the martyrs rest in the crops of green birds, that eat of the fruits and drink of the rivers of paradise," discovered an uncommon eagerness to encounter his enemy. But the Christian officer not only killed this youth, but two or three more of the Moslems who came to his assistance. He was then attacked by Serjabil Ebn Hofanah, one of the generals, but a man so weakened by fasting, that he could scarce stand before him, and would therefore have been undoubtedly killed, had not a Greek horseman very opportunely interposed, and with one blow of his scymitar cut off the Christian's head. Serjabil, greatly surprized at this deliverance, asked the horseman who

90
Account of Toleiha the false prophet.

he was, and from whence he came; to which he replied in the following terms: "I am the unfortunate Toleiha Ebn Khowaid, who set up for a prophet, and, lying against God, pretended to inspiration." In consequence of having saved his life, Serjabil introduced him to Amru; and writing a letter to Omar, wherein he acquainted him with the signal proof Toleiha had given of his repentance, he obtained his pardon from the khalif.

Though the two armies did not come to a general engagement, yet they had frequent skirmishes, in which the Arabs always got the better, and in some the Greeks suffered very considerably. This, together with the severity of the season, which was then uncommonly cold, so dejected the soldiery, that they began to desert in great numbers. Constantine, therefore, finding his troops to diminish daily, and the Arabs to grow stronger and stronger, took the advantage of a tempestuous night to escape to Cæsarea, which Yezid had not been able to take, leaving his camp to be plundered by the enemy. This city was soon after invested by Amru; and at the same time, Youkinna having made himself master of Tripoli by treachery, seized 50 ships from Cyprus and Crete, which carried a supply of arms and provisions for the emperor's troops, and had entered the port without knowing that the Arabs were masters of the town. With these ships he undertook an expedition against Tyre; and telling the inhabitants that he brought a supply of arms and provisions for Constantine's army, he was admitted into the town, and received with great kindness. Here, however, he had not been long before he was discovered by one of his own soldiers, and put under arrest, with 900 of his men. He was however set at liberty by those to whose care he was committed; and then opened the gates of the town to Yezid, by whom it had been invested. Constantine having got intelligence at Cæsarea of the loss of Tripoli and Tyre, was so disheartened, that he set sail from that city with all his family and the greatest part of his wealth; and the citizens then thought proper to make the best terms they could with Amru. The surrender of this city was followed by that of all the other cities and fortresses in the province; and thus the Arabs drove the Greeks out of the whole country of Syria extending from the Mediterranean to the Euphrates. This conquest was completed in the 18th year of the Hegira, six years after it had been undertaken.

91
Youkinna takes Tripoli.

92
Tyre and Cæsarea reduced.

This year there happened such violent storms of hail in the peninsula of the Arabs, that a considerable extent of territory was laid waste by them, and a great number of animals of various kinds destroyed. An epidemical distemper likewise raged at Medina, which spread itself all over the neighbouring territory, and swept away great numbers of people. Syria also was visited by a dreadful plague; so that the Moslems lost there 25,000 men, among whom were Abu Obeidah himself, Yezid Ebn Abu Sofian, Serjabil, and many other persons of distinction. In short, so great was the mortality occasioned by the plague, both in Arabia and Syria, that the Arabs style the 18th year of the Hegira the year of destruction.

93
Violent storms of plague.

Amru Ebn Al As having now executed the khalif's orders in Syria, set out on his expedition against Egypt. His first attempt was on Farma, a town situated on the isthmus of Suez. This he reduced after a month's siege;

94
Egypt reduced.

bia. siege; and having narrowly viewed its situation, he formed a design of cutting through the isthmus, and thus joining the Mediterranean and Red Sea: but this project was not well relished by the khalif, who apprehended that it would facilitate the entrance of the Christians into the peninsula of Arabia. From Tarma he marched to Mefr, the Memphis of the ancient geographers; which, after a siege of seven months, was delivered up to him by the treachery of Al Mokawkas the governor. From Mefr he continued his march towards Alexandria, and, having defeated the emperor's army, closely invested that city. While his army lay before this capital, Amru himself had the misfortune to be taken prisoner and carried into the town. Being brought before the governor, he asked him why he committed such ravages and depredations in the Christian territories? To this Amru resolutely answered, "We are come hither to oblige you either to profess Mahometanism, or pay an annual tribute to the khalif; to one of which conditions you must submit, or be all of you put to the sword." A Greek who stood by, hearing this, told the governor that Amru was certainly the Moslem general, and therefore desired him to cut off his head. Upon this Werdan, one of Amru's slaves, perceiving the extreme danger his master was in, gave him a box on the ear, exclaiming against his impudence for talking in such a manner. The governor being imposed upon by this shallow artifice, not only saved his life, but, to shew his generosity, dismissed him without ransom. This was soon followed by the loss of Alexandria, and that by the conquest of the whole kingdom: after which, Amru dispatched Okba Ebn Nafe with a body of troops to penetrate farther into Africa; and that general made himself master of all the country lying between Barka and Zoweilah, reducing under his dominion also that part of the continent which now forms the piratical kingdom of Tripoli in Barbary.

Soon after the Moslems had made themselves masters of Alexandria, a grievous famine raged in Arabia, particularly at Medina, then the residence of the khalif. This obliged Omar to write to Amru to send him a supply of corn, with which Egypt at that time abounded. In compliance with this order, Amru sent a train of camels laden with corn, in a continued line from Egypt to Medina; the first of which were entering Medina when the last were leaving Alexandria. But this method of conveying corn proving too tedious and expensive, he ordered him to clear the Amnis Trajanus of Ptolemy, now the Khalis, which runs from one end of Cairo to the other, of the sand and gravel with which it was choked. This he accordingly did, and by that means rendered the communication between Egypt and Arabia much more easy than it had formerly been.

While the Arabs thus extended their conquests in the west, they were no less successful in the east. We have already taken notice of Khaled's having been sent into Irak to reduce the kingdom of Hira, and of his being recalled to assist in the conquest of Syria. As the kings of Hira were under the protection of the Persian monarchs, the destruction of that kingdom necessarily brought on a war with the Persians. After the departure of Khaled, the command of the forces was left with Abu Obeid Ebn Masud, together with Al Mothanna Ebn Haretha, Amru Ebn Hafem, and

Salit Ebn Kis. Abu Obeid having passed a river contrary to the advice of the other generals, was killed, and his troops in great danger; however, Al Mothanna made an excellent retreat, and repassed the river without any considerable loss. After this he fortified himself in his camp till he received a considerable reinforcement from the khalif; when the Moslem army marched to Dir Hind, and thence continued to make frequent excursions, ravaging that part of Irak that lay next to the Euphrates. A body of 12,000 chosen horse was now dispatched against those invaders, under the command of one Mahran. At first the Persians had the advantage, and obliged the Arabs to retire; but they were soon brought back by Al Mothanna, and the battle lasted from noon till sunset. At last Al Mothanna, engaging Mahran in single combat, laid him dead at his feet; upon which the Persians fled to Al Madayen, a town situated on the Tigris, about a day's journey from Bagdad. After this a powerful army was dispatched by the Persians under the command of one Rustam; but he also was killed, and his troops were entirely dispersed. At the same time, Abu Musaf, another Moslem general, defeated a formidable body of troops under the command of Al Harzaman, a noble Persian, at Ahwaz.

Not content with those victories, soon after the reduction of Damascus, the khalif dispatched Saad Ebn Abu Wakkas, to dislodge the Persians from some districts they possessed in the neighbourhood of the Euphrates. Saad having drawn together a body of 12,000 men, advanced to Kadefia, a city bordering upon the deserts of Irak; where having utterly defeated an army of 120,000 Persians, he made himself master of the opulent city of Al Madayen, and possessed himself of Yezdejerd's treasure; which was so rich, if we may believe the Arabian writers, that Saad took out of it three thousand millions of dinars, amounting to two thousand and twenty-five millions of pounds sterling; an enormous and almost incredible sum. From thence Saad went to that part of the palace where the king's plate was deposited, which he carried off, as well as an immense quantity of camphire with which another part of the palace was entirely filled. This last the Arabs seem to have carried off merely for the sake of plundering, as they were so much unacquainted with the nature of it, that they mixed it with their bread, which gave it a bitter and disagreeable taste. Afterwards the Arab general carried off the crown and royal garments, adorned with gold and jewels of inestimable value. He also plundered his armoury, which was well stored with all sorts of weapons; after which he caused the roof of his porch to be opened, where he found another treasure equal in value to ten millions of crowns. He also found among the furniture of the palace a piece of silk tapestry, 60 cubits square, which was adorned with a great variety of beautiful flowers, herbs, and plants, formed of gold, silver, and jewels, the most valuable that could be procured. This being brought to Omar, he cut it in pieces, and distributed it among the Moslems; and that part which fell to Ali's share, and which was yet none of the best, he sold for 20,000 crowns.

In the twentieth or twenty-first year of the Hegira, the Arabs, still unfatigued with conquest, invaded Mesopotamia under Aiyad Ebn Ganem, where the city of Edessa submitted on the first summons. From Edessa

Arabia.

97
Incredible
treasure
taken from
them.

98
Mesopotamia
reduced.

Arabia. ⁹⁹ **Omar murdered.** ¹⁰⁰ **Succeeded by Othman** ¹⁰¹ **Colossus of Rhodes destroyed.** ¹⁰² **Insurrections against the khalif**

edessa he marched to Constantia, or Constantina, supposed to be the Nicephorium of the ancients. This he took by storm, as likewise Daras, where he massacred all the people he found in the place; and these repeated successes terrified the rest of the fortified towns, that they all submitted without resistance. At the same time Al Mogheirah Ebn Shaabah, one of the khalif's commanders, made himself master of Shiz, a place famous for the birth of Zerdusht the Persian philosopher, and over-ran the whole province of Aderbajan. He also possessed himself of all the country of Armenia bordering on mount Taurus; nay, he in a manner obliged the whole region to own the authority of the khalif, and penetrated into Cappadocia. The same year also Saad made himself master of Ahwas, the capital of Khuzestan (the ancient Susiana); in consequence of which he became master of the greatest part, if not the whole, of that province; at the same time that Al Nooman conquered the greatest part of Khorasan. But while Omar's troops were thus irresistibly over-running the finest countries in the known world, a period was put to his conquests and his life, by a Persian named *Abu Lulua*, who stabbed him thrice in the belly while he was performing his devotions at Medina. The reason of this was because the khalif refused to remit him some part of the tribute which according to the Mahometan custom he was obliged to pay for the free exercise of his religion. The Arabs, perceiving that he had killed their sovereign, immediately rushed upon him; but the assassin defended himself so desperately, that he killed seven of them and wounded 13: but at last one of the khalif's attendants threw his vest over him, and seized him; upon which he stabbed himself, and soon after expired.

Omar having languished three days after the wounds given him by the Persian, expired in the 10th, 11th, or 12th year of his reign, and after his death Othman Ebn Affan was chosen; though Ali had a better title, and seems indisputably to have been the most virtuous, if not the only virtuous person, as well as the bravest warrior among them. He was inaugurated in the 24th year of the Hegira, nearly coincident with the year of our Lord 645.

Othman was no sooner settled on the throne, than he commanded Al Mogheirah to complete the conquest of the territory of Hamadan; which he easily accomplished, and at the same time reduced Bira, a strong castle in Mesopotamia, which either had never submitted, or had revolted on the departure of the Moslem troops out of that province. Another army, under Abdallah Ebn Amar, was also dispatched into Persia, to deprive Yezdeجرد of the poor remains of his dominions; and this was done so effectually, that the unhappy monarch was obliged to fly to Sijestan and abandon Persia altogether.

In the 27th year of the Hegira, the island of Cyprus was reduced by Moawiyah; who soon after conquered the island of Rhodes, and took Ancyra; after which he reduced the island of Rhodes, broke in pieces the famous Colossus, and sold the metal of it to a Jew of Edessa. In the mean time another of the Arab commanders entered Hauria, where he committed dreadful depredations, plundering many towns and villages, putting a great number of people to the sword, and carrying off 5000 prisoners. In the 31st year of the He-

N^o 25.

gira, one Habib having made an irruption into that part of Armenia which was still unconquered, defeated a body of the emperor's troops, pursuing them as far as mount Caucasus, and laying waste all the neighbouring territory. About the same time also, Abul Abar, who had been constituted admiral by Moawiyah, gave the emperor Constantine a signal defeat by sea, on the coast of Lycia, in which such a number of Christians were killed, that the neighbouring sea was dyed with their blood.

But while Othman was thus carrying every thing irresistibly before him abroad, he neglected to secure the affections of his subjects at home, which soon proved his ruin. Sedition was industriously propagated through all the provinces of the empire, and articles of accusation brought against the khalif. The chief of these were, That he had recalled one who had been banished by the prophet; that he had removed Saad, an officer of distinguished bravery, and supplied his place by one who drank wine, and was otherwise of a scandalous life; that he had squandered away vast sums among his favourites; that he had removed Amru from the government of Egypt, to which he had preferred his own foster-brother; and, lastly, that he had presumed to sit on the top of Mahomet's pulpit, whereas Abu Beer had always sat on the highest step and Omar on the lowest. To this formidable accusation the poor khalif pleaded guilty, and promised to make all the reparation in his power; but his condescension only served to increase the insolence of the rebels. They were however appeased by Ali; and public tranquillity had undoubtedly been restored, had it not been for Ayetha, one of Mahomet's widows, who procured the destruction of the khalif by a scheme truly worthy of the wife of such an husband. That traitress, being desirous of raising one of her favourites named Telha to the dignity of khalif, prevailed on Merwan the secretary of state to write a letter to the prefect of Egypt, enjoining him to put to death Mahomet Ebn Abu Beer, with whom it was sent, and who was to be his successor. This letter Merwan took care should be discovered: and Mahomet taking it for a genuine order of the khalif, published the supposed injury all over the neighbouring countries. He then marched with a body of rebels to Medina, where the innocent khalif was besieged in his palace; and, notwithstanding all his protestations, nothing less than his death could satisfy the enraged multitude. In this deplorable situation Othman sent to Ali for assistance; who commanded his two sons Hafez and Husein to defend the palace-gates. This they did for some time with fidelity enough, till finding the khalif reduced to great straits for want of water, they abandoned their posts; upon which the rebels easily made themselves masters of the palace, and cruelly murdered the khalif, in the 82d year of his age, after he had reigned 12 years. His body remained three days unburied; and was at last thrown into a hole made for it, without the usual ablution, or the least funeral solemnity.

The arms of the Moslems had hitherto been so successful; and their conquests so rapid, that they may seem not only to have vied with Alexander, but to have bid fairer for universal monarchy than any nation either before or since.—The ruin of mighty empires always originates from the impossibility of keeping them

united

united. Divisions arise; civil wars break out; and the kingdom being weakened by these intestine feuds, the common enemies take advantage of them to ruin the whole fabric.—If we consider Mahomet, as in truth he was, not as an enthusiast, but as a politician, and the founder of an empire; we shall find him in that capacity superior perhaps to any that ever existed. The empire of Alexander the Great, which arose with still more rapidity than that of the Arabs, had no support but from his own ambition and personal qualifications. While he lived, he was without a rival, because all were afraid of him; but when he died, the bands of union, whereby his empire had been held together, were immediately dissolved. His captains were not inspired with the same veneration for his son, who was unborn at the time of his death, that they had for his father; and therefore they sought not to conquer for him, but for themselves; and the consequence was, that the kingdom fell to pieces the moment that he died. The same thing happened to the empires of Jenghiz Khan, Tamerlane, and others, who made vast conquests in a short time. They erected mighty empires indeed; but their duration, we may say, was but momentary. The empire of the Romans was founded on a kind of enthusiastic desire of aggrandizing the city of Rome: patriotism became fashionable; and as the city never ceased to exist, those who conquered always had the same end in view, namely to exalt the republic more and more. This empire, therefore, was not only very extensive, but very durable; though, as it was impossible that mankind could always continue to venerate a city, the same divisions that ruined other empires at last brought this to an end.—The foundation of Mahomet's empire seemed to be still more firm. He was not only the king, but, we may say, the god of his people. Whatever enthusiasm people may show in defending their country, nay even their nearest relations, experience has taught us, that it is greatly inferior to what is shown by those who fight in defence of religion. This enthusiasm Mahomet had taken care not only to bring over to his side, but to exalt to its highest pitch, by inculcating upon his followers, that their rewards in the next world should be proportionable to the fury with which they fought in this. To live at peace, except with those who submitted to his will, did not at all enter into his plan; and he who made no conquests, or at least did not strive to make them, was no true believer: By this means, let his empire be ever so much extended, the temptation to making fresh conquests was still equally strong: and not only the commanders of armies, but every private person, had the most powerful motives to urge him towards the conquest of the whole world, had that been possible.—The only thing Mahomet seems to have failed in was, the appointment of the succession to the apostleship; and why he was deficient in this is inconceivable. From this one source proceeded the divisions which ruined his empire when it was scarce erected, and of which we are now to give the history.

Tho' the prophet had been so deficient in providing for the safety of his kingdom as not to name a successor at his death; yet his son-in-law Ali was always of opinion that the succession belonged of right to him; and that it ought to be, like that of other kingdoms, hereditary. This disposition to render the apostleship

Vol. II. Part I.

hereditary in his family, was, in all probability, what disgusted the Moslems with Ali; against whom they could otherwise have no objection: for he was endowed with every amiable quality; a firm believer in Mahomet; and of such unparalleled strength and courage, that he never declined a combat to which he was challenged, nor ever failed to come off victorious; for which reason he was styled by his countrymen, "the Lion of God."

On the death of Othman, however, notwithstanding the prejudices against Ali, as none could pretend to good a right to the khalifat as he, the Arabs immediately took the oath of allegiance to him, though with an intention to break it as soon as possible, as was fully evinced by the event. The disturbances which happened immediately on Ali's accession were owing partly to the machinations of Ayesha, who, having got Othman murdered on purpose to raise Telha to the dignity of khalif, and now finding Ali unanimously chosen, resolved to destroy him also. She therefore pretended great concern for the death of the late khalif, and accused Ali of being his murderer: but being reproved by one of the Moslems for endeavouring to blacken an innocent person, when she could not but know herself guilty; she replied, that Othman's infidelity had indeed made her his enemy, but that she had forgiven him upon his repentance. At the time of Ali's inauguration she was at Mecca, where she enjoyed a very considerable share of influence and authority. At her instigation, Telha Ebn Obeidallah, and Zobeir Ebn Al Awam, began to represent to Ali, that the murderers of Othman ought to be brought to condign punishment; offering themselves at the same time for that purpose. This they did purely to sow dissention, for they themselves had been deeply concerned in the murder; and Ali, sufficiently aware of their intention, told them it was impossible till the empire should be more settled. Finding themselves disappointed in this attempt, they next begged the government of Cufa and Basra, that they might with the greater facility extinguish any rebellion that should happen. Here again Ali was aware of their intention; and refused their request, under pretence that he stood in need of persons of their great capacity, as counsellors, about his person. Then they desired leave to perform a pilgrimage to Mecca, which the khalif could not refuse; and they were no sooner got there, than they set about raising an army against him without any provocation at all.

This, however, was not the only source of discord at present. Ali had been displeas'd with the governors of provinces appointed by Othman; and therefore dismissed them immediately upon his accession. This was very impolitic; but he was prompted to it by that rashness and want of prudence which is inseparable from, or rather is the very essence of, great courage. The consequence of this was, that Moawiyah, governor of Syria, was, immediately upon his dismissal by Ali, proclaimed khalif by the troops under his command. Thus the Moslems were divided into two factions; the one under Moawiyah and Ayesha, who adhered to the house of Ommiyah, to which Othman and Moawiyah belonged; and the other to Ali. The adherents of the house of Ommiyah were called *Motazalites*, or *separatists*.

Ali, finding how matters were situated, and that a very strong party was formed against him, endeavoured

Arabia.
105
Character
of Ali.

106
He is chosen
khalif.

107
Disturbances raised
by Ayesha.

108
And Moawiyah.

109
Ali raises an army.
to

Arabia. to ingratiate himself as much as possible with the Korreish; and to raise an army against Ayesha, who had now taken the field, and even reduced the city of Basra. He made a formal speech to the people on hearing this bad news, and desired their assistance. But though he was very much beloved on account of his personal merit, and the best orator of the age, he could not with all his eloquence for some time prevail on them to give a decisive answer in his favour. At last Ziyad Ebn Hantelah stepped to Ali of his own accord, and said, "Whosoever retreats, we will advance." Upon this two Ansars, doctors of the law, stood up, and pronounced Ali innocent of the death of Othman; which decision soon induced the Ansars and the body of the people to espouse his quarrel. He then left Medina with a body of 900 men, and advanced to Arrabah, where he was joined by several other parties. From this place he wrote to the people of Cufa and Medina, pressing them to send him farther assistance, and to dispose the Motazalites to an accommodation. From Medina he very soon obtained a large supply of horses, arms, and other necessaries; and from Cufa he obtained with difficulty a reinforcement of 8000 men.

Being greatly animated by this seasonably supply, Ali advanced towards Basra, where the troops of Ayesha were ready to receive him. Both parties seemed averse to an engagement; and Ayesha began to be very much intimidated at the sight of Ali's army, which however, was inferior to her own: but, by some means or other, a battle was at last brought about, in which Ayesha was defeated and taken prisoner. The only remarkable effort that was made by the troops of Ayesha in this engagement, was in defence of her person. It is said, that no fewer than 70 men who held her camel by the bridle, had their hands cut off successively; and that the pavilion in which she sat was so full of darts and arrows, that it resembled a porcupine. Ayesha was treated very kindly by Ali, who at first set her at liberty, but afterwards confined her to her house at Medina, and commanded her to interfere no more with state-affairs, though he still allowed her to perform the pilgrimage to Mecca.

After this victory, Ali had no enemies to contend with either in Arabia, Irak, Egypt, Persia, or Khorasan. A strong party, however, still remained in Syria, headed by Moawiyah, who founded his claims to the khalifat on a pretended declaration of Othman that he should be his successor. In this defection he was joined by Amru Ebn Al As, who had obtained a promise of the government of Egypt, provided Moawiyah could be advanced to the dignity of khalif.

Ali, with his usual good-nature, endeavoured to bring the rebels to a sense of their duty, and often sent proposals of accommodation to Moawiyah; but he still remained inflexible. Perceiving, therefore, that it would be necessary to invade Syria, he entered that country with an army of 70,000 men, while Moawiyah advanced to meet him with 80,000; and by repeated reinforcements Ali's army at last amounted to 90,000, and Moawiyah's to 120,000. The two armies came in fight of each other towards the close of the 36th year of the Hegira, when they seemed ready to enter upon action; but only some skirmishes happened between them, wherein neither party sustained any considerable loss. The first month of the 37th year was

spent in fruitless negotiations; but in the second month they began to fight in different parties, without ever hazarding a general engagement. These battles continued, according to some, for 40 days, and according to others, 110. Moawiyah's loss amounted to 45,000 men, and Ali's to 25,000, among whom were 26 who had been intimately acquainted with Mahomet himself, and were dignified with the title of *The Companions*. The most famous of these was Ammar Ebn Yafer, Ali's general of horse, who was upwards of 90 years of age, and was highly esteemed by both parties. The loss of this general so exasperated Ali, that he charged the Syrians with a body of 12,000 men, broke them, and challenged Moawiyah to fight him in single combat. This challenge Moawiyah declined, insisting that it was not a fair one, as Ali could not to a fighting combat, but be sensible of his superiority in strength. As the challenge was given in the hearing of both armies, Amru insisted that Moawiyah could not in honour refuse it; but the coward made no other reply than that Amru aspired to the khalifat himself, and wanted to enjoy it after his death. The battle being now renewed with great fury, Moawiyah's forces were pushed to their camp; which had certainly been taken, had not Amru bethought himself of the following stratagem to retrieve Moawiyah's affairs, when he seemed on the very brink of destruction. He ordered some of his men to fix copies of the Koran to the points of their lances, and carry them to the front of the battle, crying out at the same time, "This is the book that ought to decide all differences between us; this is the book of God between us and you, that absolutely prohibits the effusion of Moslem blood."—This produced the desired effect. The khalif's troops threw down their arms, and even threatened him with death if he did not found a retreat; which he therefore found himself obliged to do, and thus had a decisive victory wrested out of his hands.

According to this new mode of decision, the two parties were each to choose their arbitrator; but even this was not allowed to Ali, though Moawiyah had liberty to choose Amru Ebn Al As. The troops of Irak, not content with offering so gross an affront to the khalif, insisted on naming for his arbitrator Abu Musa Al Ashavi; a very weak man, and one who had already betrayed him. The consequence of this appointment was, that Ali was deposed by both the arbitrators; and he accordingly dropt his title to the khalifat, but without laying down his arms, or putting himself in Moawiyah's power.

After this decision, Ali retired to Cufa; where he was no sooner arrived, than 12,000 of these troops who had themselves forced him to accept of the arbitration, pretending to be offended with the step he had taken, revolted from him. These were called *Kharejites*, that is, rebels or revolters: and *Mohakkemites*, or judiciarians, because they affirmed that Ali had referred to the judgment of men what ought to have been only referred to the judgment of God; and, therefore, that instead of keeping the peace he had made with Moawiyah, he ought to pursue his enemies, who were likewise the enemies of God, without mercy. To this Ali replied, That as he had given his word, he ought to keep it; and, in so doing, he only followed what was prescribed by the law of God. The *Kharejites*

110
He defeats
and takes
Ayesha pri-
soner.

Arabia
Moawiyah
challenge
to a fighting
combat
Ali.

112
Amru's
stratagem

113
Ali deposed

rejites replied, That God was the only judge between him and Moawiyah, and that consequently he had committed an enormous sin, of which he ought sincerely to repent. This irritating Ali, he with some warmth replied, That if any sin had been committed on this occasion, it was by themselves, who had forced him to take the steps of which they now complained. This answer not proving agreeable, they chose for their general Abdallah Ebn Waheb, who appointed for their rendezvous Naharwan, a town seated between Wafet and Bagdat, about four miles to the eastward of the Tygris; here they assembled an army of 25,000 men; and Ali, having tried gentle methods ineffectually, at last marched against them in person. Before he attacked them, however, he planted a standard without the camp, and made proclamation by sound of trumpet, that whoever would repair to it should have quarter, and whoever would retire to Cufa should find a sanctuary there. This had such an effect, that Abdallah's army was soon reduced to 4000 men, with whom he rushed upon the khalif's forces, but all of them were cut in pieces, except nine who escaped.

Had Ali marched against Moawiyah immediately after the defeat of the Kharejites, and while his troops were flushed with victory, he had probably reduced him entirely: but by allowing his troops to refresh themselves, they all deserted him, and Moawiyah's party had an opportunity of gathering still more strength; and though Moawiyah's troops often made incursions into the territories of Ali, the latter seems afterwards to have acted only on the defensive. At last the Kharejites, imagining that it would be for the good of the Moslem affairs that Moawiyah, Ali, and Amru, were dead, dispatched assassins to murder all the three. Moawiyah was wounded, but recovered; Amru's secretary was killed by mistake; but Ali was wounded with a poisoned sword, which occasioned his death. The assassin was taken, and Ali would have pardoned him had he recovered, but ordered him to be put to death if he died, that he might, as he said, "have an immediate opportunity of accusing him before God." Even in this order he showed his usual clemency, as he ordered the assassin to be dispatched at one blow, and without torture of any kind.

Thus fell Ali, the most virtuous of all the Mahometan khalifs, after he had reigned near five years, and lived 63. He was pressed by those about him to nominate a successor before he died; but this he declined, saying, he would follow the example of the Apostle of God, who had not named any: and, as his son Hafan inherited his father's piety, though not his courage, he was declared khalif without any scruple. Moawiyah, however, behaved in such a manner towards him, as showed his hostile intentions; and those about Hafan pressed him to declare war immediately. This Hafan, who was of an exceeding mild and peaceable disposition, could hardly be persuaded to do; and though he at last took the field, yet he immediately perceived his incapacity to dispute the empire with Moawiyah; and therefore resigned it, in spite of all the remonstrances of his friends, to a traitor, who caused him after some years to be poisoned by his wife.

Moawiyah being thus left sole master of the Moslem empire, found himself under a necessity of reducing the Kharejites, who were his enemies as well as Ali's,

and had now gathered together a considerable army. Against these rebels the khalif would have dispatched Hafan, but that prince refused; upon which he sent the Syrian troops against them, who were defeated: however the Cafans, being at last persuaded to take up arms, soon extinguished the rebellion, and settled Moawiyah more firmly than ever on the Moslem throne. In the 48th year of the Hegira, the khalif sent his son Yezid with a powerful army to besiege Constantinople. In this expedition he was attended by three or four of the *Companions*, who, notwithstanding their age, were prompted by zeal to undergo incredible fatigues. The Moslem forces too, tho' they suffered extremely, were animated to surmount all difficulties by a tradition, according to which the prophet in his lifetime declared, "That the sins of the first army that took the city of Cæsarea should be forgiven." Concerning the particulars of this expedition we are in the dark: only, in general, that it proved unsuccessful; and in it Abu Ayub, who had been with Mahomet at the battles of Bedr and Ohod, lost his life. His tomb is held in such veneration by the Moslems, that the Sultans of the Ottoman family gird their swords on at it on their accession to the throne. In the 54th year of the Hegira, the Arabs made an irruption into Bukharia, and defeated a Turkish army that opposed them. The Turks lost a great number of men; and the queen, who commanded in person, with great difficulty made her escape. She had only time to put on one of her buskins; the other fell into the hands of the Arabs, who valued it at no less than 2000 dinars. About this time also, according to the Greek historians, a treaty was concluded between the emperor and the Moslems, whereby the latter were allowed to keep the territories they had seized; in consideration of which they were to pay 3000 pounds weight of gold, 50 slaves, and as many choice horses. To these dishonourable conditions they were obliged to submit, in consequence of their late unsuccessful expedition to Constantinople, and some other defeats they had received. This peace was to continue for 30 years. The next year, Moawiyah, having conferred the government of Khorasan upon Saad, Othman's grandson, that general, soon after his promotion, passed the Jihun, or Amu, the Oxus of the ancients, and advanced with a body of troops to Samarkand, which opened its gates to him on his approach; soon after which he defeated an army of Ufbeck Tartars, and marched directly to Tarmud, or Tarmid, which also surrendered without opposition. The 57th year of the Hegira was remarkable for nothing but vast swarms of locusts, which did incredible damage in Syria and Mesopotamia; and great discontents on account of the khalif's having nominated for his successor his son Yezid, a person of scandalous life, and no way worthy of the throne. The 58th year of the Hegira was rendered remarkable by the death of Ayesha, Mahomet's widow; and the 60th by that of Moawiyah, after having reigned from Hafan's resignation, nineteen years, three months, and five days; but concerning his age authors are not agreed. He was interred at Damascus, which was made the residence of the khaliffs as long as the house of Ommyiah continued on the throne.

Yezid was proclaimed, in consequence of his nomination, the same day his father died. His inauguration by Yezid.

Arabia.

119
Constanti-
nople be-
sieged with-
out success.120
Turks de-
feated.121
Moawiyah
dies.122
Succeeded
by Yezid.

Arabia. tion was performed on the new moon of the month Rajeb, corresponding to April 7th, 680. Immediately after his election, he wrote to Al Walid, governor of Medina, to seize Husein, the remaining son of Ali, and Abdallah Ebn Zobeir, in case they refused to acknowledge his right. He accordingly tendered the oath of allegiance to Husein, who returned an evasive answer, and found means to escape to his own house. As for Abdallah, he delayed waiting upon the governor, under various pretences, for 24 hours; after which he made his escape to Mecca: hither Husein followed him; but received an invitation from the people of Cufa, who promised to assist him in vindicating the rights of his father Ali and himself. In the mean time, Yezid, being informed of Al Walid's negligence in suffering Abdallah and Husein to escape, removed him from his employment, appointing in his room Amru Ebn Saad, at that time commandant of Mecca. The new governor immediately dispatched against Abdallah Amer Ebn Zobeir, Abdallah's own brother, who mortally hated him: but Abdallah, having engaged Amer in the field, defeated and took him prisoner; which greatly raised his reputation at Medina, although Husein's superior interest among them still rendered him incapable of aspiring to the khalifat by himself.

123
Husein and
Abdallah
refuse to ac-
knowledge
him.

While Abdallah was thus strengthening himself at Mecca and Medina, Husein was doing the same at Cufa. On the first notice of their inclinations, he had sent to them Moslem Ebn Okail, to whom, as representative of the son of Ali, they had taken an oath of allegiance, and were now very pressing on Husein to honour their city with his presence. Besides this, Husein was supported by the forces of Irak, who retained a great veneration for the memory of his father, and had all along considered the government of Moawiyah as a downright usurpation.

Notwithstanding all these steps taken at Cufa in favour of Husein, the deliberations of the conspirators were carried on with such secrecy, that Al Nooman the governor continued a stranger to them, even after the Cufans had determined immediately to enter upon action with an army of 18,000 men. At last, however, he began to be roused from his lethargy; but Yezid being displeased with his conduct, removed him from his government, appointing for his successor Obeidallah Ebn Ziyad. This governor entered the city in the evening, and was received with all possible demonstrations of joy by the Cufans, who mistook him for Husein, owing to a black turbant which he had on his head, resembling that which Husein usually wore. His first care was to extinguish the sedition that had been excited by Moslem. In order to this, he commanded a trusty servant to disguise himself, and personate a stranger come out of Syria to see the inauguration of Husein; that he might get admission into Moslem's house, and penetrate all his councils. This commission was faithfully executed; and Obeidallah understanding that Moslem lodged in the house of one Sharik, who was then sick, sent a messenger to Sharik, letting him know that he intended to visit him on a certain day. Sharik immediately came to a resolution to receive him, and appointed Moslem a place in the corner of the room whence he might rush out upon Obeidallah and kill him. The visit was accordingly made; but Moslem's heart failing him, the gover-

nor escaped: Hani, however, in whose house Moslem had first lodged, was imprisoned by Obeidallah. Upon the news of this, Moslem assembled about 4000 men, and besieged Obeidallah in the castle. The governor, however, not in the least dispirited, made a speech to Moslem's followers; which had such an effect upon them, that they all deserted him except about 30. By the favour of the night, Moslem escaped to a poor woman's cottage in the neighbourhood; but being betrayed by her son, Obeidallah sent a detachment of 80 horse to seize him. Moslem made a gallant resistance, and thrice cleared the house of them; but being at last overpowered with numbers, and grievously wounded, he was taken and brought to Cufa. While on the road, he endeavoured to send an account of his bad success to Husein, then, as he supposed, on the road to Cufa; but without success. When arrived at the castle he begged a draught of water: but those who stood by told him he should have none till he drank the hamim, or boiling liquor, which the Mahometans pretend is drunk by the damned in hell; and soon after this, being brought before the governor, he was beheaded along with Hani, and both their heads sent as a present to Yezid.

Husein in the mean time, was preparing to set out for Cufa, having received the most favourable advices from Moslem, of whose fate he was ignorant, and who had sent him a list of 140,000 men that were ready to obey his orders. This the wisest of his friends represented as a desperate enterprize, and entreated him to drop it, or at least to defer his journey till he should be better assured of success: but Husein was deaf to all salutary counsel; nay, he could not, by the most earnest intreaties, be prevailed upon to forbear taking his wives and children along with him. The consequences of this obstinacy may easily be imagined: Obeidallah dispatched first 1000, and then 5000 men against him; with orders, however, not to offer any violence to him, provided he submitted himself. To these terms the infuriated Husein would not agree: he offered indeed to return home, if Obeidallah would permit; but that not being granted, he desperately engaged the troops of Obeidallah, and was after long resistance cut in pieces with all his men. His head was brought to Obeidallah, who struck it over the mouth with a stick, and treated it with great contempt. He was also inclined to have put his family to death; but probably feared an insurrection, as the people of Cufa expressed great resentment on account of Husein's death; nor was it at all agreeable to the khalif Yezid, who treated the family of the unfortunate Husein with the greatest kindness.

This year, the 61st of the Hegira, Yezid appointed Salem Ebn Ziyad governor of Khorasan; who, soon after entering upon the government, made an irruption into the Turkish territories. He took his wife along with him in this expedition, who was delivered of a child in the neighbourhood of Samarcand; on which occasion she is said to have borrowed some jewels from the prince of Sogd's lady, which she afterwards carried off with her. In the mean time Salem detached Mohaleb with a considerable body of troops to Khowarazm, the principal city of the Turks or Tartars in those parts, from which he extorted the immense sum of 50,000,000 pieces of money; from whence advancing

Arabia.

124

Husein's
obstinacy

125

He is de-
feated &
killed.

10

to Samarcand, he forced the inhabitants of that city also to pay him an immense sum; and then retired, with little loss, into the province he governed.

In the mean time Abdallah Ebn Zobeir, finding himself, by the death of Hofein, at the head of the partizans of the house of Hafsem, who were greatly oppressed by Yezid, began in earnest to aspire to the khalifat. As he had therefore never owned the authority of Yezid, he now openly declared against him, and was proclaimed khalif at Medina soon after the arrival of Hofein's family in that place. Soon after his inauguration, to render himself the more popular, he expiated on the circumstances of Hofein's death, which indeed were very tragical, and represented the Cufans as the most abandoned and perfidious villains upon earth. This went so well down with the citizens of Mecca and Medina, that they flocked to him in great numbers, so that he soon found himself at the head of a considerable force. The khalif Yezid being informed of his progress, swore he would have him in chains; and accordingly sent a silver collar for him to Merwan, then governor of Medina: but the interest of Abdallah was now so strong, that he laughed at the menaces both of the khalif and Merwan. Nay, the governor of Mecca, though he secretly hated him, thought it good policy, as matters then stood, to keep up a good understanding with Abdallah: but this coming to the ears of Yezid, he deposed the governor; appointing in his place Walid Ebn Otbah, a man of known fidelity, and a bitter enemy of Abdallah. The new governor, therefore, immediately on his accession, used all his art and skill to circumvent Abdallah; but to no purpose, as the latter was always on his guard. This conduct, however, giving him great disgust, as well as terrible apprehensions, he wrote to the khalif, informing him that all the disturbances were owing to the untractable disposition of Walid; and that, if he would send a person of a different character, peace would soon be restored. This letter the khalif very injudiciously gave ear to, and dismissed his faithful governor, appointing in his room one who was totally unqualified for that post. The people of Medina, now having fresh intelligence of Yezid's dissolute manner of life, renounced their allegiance to him, and formally deposed him in a very singular manner. After they had assembled in the mosque, about the pulpit there, one of them said, "I lay aside Yezid as I do this turban," and immediately threw his turban on the ground. Another said, "I put away Yezid as I do this shoe," casting away his shoe at the same time. These examples being followed by others, there was a large heap of shoes and turbans almost instantly formed upon the spot. They then dismissed Yezid's governor, and banished from the city all the friends and dependents of the house of Ommiyah. These, to the number of about 1000, took refuge in the house of Merwan Ebn Al Hakem, where they were so closely besieged by Abdallah's party, that they found themselves obliged to send to Yezid for immediate assistance; acquainting him, that if they were not succoured, they must all inevitably perish. The khalif, though he wondered that such a number of men should suffer themselves to be so cooped up without making the least resistance, dispatched Moslem Ebn Okba to Me-

dina, with a considerable body of troops, to quell the disturbances. He ordered him to spare Ali the son of Hofein and his family, as they had no hand at all in the disturbances: then he was to summon the town of Medina to surrender for three days successively; which if they refused, he was to take it by storm, and give it up to be plundered by the soldiers for three whole days.

The inhabitants of Medina being now sensible of their danger, suffered the friends of the house of Ommiyah to withdraw quietly out of the city; though, before they departed, a promise was extorted from them not to appear in arms against the reigning faction. Moslem, in the mean time, advanced towards the city at the head of 5000 foot and 12,000 horse; and having summoned it according to his instructions, upon its refusal made the necessary preparations for an attack. The garrison, however, for a considerable time, made a vigorous defence; but at last, most of the Ansars and principal officers being killed, the Arabs proposed a capitulation. Moslem, however, would hearken to no terms, and insisted on their surrendering at discretion; which being refused, he entered the city after a faint resistance. Ali was treated with great respect; but all the men that had carried arms were put to the sword, and Moslem suffered his troops to ravish 1000 women, and to pillage the city for three days successively. Those that escaped the slaughter he forced to acknowledge themselves the slaves and vassals of Yezid. For this extreme severity he was surnamed by the Arabs *Al Musrif*, or *The Extravagant*, and ever after considered as an impious person, especially as the prophet had declared that the wrath of God should most certainly remain upon those who sacked or plundered the city of Medina.

After the reduction of Medina, Moslem directed his course to Mecca, where Abdallah then resided; but he died by the way, and the command of the troops devolved upon Hofein Ebn Thamir Al Selwi. This general advanced to Mecca, which he besieged for 40 days, battering the town with such fury, that he beat down a great part of the famous temple there, and burnt the rest; nor would the city itself have escaped the same fate, had not an end been put to the war by the arrival of certain accounts of the death of Yezid, who departed this life in the 64th year of the Hegira, answering to the year 684 of the Christian æra, having lived 39, and reigned three years and six or eight months. On the news of his death, Hofein offered to take the oath of allegiance to Abdallah; but the latter at that time durst not trust him, of which he had afterwards sufficient reason to repent.

Yezid was succeeded by his son Moawiyah II. who was proclaimed khalif at Damascus the same day that his father died; but being of a weakly constitution, and unable to bear the fatigues of government, resigned the crown six weeks after his inauguration, and died soon after without naming a successor.

This abdication having left the Moslem empire absolutely without a master, great commotions ensued. On the death of Yezid, Obeidallah Ebn Ziyad, governor of Basra, represented to the citizens that they ought to choose a protector till a new khalif should be chosen; and if the person so chosen should be disagreeable

Arabia.

*128

Medina taken and plundered by the khalif's forces.

*129

Yezid dies.

*130

Moawiyah II. proclaimed khalif and resigns.

Arabia. able to them, they might then remain in a state of independence under the protector whom they had chosen. The inhabitants, perceiving the drift of this speech, complimented him with that honour; which he accepted with seeming difficulty: but sending a deputy to Cufa, the inhabitants of that city not only refused to acknowledge his authority, but threw dust and gravel at his messenger. This coming to the ears of the people of Basra, they not only deprived Obeidallah of the dignity they had newly conferred upon him, but even expelled him the city. Nor could he prevail upon Najari, a tribe of Anfans, to espouse his quarrel, nor even upon his own relations, though he distributed among them great part of the sixteen millions of pieces of money which he had found in the treasury of Basra, and kept the remainder to himself. Nay, so odious had he rendered himself to all ranks, on account of his cruelties, particularly the death of Husein the son of Ali, that his brother Abdallah was unable to protect him from the fury of the populace, though he kept him concealed in womens cloaths, and distributed among the mob 200,000 pieces of money. He was therefore at last constrained to leave the city, attended by a guard of 100 men. Immediately after his departure, the mob plundered his house, and pursued him, so that he was obliged to exchange his camel for an afs, and thus with the utmost difficulty escaped into Syria.

131
Obeidallah
forced to fly
into Syria.

In the mean time, Husein Ebn Thamer, being returned into Syria with the forces under his command, gave a faithful account of the situation of affairs in Arabia to Merwan Ebn Al Hakem. He also acquainted him of the offer he had made to Abdallah of the oath of allegiance, which the latter had refused, or at least would not come to Damascus in order to be invested with the supreme authority there. On this account he advised Merwan to take care of himself and the rest of the house of Ommiyah, who had fled to Damascus after their expulsion from Medina. On this discourse Merwan was inclined to submit to Abdallah; but was diverted from it by Obeidallah, who insisted that no superior ought to be acknowledged by Merwan, who was at the head of the Koreish. The people of Damascus had constituted Dahak Ebn Kais their protector, who inclined to Abdallah. The Basrans were at this juncture entirely in tumult and confusion, not being able to agree about a protector after the expulsion of Obeidallah; so that at last they wrote to Abdallah, offering him the government of their territory. This he accepted, but could not be prevailed upon to stir from Mecca: nor could Merwan be persuaded to suffer any of the Syrians to perform the pilgrimage to Mecca, lest they should join Abdallah, and thereby contribute to his exclusion from the throne.

132
Merwan
proclaimed
khalif at
Damascus.

In the midst of this confusion Abdallah might have easily secured the khalifat to himself, had he not with the utmost imprudence as well as inhumanity given orders for the extermination of the house of Ommiyah. This ruined his affairs; for they being now obliged to provide for their own safety, Merwan was proclaimed khalif at Damascus; and thus the whole Moslem empire was rent into two potent factions, the one under Merwan and the other under Abdallah.

We have already observed, that Dahak Ebn Kais

inclined to favour Abdallah. This he continued to do after Merwan was proclaimed khalif, inasmuch that a battle soon ensued between his followers and those of Merwan, in which Dahak was defeated and killed; and thus Merwan became master of all the province of Syria. Soon after this victory, Merwan advanced with a considerable body of troops towards Egypt; but sent before him Amru Ebn Said with a detachment, in order to facilitate his passage. That general having defeated Abdalrahman, Abdallah's lieutenant, in several brisk actions, he at last surrendered the whole country to Merwan for a sum of money, and retired with the Arabs under his command to Hejaz. The Syrian troops, therefore, immediately took possession of that country, and obliged the inhabitants to take an oath of allegiance to Merwan; who having appointed his son Abdalazziz to preside over Egypt, returned with the greatest part of his forces to Damascus. Here he was informed that Abdallah had dispatched against him his brother Musab with a considerable army. Against him Merwan dispatched Amru Ebn Said; who having soon come up with him, gave him a total defeat, and dispersed his troops in such a manner that Musab found it impossible to rally them again.

Arabia.

133
Abdallah
forces de
feated by
Merwan

In the 65th year of the Hegira, the inhabitants of Cufa, pretending to be seized with remorse of conscience for their treachery to Husein the son of Ali, raised an insurrection against both the khalifs, and therefore assembled a body of 16,000 men, under the command of one Soliman, who was to revenge the death of Husein upon Obeidallah Ebn Ziyad and his adherents. But while Soliman and his troops remained yet inactive, Al Mokhtar, who had served under Abdallah, and was disgusted at not having been promoted as he expected, arrived at Cufa, and representing the incapacity of Soliman, who indeed appears to have been totally unfit for such an enterprize, offered to take the command upon himself. This, however, was refused; and as Al Mokhtar had no opinion of Soliman's military capacity, he found means to draw off 2000 of his troops; while 10,000 more chose rather to violate the oaths they had taken, than run the risk of being cut to pieces by a superior enemy. Soliman, however, put a good face upon the matter; and, telling his troops that they were to fight for another world and not this, set forward to invade Syria with the 4000 who remained with him: but being advanced as far as Ekfas upon the Euphrates, he found that he had lost 1000 men by desertion; nor was he joined by the Separatists of Basra and Al Madayen, though they had promised him a reinforcement. Firmly persuaded, however, that his cause was the cause of heaven, Soliman continued his march all night, and next day arrived at the tomb of Husein, where his men performed their devotions with such enthusiasm of penitence, that one present swore he never saw such crowding about the black stone in the temple of Mecca itself.—Continuing still to advance, he received a friendly letter from Abdallah Ebn Yezid, the governor of Cufa, advising him to return, and representing to him the folly of engaging so powerful an army as would be sent against him, with an handful of men: but Soliman, imagining that he was only recalled in order to support Abdallah Ebn Zobeir in his pretensions to the khalifat, persisted

134
The Cufa
revolt.

135
Joined
Al Mokhtar.

136
Soliman
fully an
enthusiast

in

in his resolution of penetrating into Syria. He told his troops, that they would never be nearer the two Hofeins (Hofein, and his brother Hafan, to whom also the Shiites give that name) than they were at present; and that should they at this time meet with death, they would be in a state of repentance, and consequently could never die in a more proper time; and after this speech, continuing still to advance, he was at last met by Obeidallah at the head of 20,000 horse, who, after an obstinate engagement, cut to pieces Soliman and all his troops.

Soon after this decisive action died the khalif Merwan, after he had reigned eleven months. He is said by some authors to have been poisoned by his wife Zeinab, Moawiyah's widow. Her he had married, with a promise that her son Khaled should succeed him; but afterwards altering the succession in favour of his own son Abdalmalec, young Khaled reproached him with his breach of promise: upon this Merwan calling him *bastard*, the child complained to his mother; who, to be revenged for this affront, is said to have poisoned him, or smothered him with a pillow.

In the beginning of the khalifat of Abdalmalec, Al Mokhtar, who had been imprisoned by the governor of Cufa, was released at the intercession of Abdallah Ebn Omar, who had married his sister. The year following, having put himself at the head of the Shiite sectaries, he sent proposals of alliance to Abdallah Ebn Zobeir; but he, justly suspecting his sincerity, by a stratagem cut off near 3000 of his men. Upon this disaster, Al Mokhtar, fearing the house of Ali might be intimidated, sent a letter to Mahomet Ebn Hanifyah, one of that family, in which he offered his assistance with a powerful army. This offer Mahomet declined, declaring himself only for pacific measures; but though he and all the rest of Ali's family behaved in the most peaceable manner, Abdallah did not think himself safe till they owned his authority. He therefore imprisoned them, together with 17 of the principal citizens of Cufa, whom he threatened to put to death, and afterwards burn their bodies, if they did not within a limited time take an oath of allegiance to him. Al Mokhtar being informed of the distressed situation they were in, sent a body of 750 horse to Mecca, under Abu Abdalla, to release them. That general not only executed his orders with great bravery, but took Abdallah himself prisoner, whom he would have cut to pieces on the spot, had he not been released at the intercession of Mahomet, who for the present adjusted the differences to the mutual satisfaction of all parties. After this reconciliation, Abu Abdallah, or rather Mahomet himself, distributed among 4000 of Ali's friends a sum of money brought for that purpose, in order to indemnify them for the losses they had sustained. Thus the friends of Ali were happily delivered, when only two days of the time granted them by Abdallah remained, and a sufficient quantity of wood and other combustibles was collected, in order to consume their bodies. Notwithstanding the reconciliation, however, that had lately taken place, Mahomet Ebn Hanifyah thought proper to post himself on a mountain near Mecca with a body of 4000 men.

The Cufans having received advice before Merwan's death, that he had sent Obeidallah with a powerful army towards their city, and even given him permis-

sion to plunder it in case it should be taken, appointed Yezid Ebn Ares, a man of undaunted courage, to oppose him; but Merwan dying before Obeidallah could execute his commission, an end was put for the present to this expedition. The memory of it, however, still remained; and Al Mokhtar, to whom Obeidallah was personally obnoxious, assembled a body of troops to act offensively against him, and even against the Syrian khalif himself in case he should support Obeidallah. Among other preparations for this enterprize, Al Mokhtar caused a kind of portable throne to be made, telling his troops, that, "it would be of the same use to them that the ark was to the children of Israel." It was therefore carried on a mule before the troops that were to march against Obeidallah, and the following prayer said before it: "O God! grant that we may live long in thy obedience; help us; and do not forget us, but protect us." This expedient was so well adapted to the hot-headed enthusiasts who composed Al Mokhtar's army, that they attacked Obeidallah's camp, defeated him, and gained a complete victory. Obeidallah himself was killed in the action, his head sent to Al Mokhtar, and his body reduced to ashes.—By this victory the sectaries were rendered so formidable, that Nisibin or Nisibis, and several other cities, surrendered to them without opposition. They now began to entertain thoughts of deposing both the khalifs, and placing on the Moslem throne one of the family of Ali; but all their towering hopes were soon frustrated by the defeat and death of Al Mokhtar by Musab brother to Abdallah Ebn Zobeir. Al Mokhtar, after being defeated in a general engagement by Musab, fled to the castle of Cufa, where he defended himself with great bravery for some time; but being at last killed, his men, to the number of 7000, surrendered at discretion, and were all of them put to the sword on account of the outrages they had committed.

The next year, the 68th of the Hegira, the Azarakites, so denominated from Nafe Ebn Al Azarak, the author of their sect, having assembled a considerable force, made an irruption into Irak. They advanced almost to the gates of Cufa, and penetrated to Al Mada-yen. Being sworn enemies of the house of Ommyyah, and acknowledging no government, spiritual or temporal, they committed terrible ravages in every part of the Moslem territories through which they passed. They carried their excesses to such a height as to murder all the people they met with, to rip open women with child, and commit every species of cruelty that could be invented upon the inhabitants without distinction. The governor of Mawfel and Mesopotamia, being informed of these unparalleled outrages, marched against them with a body of troops, and carried on a brisk war with them for eight months. During this period their leader Nafe Ebn Al Azarak died; and was succeeded by Katri Ebn Al Fojat, under whose conduct they continued their depredations. Musab not being pleased with his lieutenant's management of the war, recalled him, and sent in his place one Omar Ebn Abdallah Temimi, who gave the Azarakites a great overthrow at Naifabur in Khorasan, put many of them to the sword, and pursued the rest as far as Ispahan and the province of Kerman. Here having received

a reinforcement, they returned into the province of Ahwaz, and did incredible damage to the country and dispersed through

Arabia.

141
Impiety of
Al Mokhtar.141
Obeidallah
defeated
and killed.142
Al Mokhtar
defeated
and killed
by Musab.143
Horrid
cruelties
committed
by the Azarakites144
They are
defeated
and dispersed.

Arabia. through which they passed. But Omar advancing against them a second time, they retired at his approach to Al Madayen, ravaging the district belonging to the city in a dreadful manner. However, Omar pursuing them thither also, they fled into the province of Kerman, and thence gradually dispersed themselves. This year there was a grievous famine in Syria, which suspended all military operations.

145
Barbarity
of Abdal-
malec.

The next year, being the 69th of the Hegira, Abdalmalec left Damascus to march against Musab. In his absence he left Amru Ebn Said governor of the city; but he immediately seized upon it for himself, which obliged the khalif to return. After several skirmishes had happened between some detachments of the khalif's troops with those of Amru, a pacification was concluded at the intercession of the women: but Abdalmalec barbarously put Amru to death with his own hand, notwithstanding his promise; and was immediately seized with such a tremor, that he lost the use of almost all his faculties, and was obliged to be laid in bed. In the mean time the palace was attacked by Yahyah, Amru's brother, at the head of 1000 slaves. After a warm dispute, they forced open the gates, killed several of the guards, and were upon the point of entering the palace, when the people within threw Amru's head among them. This so cooled their ardour, that they desisted from the attempt; and some money having been afterwards distributed among them, they retired. So great, however, was Abdalmalec's avarice, that after the tumult was appeased, he recalled all the money which had been distributed, and commanded it to be deposited in the public treasury.

146
Disgrace-
ful treaty
with the
Greeks.

In the 70th year of the Hegira, the Greeks made an irruption into Syria; and Abdalmalec having occasion for all his forces to act against Abdallah Ebn Zobeir, was obliged to pay a tribute of 1000 dinars per day, according to Theophanes, and send every year 365 slaves and as many horses to Constantinople. In this treaty, it was also stipulated, that the revenues of Cyprus, Armenia, and Heria, should be equally divided between the khalif and the Greek emperor.

147
Musab de-
feated and
killed by
Abdalma-
lec.

Abdalmalec being now at leisure to pursue his intended expedition against Musab, marched against him in person; and having arrived at Masken, a small town on the frontiers of Mesopotamia, where he was waited for by Musab, the latter was defeated through the treachery of his troops, and himself killed. After the battle, Abdalmalec repaired to Cufa, where he was received with the utmost submission; and people of all ranks came in crowds to take the oath of allegiance to him. He then ordered vast sums of money to be distributed among them, and gave a splendid entertainment to his new subjects, to which even the meanest of them were not refused admittance. During this entertainment, the unfortunate Musab's head was presented to the khalif; upon which one of the company took occasion to say to him, "I saw Husein's head in this same castle presented to Obeidallah; Obeidallah's to Al Mokhtar; Al Mokhtar's to Musab; and now at last Musab's to yourself." This observation so affected the khalif, that, either to avert the ill omen, or from some other motive, he ordered the castle to be immediately demolished. Abdallah Ebn Zobeir, in the mean time, having received the melancholy news of the defeat and death of his brother, assembled the people of Mecca,

and from the pulpit made a speech suitable to the occasion. He also did his utmost to put Mecca in a proper posture of defence, expecting a speedy visit from his formidable competitor, who now gave law to Irak, Syria, and Egypt, without controul.

Soon after Abdalmalec's return to Damascus, he appointed his brother Basfar governor of Cufa; and Khalid Ebn Abdallah governor of Basra. The latter had no sooner entered upon his office, than he indiscreetly removed from the command of the army Al Mohalleb, one of the greatest generals of the age; appointing in his room Abdalaziz, who was greatly his inferior in military skill. Of this dismissal the Azarakites being informed, they immediately attacked Abdalaziz, entirely defeated him, and took his wife prisoner. A dispute arising among the victors about the price of that lady, one of them, to end it, immediately cut off her head. Upon this disaster, Khaled was commanded to replace Al Mohalleb, which he did; and having in conjunction with him attacked the Azarakites, forced their camp, and entirely defeated them.

148
Azarakites
defeated.

In the 72d year of the Hegira, Abdalmalec having no enemy to contend with but Abdallah Ebn Zobeir, made great preparations for an invasion of Hejaz, giving the command of the army to be employed on this occasion to Al Hejaj, one of his most warlike and eloquent captains. Before that general had put his army in march for Mecca, he offered his protection to all the Arabs there that would accept of it. Abdallah being informed of the enemy's approach, sent out several parties of horse to reconnoitre, and give him intelligence of their motions. Between these and some of Al Hejaj's advanced guards several skirmishes happened, in which Abdallah's men had generally the worst. This encouraged Al Hejaj to send to the khalif for a reinforcement, his troops amounting to no more than 2000 men, who were insufficient for reducing Mecca. He assured him at the same time, that Abdallah's fierceness was very much abated, and that his men deserted to him daily. The khalif, upon this, ordered a reinforcement of 5000 men under the command of Tharik Ebn Amer; but notwithstanding this additional strength, he made but little progress in the siege for some time. While he battered the temple of Mecca with his machines, it thundered and lightened so dreadfully, that the Syrians were struck with terror, and refused to play them any longer upon that edifice. Upon this Al Hejaj stuck the corner of his vest into his girdle, and putting into it one of the stones that was to be discharged out of the catapults, flung it into the town, and this occasioned the recommencement of the operations. The next morning the Syrians were annoyed by fresh storms, which killed 12 men, and quite dispirited them. Al Hejaj, however, animated them, by observing that he was a son of Tehama; that this was the storm of Tehama, and that their adversaries suffered as much as they. The day following some of Abdallah's men were killed by a very violent storm, which gave Al Hejaj a farther opportunity of animating his troops. At last, Abdallah having been deserted by most of his friends, 10,000 of the inhabitants of Mecca, and even by his own sons Hamza and Khobeib, desired to know his mother's sentiments as to what course he was to take. He represented to her, that he was almost entirely abandoned by his subjects and relations; that the few

149
Mecca
sieged
Al Hej

who persisted in their fidelity to him could scarce enable him to defend the city any longer; and that the Syrian khalif would grant him any terms he should think fit to demand. His mother, however, being of an inflexible resolution, and not able to bear the thoughts of seeing her son reduced to the rank of a private person, being herself the daughter of Abu Bcer the first khalif, advised him by no means to sur vive the sovereignty, of which he was on the point of being deprived. This advice being agreeable to his own sentiments, he resolved to die in defence of the place. In pursuance of this resolution, he defended the city, to the amazement of the besiegers, for ten days, though destitute of arms, troops, and fortifications. At last, having taken a final leave of his mother, and being animated by despair, he made a rally upon the enemy, destroyed a great number of them with his own hand, and was at length killed fighting valiantly upon the spot. At the last interview he had with his mother, she is said to have desired him to put off a coat of mail he had on for his defence; and, in order to inspire him with the greater fortitude, she gave him a draught in which a whole pound of musk had been infused. Al Hejaj ordered his head to be cut off, and his body to be affixed to a cross; and by reason of the musk he had drank, the body emitted a grateful odour for several days.

By the reduction of Mecca, and the death of Abdalla Ebn Zobeir, Abdalmalec remained sole master of the Moslem empire; but he sustained a great loss next year, in having an army of 100,000 men totally cut off by the Khazarians in Armenia. The governor, however, having marched in person against them at the head of only 40,000 men, but all chosen troops, penetrated into the heart of Armenia, defeated and dispersed a large body of the Khazarians, drove them into their temples, and reduced them to ashes. One of his generals also defeated an army of 80,000 Khazarians at the Iron or Caspian gates, and destroyed a great number of them, obliging the rest to embrace the Mahometan religion.

Al Hejaj, in consequence of his services, was made governor, first of Medina, and then of Irak, Khorasan, and Sijistan; in all which places he behaved with the greatest cruelty. Having entered the city of Cufa muffled up in his turbant, he was surrounded by crowds of people who pressed forward to see him. He told them their curiosity would soon be gratified; which he effectually did, by ascending the pulpit, and treating them in a very coarse manner; swearing that he would make the wicked bear his own burden, and fit him with his own shoe; and telling them, among other things, that "he imagined he saw the heads of men ripe and ready to be gathered, and turbants and beards besprinkled with blood." At Basra he made a speech much to the same purpose; and, to give the inhabitants a taste of his discipline, caused one of them who had been informed against as a rebel to be beheaded on the spot without any trial. So great indeed was the abhorrence in which he was held by those over whom he presided, that having once recommended himself to the prayers of a religious Moslem, the latter instantly prayed that it would please God to kill Al Hejaj quickly; "for nothing, said he, could be more advantageous for himself or the people." In consequence of these cruelties, rebellions were soon raised a-

gainst him; but they were easily suppressed, and Al Hejaj continued in the full enjoyment of all his employments till he died.

In the 76th year of the Hegira, one Saleh Ebn Marj, a hot-headed enthusiast, and Shebib Ebn Zeid, a Khazajite, took up arms against the khalif. They had conspired against him the year before when on a pilgrimage to Mecca; and Al Hejaj had been ordered to seize them: but at that time they found means to make their escape, and having now assembled about 120 men, Saleh was proclaimed emperor of the faithful at Daras in Mesopotamia. The governor soon received intelligence of their motions; and ordered a body of 500 men, under the command of one Adi, to march against them: but that general, being afraid to attack them notwithstanding his superiority in numbers, demanded a reinforcement. He therefore was supplied with 500 more troops, with which he advanced to Daras: but being still afraid of the rebels, he entered into negotiations with them; during which they attacked him, entirely defeated his army, and made themselves masters of his camp. Upon this the governor sent a detachment of 1500 horse against them; but the rebels, notwithstanding the smallness of their number, defended themselves in such a manner, that the khalif's troops were forced to dismount and fight on foot. The engagement continued till night; when the rebels, finding themselves unable to contend with such numbers, retired to Mawfel. After this, Al Hejaj being informed that they had taken post at Dascara, sent against them an army of 5000 men. The rebels, hearing of this formidable army, abandoned their camp; but were so closely pursued, that they found themselves obliged to stand an engagement at Modbaj, a small village on the Tigris. Saleh's forces, consisting only of three companies of 30 men each, were soon thrown into disorder, and himself killed: but Shebib made an excellent retreat to a neighbouring castle; from whence he sallied out at midnight on the khalif's forces, penetrated to the very heart of the camp, where he wounded the general himself, and dispersed the greatest part of his army.

After this victory, the rebels became terrible even to Al Hejaj himself, whom they afterwards defeated in several engagements; and taking advantage of his being at Basra, made themselves masters of Cufa with little opposition. Al Hejaj was now constrained to write to the khalif for a strong detachment of the Syrian troops, with which he advanced against Shebib; whose army bearing no proportion to that of Al Hejaj, the former was totally defeated, had his wife's brother killed in the action, and was obliged to fly into Kerman. Having refreshed his men in this province, he again advanced to Ahwaz, where he was met by one of Al Hejaj's generals at the head of the Syrian army. Shebib defended himself with incredible valour, and several times repulsed the khalif's forces; but being overpowered by numbers, as his army consisted of no more than 600 men, he was at last put to flight, and, in passing a bridge, was thrown off by his horse and drowned. His body was drawn up by a net, and the head sent to Al Hejaj, who was not a little pleased at the sight. After his death, the rebels quarrelled among themselves, so that the khalif's troops cut off the greatest part of them. The remainder, under Katri Ebn Fojat, fled to Tabrestan. Here they were kind-

Arabia.

153
Saleh and
Shebib re-
bel.154
Their bra-
very.155
Saleh kill-
ed.156
Al Hejaj
defeated by
Shebib.157
Shebib's
valour and
death.

Arabia. ly received by Ashid the king, who assigned them a part of his territories for their habitation. But they have had such a stinking breath, that the flies which accidentally settled on his lips were almost instantly struck dead by it. He was succeeded by Al Walid, who greatly extended the Moslem dominions. The first year of his reign, one of his generals having passed the Oxus (now the Jihum), defeated a numerous army of Turks and Tartars. He then over-ran and entirely reduced the countries of Sogd or Sogdiana, Bagrads, Shash, Targana, and the whole immense tract going under the name of Mawaralnahr, or Great Buckharia. He also conquered the khan of Khowarazm, obliging him to pay an annual tribute of two millions of dinars. About the same time another general called Mahomet made an irruption into India, and subdued a considerable part of that country. He also entirely subdued the kingdom of Al Sind, lying between Persia and India. In this expedition, Derar king of Al Sind was defeated and killed, and had his head cut off by Mahomet.

158 Ingratitude of the rebels. Ashid's either embracing Mahometanism, or paying them an annual tribute; which he refusing, they drove him into Irak, where he implored the khalif's protection. Ashid afterwards conducted a body of Moslem troops into Tabrestan; where they fell upon the rebels with such fury, that they killed Katri himself, cut a great number of his men to pieces, and took all the rest prisoners.

159 They are all destroyed. This year also (the 76th of the Hegira) money was first coined in Arabia. Before this time, the dinars, or gold coins, had Greek inscriptions; and the dirhems, or silver ones, Persic inscriptions. The first erection of a mint in Arabia was occasioned by the following accident. Abdalmalec added to the letters he wrote to the Greek emperor this short passage of the Koran, "Say, God is one;" or "Say, there is one God;" and then inserted the year of the Hegira, with the name of the prophet, in such a manner as gave the emperor great offence. Upon this he wrote to Abdalmalec, desiring him to alter that manner of writing, or he would send him some coins in which the name of Mahomet should be mentioned in such a manner as would not prove very agreeable. Abdalmalec now resolved to coin money of his own; and accordingly some dirhems were this year stamped by Al Hejaj, with the inscription *Ala Samad*, "God is eternal;" which gave great offence to the superstitious Moslems, as they imagined that the name of God would be thereby profaned by the touch of unclean persons.

160 Money first coined in Arabia. In the 77th year of the Hegira, the Arabs made an incursion into the imperial territories, and had Lazica and Bernucium betrayed to them; and the next year they made themselves masters of Africa Propria, demolishing the city of Carthage so effectually, that scarce a vestige of it was left. They were soon driven out, however, by John the Patrician, a man of great valour and experience in war; but returning with a superior force, they obliged John in his turn to fly to Constantinople.

161 Carthage demolished. The 79th year of the Hegira is remarkable for nothing but the rebellion of Abdalrahman in Persia; who drove the Khakan, or emperor of the Turks, Tartars, or Moguls, out of that country: but the following year, one of the Greek generals named *Heraclius* penetrated into Syria as far as Samofata, and destroyed 200,000 Arabs, ravaging the country in a terrible manner; and Abdalrahman was defeated and killed by Al Hejaj, after a great number of engagements, some say 81, and others 100. In the 83d year of the Hegira, the nobility of Armenia revolting, drove the Arabs out of that province; but Mahomet, one of the khalif's generals, entering the country with a powerful army, got the authors of the revolt into his hands, and caused them all to be burnt alive. Encouraged by this success, the Moslems invaded Cilicia under one Azar; but were, to the number of 10,000, cut in pieces by Heraclius; and the next year, having again entered that country, 12,000 of them were destroyed by the same general, and the rest forced to fly into their own country.

163 Abdalmalec dies. In the 86th year of the Hegira died the khalif Abdalmalec, after a reign of 21 years. He is said to

have had such a stinking breath, that the flies which accidentally settled on his lips were almost instantly struck dead by it. He was succeeded by Al Walid, who greatly extended the Moslem dominions. The first year of his reign, one of his generals having passed the Oxus (now the Jihum), defeated a numerous army of Turks and Tartars. He then over-ran and entirely reduced the countries of Sogd or Sogdiana, Bagrads, Shash, Targana, and the whole immense tract going under the name of Mawaralnahr, or Great Buckharia. He also conquered the khan of Khowarazm, obliging him to pay an annual tribute of two millions of dinars. About the same time another general called Mahomet made an irruption into India, and subdued a considerable part of that country. He also entirely subdued the kingdom of Al Sind, lying between Persia and India. In this expedition, Derar king of Al Sind was defeated and killed, and had his head cut off by Mahomet.

In the 90th year of the Hegira, the Moslems made an irruption into Cappadocia, defeated the emperor's army who opposed them, and took the city of Tyana. The next year they made another incursion into the imperial territories, whence they carried off vast numbers of slaves; and the year following one Othman penetrated into the heart of Cilicia, where he made himself master of several cities, but does not appear to have long kept his conquests.

In the 93d year of the Hegira, answering to that of Christ 712, Tarek Ebn Zarka made a descent on Spain, defeated Roderic the last king of the Goths, reduced the city of Toledo, and over-ran a considerable part of the kingdom. Being afterwards joined by Musa, commander of the African Moslems, the two generals made themselves masters of most of the fortresses, subjugating in a manner the whole country, and obliging it to pay tribute to the khalif. In these expeditions the Moslems acquired spoils of immense value; and, amongst other things, an exceeding rich table, called by the Arab writers "the table of Solomon the son of David." According to these writers, this table consisted entirely of gold and silver, and was adorned with three borders of pearls; but Roderic of Toledo, a Spanish historian, says it consisted of one entire stone, of a green colour, and of an immense size, having no less than 365 feet. He adds, that it was found in a certain village or town, near the mountain called in his days *Jibal Soliman*, or "the mountain of Solomon."

After Musa and Tarik had committed dreadful depredations in Spain, they were both recalled by the khalif; but the next year, Tarik having undertaken another expedition into the same country, landed a body of 12,000 men at Gibraltar, with which he plundered the whole province of Batica, and over-ran the greatest part of Lusitania. Roderic hearing of these depredations, sent against him an army of raw undisciplined troops, who were easily defeated, and most of them left dead on the spot; which so animated the Arab commander, that he resolved not to lay down his arms till he had made an absolute conquest of Spain. About the same time that Tarif made such progress in Spain, another Moslem general entered Pisidia with a powerful army, took the city of Antioch, and, after having ravaged the country, retired into the khalif's territories with very little loss.

Arabia.
164
Prodigious conquests of the Moslems.

165
Theyma a descent on Spain
And overran the whole country

abia. In the 95th year of the Hegira died Al Hejaj go-
 vernor of Irak, &c. after he had prelided over that
 country 20 years. He exercised such cruelties upon
 those who were in subjection to him, that he is said to
 have killed 120,000 men, and to have suffered 50,000
 men and 30,000 women to perish in prison. To excuse
 this cruelty, he used frequently to say, That a
 severe, or even violent government, is better than one
 too weak and indulgent; as the first only hurts parti-
 cular persons, but the latter the whole community.
 This year also the Arabs gained a complete victory in
 Spain over Roderic king of the Goths, who perished
 in the action. In this campaign, Tarif possessed him-
 self of immense treasures; by which means he was en-
 abled to reward not only his officers, but common sol-
 diers also. In the eastern parts of the world also, the
 Arabs were this year very formidable; Moslema, an A-
 rab general, having entered the imperial territories, ra-
 vaged the whole province of Galatia, carrying off with
 him many rich spoils, and a vast number of prisoners.
 The Greek emperor, hearing that Al Walid designed to
 attack him both by sea and land, sent some of his no-
 bles to treat of a peace; and, among other things, de-
 sired them to bring him a particular account of the
 force with which the khalif designed to invade the
 Greek empire. This they represented as so terrible,
 that it would be next to impossible to oppose it. The
 emperor therefore caused a great number of light ships
 to be built, the walls to be repaired, and ordered such
 of the citizens as had not laid up provisions for three
 years to depart the city. Al Walid, in the mean time,
 continued his warlike preparations with the utmost vi-
 gour, being determined to make himself master of Con-
 stantinople in a single campaign.

168 In the 96th year of the Hegira died the khalif Al
 Walid, and was succeeded by his brother Soliman.
 This year the Moslem conquests on the east side were
 increased by the reduction of Tabrestan and Jurgan or
 Georgiana. In Spain, also, the city of Toledo which
 had revolted was reduced, and Cæsar-Augusta, now
 Saragossa, as well as several others. The next year
 Moslema set out for Constantinople, which he besieged
 without success till the 99th year of the Hegira; at
 which time he was obliged to return, after having lost
 before it 120,000 men. The soldiers were reduced to
 the greatest extremities of hunger, being forced to live
 upon hides, the roots and bark of trees, the most noi-
 sive animals, and even the dead bodies of their com-
 panions. This year also (the 99th of the Hegira) is
 remarkable for the death of the khalif Soliman. Ac-
 cording to some, he was poisoned by Yezid his brother,
 governor of Persia, who was displeased with his having
 appointed his cousin-german, Omar Ebn Abdalaziz
 as his successor, to the exclusion of himself. Accord-
 ing to others, he died of an indigestion; which is not
 greatly to be wondered at, if, as those authors say, he
 used to devour 100 pounds weight of meat every day,
 and dine very heartily after eating three lambs roasted
 for breakfast. In the latter part of his reign, the Mo-
 slems were by no means successful in Spain; the king-
 dom of Navarre being founded at this time by Pelayo,
 or Pelayo whom the Arabs were never able to
 reduce.

The new khalif Omar Ebn Abdalaziz was by no
 means of a martial character; but is said to have been

very pious, and possessed of very amiable qualities. He
 suppressed the usual malediction, which was solemnly
 pronounced by the khalifs of the house of Ommiyah
 against the house of Ali; and always shewed great kind-
 ness to the latter. He was poisoned by Yezid, after a
 short reign of two years and five months. It is rela-
 ted, as an instance of this khalif's humility, that when
 Moslema visited him in his last sickness occasioned by
 the poison, he lay upon a bed of palme-tree leaves, sup-
 ported by a pillow formed of beasts skins, and covered
 with an ordinary garment. He had also on a dirty
 shirt; for which Moslema blamed his sister Fatima, O-
 mar's wife; but she excused herself by telling him, that
 the emperor of the faithful had not another shirt to put
 on.

Concerning Yezid the successor of Omar we find
 very little worth mentioning. He did not long enjoy
 the dignity he had so iniquitously purchased, dying af-
 ter a reign of little more than four years. He died of
 grief for a favourite concubine named *Hababah*, who
 was accidentally choked by a large grape which stuck
 in her throat.

Yezid was succeeded by his brother Hesham, who
 ascended the throne in the 105th year of the Hegira.
 In the second and third year of his reign, several in-
 cursions were made into the imperial territories, but
 generally without success. In the 109th year of the
 Hegira, Moslema drove the Turks out of Armenia and
 Aderbijan, and again confined them within the Caspian
 gates. The next year he obliged them to take an oath
 that they would keep their own country; but this they
 soon violated, and were again driven back by Moslema.
 About this time also the Arabs, having passed the Py-
 renees, invaded France to the number of 400,000, in-
 cluding women and slaves, under the command of one
 Abdalrahman. Having advanced to Arles upon the
 Rhone, they defeated a large body of French that op-
 posed them; and having also defeated Count Eudo,
 they pursued him through several provinces, wasted the
 whole country with fire and sword, making themselves
 masters of the city of Tours, most of which they re-
 duced to ashes. Here, however, a stop was put to their
 devastations by Charles Martel; who, coming up with
 them near the above-mentioned city, engaged them for
 seven days together, and at last gave them a total
 overthrow. The French general made himself master
 of all their baggage and riches; and Abdalrahman,
 with the shattered remains of his army, reached the
 frontiers of Spain with the utmost difficulty. The fol-
 lowing year also, according to some historians, the
 Arabs were overthrown at Illiberis, scarce any of them
 making their escape. To make amends for this bad
 fortune, however, the khalif's arms were successful
 against the Turks, who had again invaded some of the
 eastern provinces.

In the 125th year of the Hegira died the khalif He-
 sham, after a reign of 19 years, seven months, and ele-
 ven days. He was succeeded by Al Walid II. who is
 represented as a man of a most dissolute life, and was
 assassinated the following year on account of his profes-
 sing *Zendicisms*, a species of infidelity nearly resembling
 Sadducism. He was succeeded by Yezid the son of
 Al Walid I. who died of the plague after a reign of
 six months; and was succeeded by Ibrahim Ebn Al-
 Walid, an imprudent and stupid prince. He was depo-

Arabia.

171
Newkhalif
poisoned.172
The Turks
defeated.173
France in-
vaded by
the Arabs.174
They are
utterly de-
feated by
Charles
Martel.

Arabia. fed in the 127th year of the Hegira by Merwan Ebn Mahomet, the governor of Mesopotamia; who gave out as an excuse for his revolt, that he intended to revenge the murder of the khalif Al Walid II. He was no sooner seated on the throne, than the people of Hems rebelled against him. Against them the khalif marched with a powerful army; and asking them what could excite them to this rebellion, summoned them to surrender. They assured him that they were disposed to admit him into their city; and, accordingly, one of the gates being opened, Merwan entered with about 300 of his troops. The men that entered with him were immediately put to the sword; and the khalif himself escaped with great difficulty. However, he afterwards defeated them in a pitched battle, put a great number of them to the sword, dismantled the city, and crucified 600 of the principal authors of the revolt.

This, however, was far from quieting the commotions in different parts of the empire. The inhabitants of Damascus soon followed the example of those of Hems, and deposited the khalif's governor; but Merwan, immediately after the extinction of the former rebellion, marched to Damascus with great celerity, entered the city by force, and brought to condign punishment the authors of the revolt. Peace, however, was no sooner established at Damascus, than Soliman Ebn Hesham set up for himself at Basra, where he was proclaimed khalif by the inhabitants. Here he assembled an army of 10,000 men, with whom he marched to Kinnisim, where he was joined by vast numbers of Syrians who flocked to him from all parts. Merwan, receiving advice of Soliman's rapid progress, marched against him with all the forces he could assemble, and entirely defeated him. In this engagement Soliman lost 30,000 men, so that he was obliged to fly to Hems, where 900 men took an oath to stand by him to the last. Having ventured, however, to attack the khalif's forces a second time, he was defeated, and again forced to fly to Hems. But being closely pursued by Merwan, he constituted his brother Said governor of the city, leaving with him the shattered remains of his troops, and himself fled to Tadmor. Soon after his departure Merwan appeared before the town, which he besieged for seven months; during which time he battered it incessantly with 80 catapults. The citizens, being reduced to the last extremity, surrendered, and delivered Said into the khalif's hands. In consideration of this submission, Merwan pardoned the rebels, and took them all under his protection. About the same time, another pretender to the khalifat appeared at Cufa; but Merwan took his measures so well, that he extinguished this rebellion before it could come to any height.

176
A party formed against him in Khorasan.
Notwithstanding the success, however, that had hitherto attended Merwan, a strong party was formed against him in Khorasan by the house of Al Abbas. The first of that house that made any considerable figure was named Mahomet, who flourished in the reign of Omar Ebn Abdalaziz. He was appointed chief of the house of Al Abbas, about the hundredth year of the Hegira; and is said to have prophesied, that after his death, one of his sons named Ibrahim should preside over them till he was killed, and that his other son Abdallah, surnamed *Abul Abbas Al Saffah*, should be khalif, and exterminate the house of Ommiyah. Upon

this Al Saffah was introduced as the future sovereign, and those present kissed his hands and feet.

After the decease of Mahomet, his son Ibrahim nominated as his representative in Khorasan one Abu Moslem, a youth of 19 years of age; who beginning to raise forces in that province, Merwan dispatched against him a body of horse under the command of Nafr Ebn Sayer; but that general was entirely defeated by Abu Moslem, and the greatest part of his men killed. The next year (the 128th of the Hegira) Merwan made vast preparations to oppose Abu Moslem, who after the late victory began to grow formidable to several parts of the empire. According to some authors, Merwan gained two victories over some of Ibrahim's generals; but the year following, Abu Moslem brought such a formidable army into the field, that the khalif's troops could not make head against them; his officers in Khorasan therefore were obliged either to take an oath of allegiance to Ibrahim, or to quit the province within a limited time.

In the 130th year of the Hegira, the khalif's general Nafr having drawn together another army, was again defeated by Kahtaba another of Ibrahim's generals, and forced to fly to Raya, a town of Dylam, according to some, or of Khorasan, according to others. The next year Ibrahim having foolishly taken it into his head to go on a pilgrimage to Mecca, attended by a numerous retinue splendidly accoutred, was seized and put to death by Merwan; and the year following Abul Abbas was proclaimed khalif at Cufa. As soon as the ceremony was ended, he sent his uncle Abdallah with a powerful army to attack Merwan's forces that were encamped near Tubar at a small distance from Mosul, where that khalif was then waiting for an account of the success of his troops under Yezid governor of Irak against Khatahba one of Al Saffah's generals. Khatahba receiving advice of Yezid's approach, immediately advanced against him, and entirely defeated him; but in crossing the Euphrates, the waters of which were greatly swelled, he was carried away by the current and drowned. The pursuit, however, was continued by his son Hamid, who dispersed the fugitives in such a manner that they could never afterwards be rallied. At the news of this disaster, Merwan was at first greatly dispirited; but soon recovering himself, he advanced to meet Abdallah. In the beginning of the battle, the khalif happened to dismount; and his troops perceiving their sovereign's horse without his rider, concluded that he was killed, and therefore immediately fled; nor was it in the power of the khalif himself to rally them again, so that he was forced to fly to Damascus: but the inhabitants of that city, seeing his condition desperate, shut their gates against him. Upon this he fled to Egypt, where he maintained himself for some time; but was at last attacked and killed by Saleh, Abdallah's brother, in a town of Thebair, called *Busr Kurides*. The citizens of Damascus, tho' they had shamefully deserted Merwan, refused to open their gates to the victors; upon which Saleh entered the city by force, and gave it up to be plundered for three days by his soldiers.

By the total defeat and death of Merwan, Al Saffah remained sole master of the Moslem throne; but we hear of no very remarkable events that happened during

his reign: only that he massacred great numbers of the partisans of the house of Ommiyah; and that Constantine Copronymus, taking advantage of the intestine divisions among the Moslems, ravaged Syria. The khalif died of the small-pox in the 136th year of the Hegira, in the 33d year of his age; and was succeeded by his brother Al Mansur. In the beginning of Al Mansur's reign, hostilities continued against the house of Ommiyah, who still made resistance, but were always defeated. Abdallah, however, the khalif's uncle, caused himself to be proclaimed khalif at Damascus; and having assembled a powerful army in Arabia, Syria, and Mesopotamia, advanced with great expedition to the banks of the Masius near Nisibus, where he encamped. Al Mansur, being informed of this rebellion, dispatched Abu Moslem against Abdallah. This general, having harassed him for five months together, at last brought him to a general action; and having entirely defeated him, forced him to fly to Basra. Notwithstanding all his services, however, Abu Moslem was soon after ungratefully and barbarously murdered by Al Mansur, on some ridiculous pretences of being deficient in respect towards him.

After the death of Abu Moslem, one Sinan a Magian, or adorer of fire, having made himself master of that general's treasures, revolted against the khalif; but he was soon defeated by Jamhur Ebn Morad, who had been sent against him with a powerful army. In this expedition Jamhur having acquired immense riches, the covetous disposition of the khalif prompted him to send a person express to the army to seize upon all the wealth. This provoked Jamhur, that he immediately turned his arms against his master; but was soon defeated, and entirely reduced. The following year (the 139th of the Hegira), one Abdalrahman, of the house of Ommiyah, after the entire ruin of that family in Asia, arrived in Spain, where he was acknowledged khalif; nor did he or his descendants ever afterwards own subjection to the Arabian khalifs.

The 140th year of the Hegira is remarkable for an attempt to assassinate the khalif. This attempt was made by the Rawandians; an impious sect, who held the doctrine of metempsychosis or transmigration.—They first offered Al Mansur divine honours, by going in procession round his palace, as the Moslems were wont to do round the Caab; but the khalif, highly incensed at this impiety, ordered 100 of the principal of them to be imprisoned. These however were soon released by their companions; who then went in a body to the palace with an intention to murder their sovereign: but he being a person of uncommon bravery, though he was surprised with very few attendants, mounted a mule, and advanced towards the mutineers with an intention to sell his life as dear as possible. In the mean time, Maan Ebn Zaidat, one of the chiefs of the Ommiyah faction, who had concealed himself in order to avoid the khalif's resentment, sallied out of his retreat, and putting himself at the head of Al Mansur's attendants, charged the rebels with such fury, that he entirely defeated them. This generosity of Maan was so remarkable, that it afterwards passed into a proverb. On this occasion 6000 of the Rawandians were killed on the spot, and the khalif delivered from instant death: he was, however, so much disgusted with the Arabs on account of this attempt, that

he resolved to remove the capital of his empire out of their peninsula; and accordingly founded a new city on the banks of the Tigris, which from that time to this has been known by the name of *Bagdad*. The foundations of it were laid in the 145th year of the Hegira, and finished four years after.

On the removal of the seat of government to Bagdad, the peninsula of the Arabs seems all at once to have lost its consequence, and in a short time the inhabitants seem even to have detached themselves from the jurisdiction of the khalif's: for in the 156th year of the Hegira, while Al Mansur was yet living, they made irruptions into Syria and Mesopotamia, as if they had designed to conquer these countries over again for themselves; and though the Arabs, properly so called, continued nominally subject to the khalifs of Bagdad till the abolition of the khalifat by Hulaku the Tartar, yet they did not become subject to him when he became master of that city. There is even the strongest reason to believe that the Arabs (i. e. the inhabitants of the peninsula properly called *Arabia*) have remained independent, not only of Hulaku, but of every other conqueror that the world hath yet produced.

The perpetual independence of the Arabs, indeed, "has been the theme of praise among strangers and natives. The kingdom of Yemen it is true, has been successively subdued by the Abyssinians, the Persians, the sultans of Egypt, and the Turks; the holy cities of Mecca and Medina have repeatedly bowed under a Scythian tyrant; and the Roman province of Arabia embraced the peculiar wildness in which Ismael and his sons must have pitched their tents in the face of their brethren. Yet these exceptions are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people whom it is dangerous to provoke and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arabs. Many ages before Mahomet, their intrepid valour had been severely felt by their neighbours in offensive and defensive war. The patient and active virtues of a soldier are insensibly nursed in the habits and discipline of a pastoral life. The care of the sheep and camels is abandoned to the women of the tribe; but the martial youth under the banner of the emir, is ever on horseback, and in the field, to practise the exercise of the bow, the javelin, and the scymetar. The long memory of their independence is the firmest pledge of its perpetuity; and succeeding generations are animated to prove their descent and to maintain their inheritance. Their domestic feuds are suspended on the approach of a common enemy; and in their last hostilities against the Turks, the caravan of Mecca was attacked and pillaged by fourcore thousand of the confederates. When they advance to battle, the hope of victory is in the front; and in the rear, the assurance of a retreat. Their horses and camels, who in eight or ten days can perform a march of four or five hundred miles, disappear before the conqueror; the secret waters of the desert elude his search; and his victorious troops are consumed with thirst, hunger, and fatigue,

Arabia.
185
He removes the seat of empire to Bagdad.

Gibbon's Hist. vol. v. p. 178. 186
National independence of the Arabs.

Arabia. in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude. The arms and deserts of the Bedouens are not only the safeguards of their own freedom, but the barriers also of the Happy Arabia, whose inhabitants, remote from war, are enervated by the luxury of the soil and climate. The legions of Augustus melted away in dis-ease and lassitude; and it is only by a naval power that the reduction of Yemen has been successfully attempted. When Mahomet erected his holy standard, that kingdom was a province of the Persian empire; yet seven princes of the Homerites still reigned in the mountains; and the vicegerent of Chosroes was tempted to forget his distant country and his unfortunate master. The historians of the age of Justinian represent the state of the independent Arabs, who were divided by interest or affection in the long quarrel of the East: the tribe of Gassan was allowed to encamp on the Syrian territory: the princes of Hira were permitted to form a city about forty miles to the southward of the ruins of Babylon. Their service in the field was speedy and vigorous; but their friendship was venal, their faith inconstant, their enmity capricious: it was an easier task to excite them to disarm these roving barbarians; and, in the familiar intercourse of war, they learned to see, and to despise, the splendid weakness both of Rome and of Persia. From Mecca to the Euphrates, the Arabian tribes were confounded by the Greeks and Latins, under the general appellation of Saracens; a name which every Christian mouth has been taught to pronounce with terror and abhorrence.

187
Their domestic freedom and character.

“The slaves of domestic tyranny may vainly exult in their national independence; but the Arab is personally free; and he enjoys, in some degree, the benefits of society, without forfeiting the prerogatives of nature. In every tribe, superstition, or gratitude, or fortune, has exalted a particular family above the heads of their equals. The dignities of sheich and emir invariably descend in this chosen race; but the order of succession is loose and precarious; and the most worthy or aged of the noble kinsmen are preferred to the simple, though important, office of composing disputes by their advice, and guiding valour by their example. The momentary junction of several tribes produces an army: their more lasting union constitutes a nation; and the supreme chief, the emir of emirs, whose banner is displayed at their head, may deserve, in the eyes of strangers, the honours of the kingly name. If the Arabian princes abuse their power, they are quickly punished by the desertion of their subjects, who had been accustomed to a mild and parental jurisdiction. Their spirit is free, their steps are unconfined, the desert is open, and the tribes and families are held together by a mutual and voluntary compact. The softer natives of Yemen supported the pomp and majesty of a monarch; but if he could not leave his palace without endangering his life, the active powers of government must have been devolved on his nobles and magistrats. The cities of Mecca and Medina present, in the heart of Asia, the form or rather the substance of a commonwealth. The grandfather of Mahomet, and his lineal ancestors, appear in foreign and domestic transactions as the princes of their country; but they reigned like Pericles at Athens, or the Medici at Florence, by the opinion of

their wisdom and integrity; their influence was divided with their patrimony; and the sceptre was transferred from the uncles of the prophet to a younger branch of the tribe of Koreish. On solemn occasions they convened the assembly of the people; and, since mankind must be either compelled or persuaded to obey, the use and reputation of oratory among the ancient Arabs is the clearest evidence of public freedom. But their simple freedom was of a very different cast from the nice and artificial machinery of the Greek and Roman republics, in which each member possessed an undivided share of the civil and political rights of the community. In the more simple state of the Arabs, the nation is free, because each of her sons disdains a base submission to the will of a master. His breast is fortified with the austere virtues of courage, patience, and sobriety: the love of independence prompts him to exercise the habits of self-command; and the fear of dishonour guards him from the meaner apprehension of pain, of danger, and of death. The gravity and firmness of the mind is conspicuous in its outward demeanor: his speech is slow, weighty, and concise; he is seldom provoked to laughter; his only gesture is that of stroking his beard, the venerable symbol of manhood; and the sense of his own importance teaches him to accost his equals without levity, and his superiors without awe. The liberty of the Saracens survived their conquests: the first khalifs indulged the bold and familiar language of their subjects: they ascended the pulpit to persuade and edify the congregation; nor was it before the seat of empire was removed to the Tigris, that the Abbassides adopted the proud and pompous ceremonial of the Persian and Byzantine courts.

“In the study of nations and men, we may observe the causes that render them hostile or friendly to each other, that tend to narrow or enlarge, to mollify or exasperate, the social character. The separation of the Arabs from the rest of mankind has accustomed them to confound the ideas of stranger and enemy; and the poverty of the land has introduced a maxim of jurisprudence, which they believe and practise to the present hour. They pretend, that in the division of the earth the rich and fertile climates were assigned to the other branches of the human family; and that the posterity of the outlaw Imael might recover, by fraud or force, the portion of inheritance of which he had been unjustly deprived. According to the remark of Pliny, the Arabian tribes are equally addicted to theft and merchandise: the caravans that traverse the desert are ransomed or pillaged; and their neighbours, since the remote times of Job and Sesostris, have been the victims of their rapacious spirit. If a Bedouen discovers from afar a solitary traveller, he rides furiously against him, crying, with a loud voice, “Undress thyself, thy aunt (*my wife*) is without a garment.” A ready submission intitles him to mercy; resistance will provoke the aggressor, and his own blood must expiate the blood which he presumes to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of lawful and honourable war. The temper of a people, thus armed against mankind, was doubly inflamed by the domestic licence of rapine, murder, and revenge. In the constitution of Europe, the right of peace and war is now

now confined to a small, and the actual exercise to a much smaller, list of respectable potentates; but each Arab, with impunity and renown, might point his javelin against the life of his countryman. The union of the nation consisted only in a vague resemblance of language and manners; and in each community the jurisdiction of the magistrate was mute and impotent. Of the time of ignorance which preceded Mahomet, 1700 battles are recorded by tradition: hostility was embittered with the rancour of civil faction; and the recital, in prose or verse, of an obsolete feud was sufficient to rekindle the same passions among the descendants of the hostile tribes. In private life, every man, at least every family, was the judge and avenger of its own cause. The nice sensibility of honour, which weighs the insult rather than the injury, sheds its deadly venom on the quarrels of the Arabs: the honour of their women, and of their *beards*, is most easily wounded; an indecent action, a contemptuous word, can be expiated only by the blood of the offender; and such is their patient inveteracy, that they expect whole months and years the opportunity of revenge. A fine or compensation for murder is familiar to the barbarians of every age: but in Arabia the kinsmen of the dead are at liberty to accept the atonement, or to exercise with their own hands the law of retaliation. The refined malice of the Arabs refuses even the head of the murderer, substitutes an innocent to the guilty person, and transfers the penalty to the best and most considerable of the race by whom they have been injured. If he falls by their hands, they are exposed in their turn to the danger of reprisals; the interest and principal of the bloody debt are accumulated; the individuals of either family lead a life of malice and suspicion, and 50 years may sometimes elapse before the account of vengeance be finally settled. This sanguinary spirit, ignorant of pity or forgiveness, has been moderated, however, by the maxims of honour, which require in every private encounter some decent equality of age and strength, of numbers and weapons. An annual festival of two, perhaps of four months, was observed by the Arabs before the time of Mahomet; during which their swords were religiously sheathed both in foreign and domestic hostility: and this partial truce is more strongly expressive of the habits of anarchy and warfare.

“But the spirit of rapine and revenge was attempered by the milder influence of trade and literature. The solitary peninsula is encompassed by the most civilized nations of the ancient world: the merchant is the friend of mankind; and the annual caravans imported the first seeds of knowledge and politeness into the cities, and even the camps of the desert. The arts of grammar, of metre, and of rhetoric, were unknown to the free-born eloquence of the Arabians; but their penetration was sharp, their fancy luxuriant, their wit strong and sententious, and their more elaborate compositions were addressed with energy and effect to the minds of their hearers. The genius and merit of a rising poet was celebrated by the applause of his own and the kindred tribes. A solemn banquet was prepared, and a chorus of women, striking their tymbals, and displaying the pomp of their nuptials, sung in the presence of their sons and husbands the felicity of their native tribe;

that a champion had now appeared to vindicate their rights; that a herald had raised his voice to immortalise their renown. The distant or hostile tribes resorted to an annual fair which was abolished by the fanaticism of the first Moslems; a national assembly that must have contributed to refine and harmonise the barbarians. Thirty days were employed in the exchange, not only of corn and wine, but of eloquence and poetry. The prize was disputed by the generous emulation of the bards; the victorious performance was deposited in the archives of princes and emirs; and we may read in our own language the seven original poems which were inscribed in letters of gold and suspended in the temple of Mecca. The Arabian poets were the historians and moralists of the age; and if they sympathised with the prejudices, they inspired and crowned the virtues, of their countrymen. The indissoluble union of generosity and valour was the darling theme of their song; and when they pointed their keenest satire against a despicable race, they affirmed, in the bitterness of reproach, that the men knew not how to give, nor the women to deny. The same hospitality which was practised by Abraham and celebrated by Homer, is still renewed in the camps of the Arabs. The ferocious Bedouens, the terror of the desert, embrace, without inquiry or hesitation, the stranger who dares to confide in their honour and to enter their tent. His treatment is kind and respectful: he shares the wealth or the poverty of his host; and, after a needful repose, he is dismissed on his way, with thanks, with blessings, and perhaps with gifts.

“The religion of the Arabs, as well as of the Indians, consisted in the worship of the sun, the moon, and the fixed stars; a primitive and spacious mode of superstition. The bright luminaries of the sky display the visible image of a Deity: their number and distance convey to a philosophic, or even a vulgar eye, the idea of boundless space: the character of eternity is marked on these solid globes, that seem incapable of corruption or decay: the regularity of their motions may be ascribed to a principle of reason or instinct; and their real or imaginary influence encourages the vain belief that the earth and its inhabitants are the object of their peculiar care. The science of astronomy was cultivated at Babylon; but the school of the Arabs was a clear firmament and a naked plain. In their nocturnal marches, they steered by the guidance of the stars: their names, and order, and daily station, were familiar to the curiosity and devotion of the Bedouen; and he was taught by experience to divide in 28 parts the zodiac of the moon, and to bless the constellations who refreshed, with salutary rains, the thirst of the desert. The reign of the heavenly orbs could not be extended beyond the visible sphere; and some metaphysical powers were necessary to sustain the transmigration of souls and the resurrection of bodies; a camel served his master in another life; and the invocation of departed spirits implies that they were still endowed with consciousness and power. Each tribe, each family, each independent warrior, created and changed the rites and the object of his fantastic worship; but the nation, in every age, has bowed to the religion, as

Arabia.

192
Ancient
idolatry.

well

Arabia.
193
The Caaba
or temple
of Mecca.

well as to the language of Mecca. The genuine antiquity of the Caaba extends beyond the Christian æra: in describing the coast of the Red Sea, the Greek historian Diodorus has remarked, between the Thamaudites and the Sabæans, a famous temple, whose superior sanctity was revered by all the Arabians: the linen or silken veil, which is annually renewed by the Turkish emperor, was first offered by a pious king of the Homerites, who reigned 700 years before the time of Mahomet. A tent or a cavern might suffice for the worship of the savages, but an edifice of stone and clay has been erected in its place; and the art and power of the monarchs of the east have been confined to the simplicity of the original model. A spacious portico incloses the quadrangle of the Caaba; a square chapel, 24 cubits long, 23 broad, and 27 high; a door and a window admit the light; the double roof is supported by three pillars of wood; a spout (now of gold) discharges the rain-water, and the well Zemzem is protected by a dome from accidental pollution. The tribe of Koreish, by fraud or force, had acquired the custody of the Caaba: the sacerdotal office devolved through four lineal descents to the grandfather of Mahomet; and the family of the Hashemites, from whence he sprung, was the most respectable and sacred in the eyes of their country. The precincts of Mecca enjoyed the rights of sanctuary; and, in the last month of each year, the city and the temple were crowded with a long train of pilgrims, who presented their vows and offerings in the house of God. The same rites which are now accomplished by the faithful Mussulman were invented and practised by the superstition of the idolaters. At an awful distance they cast away their garments: seven times, with hasty steps, they encircled the Caaba, and kissed the black stone: seven times they visited and adored the adjacent mountains; seven times they threw stones into the valley of Mina; and the pilgrimage was achieved, as at the present hour, by a sacrifice of sheep and camels, and the burial of their hair and nails in the consecrated ground. Each tribe either found or introduced in the Caaba their domestic worship: the temple was adorned, or defiled, with 360 idols of men, eagles, lions, and antelopes; and most conspicuous was the statue of Hebal, of red agate, holding in his hand seven arrows, without heads or feathers, the instruments and symbols of profane divination. But this statue was a monument of Syrian arts: the devotion of the ruder ages was content with a pillar or a tablet; and the rocks of the desert were hewn into gods or altars, in imitation of the black stone of Mecca, which is deeply tainted with the reproach of an idolatrous origin. From Japan to Peru, the use of sacrifice has universally prevailed; and the votary has expressed his gratitude or fear by destroying or consuming, in honour of the gods, the dearest and most precious of their gifts. The life of a man is the most precious oblation to deprecate a public calamity: the altars of Phœnicia and Egypt, of Rome and Carthage, have been polluted with human gore: the cruel practice was long preserved among the Arabs; in the third century, a boy was annually sacrificed by the tribe of the Dumatians; and a royal captive was piously slaughtered by the prince of the Saracens, the ally and soldier of the emperor Justinian. The father

N° 25.

of Mahomet himself was devoted by a rash vow, and hardly ransomed for the equivalent of 100 camels. The Arabs, like the Jews and Egyptians, abstained from the taste of swine's flesh; and they circumcised their children at the age of puberty: the same customs, without the censure or the precept of the Koran, have been silently transmitted to their posterity and proselytes; and it has been sagaciously conjectured, that the artful legislator indulged the stubborn prejudices of his countrymen.

“ Arabia was free: From the adjacent kingdoms, which were shaken by the storms of conquest and tyranny, the persecuted sects fled to the happy land where they might profess what they thought, and practise what they professed; and the religions of the Sabians and Magians, of the Jews and Christians, were disseminated from the Persian Gulf to the Red Sea. In a remote period of antiquity, Sabianism was diffused over Asia by the science of the Chaldeans and the arms of the Assyrians. From the observations of 2000 years, the priests and astronomers of Babylon deduced the eternal laws of nature and providence. They adored the seven gods or angels who directed the course of the seven planets, and shed their irresistible influence on the earth. The attributes of the seven planets, with the twelve signs of the zodiac, and the twenty-four constellations of the northern and southern hemisphere, were represented by images and talismans; the seven days of the week were dedicated to their respective deities; the Sabians prayed thrice each day; and the temple of the moon at Haran was the term of their pilgrimage. But the flexible genius of their faith was always ready either to teach or to learn. The altars of Babylon were overturned by the Magians; but the injuries of the Sabians were revenged by the sword of Alexander; Persia groaned above 500 years under a foreign yoke; and the purest disciples of Zoroaster escaped from the contagion of idolatry, and breathed with their adversaries the freedom of the desert. Seven hundred years before the death of Mahomet the Jews were settled in Arabia: and a far greater multitude was expelled from the holy land in the wars of Titus and Hadrian. The industrious exiles aspired to liberty and power: they erected synagogues in the cities, and castles in the wilderness; and their Gentile converts were confounded with the children of Israel, whom they resembled in the outward mark of circumcision. The Christian missionaries were still more active and successful: the Catholics asserted their universal reign; the sects whom they oppressed successively retired beyond the limits of the Roman empire; the Marcionites and Manichæans dispersed their phantastic opinions and apocryphal gospels; the churches of Yemen, and the princes of Hira and Gassan, were instructed in a purer creed by the Jacobite and Nestorian bishops.” Such was the state of religion in Arabia previous to the appearance of Mahomet. See n° 22. *supra*.

As the Arabs are one of the most ancient nations in the world, having inhabited the country they at present possess almost from the deluge, without intermixing with other nations, or being subjugated by any foreign power, their language must have been formed soon after, if not at, the confusion of Babel. The two principal

194
Sacrifices
and rites.

195
Introduc-
tion of the
Sabians.

196
The Ma-
ans.

197
The Je-

198
The Ch-
istians.

pal dialects of it were, that spoken by the Hamyarites and other genuine Arabs, and that of the Koreish, in which Mahomet wrote the Koran. The first is styled by the Oriental writers the *Arabic of Hamyar*, and the other *the pure or defecated*. As Yarab, grandfather of Hamyar, is supposed by the Oriental writers to have been the first whose tongue deviated from the Syriac to the Arabic, the Hamyaritic dialect, according to them, must have approached nearer to the purity of the Syriac; and consequently have been more remote from the true genius of the Arabic than that of any other tribe. The dialect of the Koreish, termed by the Koran *the perspicuous and clear Arabic*, is referred to Ishmael as its author; who, say the above mentioned writers, first spoke it; and, as Dr Pocock believes, after he had contracted an alliance with the family of Jorham by marriage, formed it of their language and the original Hebrew. As, therefore, the Hamyaritic dialect partook principally of the Syriac, so that of the Koreish was supposed to consist chiefly of the Hebrew. But, according to Jallalod'din, the politeness and elegance of the dialect of the Koreish ought rather to be attributed to their having, from the remotest antiquity, the custody of the Caaba, and dwelling in Mecca the centre of Arabia. The Arabs are full of the commendations of their language, which is very harmonious, expressive; and, as they say, so immensely copious, that no man uninspired can be a perfect master of it in its utmost extent. How much, in this last article, it is superior to the Greek and Latin tongues, in some measure appears from hence, that sometimes a bare enumeration of the Arabic names of one particular thing, and an explication of them, will make a considerable volume. Notwithstanding this, the Arabs believe the greatest part of their language to be lost; which will not seem improbable, when we consider how late the art of writing became generally practised among them. For though it was known to Job their countryman, to the Edomites, as well as the other Arabian nations bordering upon Egypt and Phœnicia, and to the Hamyarites many centuries before Mahomet, as appears from some ancient monuments said to be remaining in their character; yet the other Arabs, and those of Mecca in particular, unless such of them as were either Jews or Christians, were to the time of Moramer perfectly ignorant of it. It was the ancient Arabic language preceding the reign of Justinian, which so nearly resembled the Ethiopic; for since that time, and especially since the age of Mahomet, all the Arabic dialects have been not a little corrupted. This is now the learned language of the Mahometans, who study it as the European Christians do the Hebrew, Greek, and Latin.

The character used by them, the most ancient of any peculiar to the Arabs, wherein the letters were not distinctly separate, went by the appellation of *Al Mofnad*, from the mutual dependency of its letters or parts upon one another. This was neither publicly taught, nor suffered to be used, without permission first obtained. Could we depend upon what Al Firouzabadius relates from Ebn Hahem, this character must have been of a very high antiquity; since an inscription in it, according to the last author, was found in Yaman, as old as the time of Joseph. Be that as it will, Moramer Ebn Morra of Anbar, a city of Irak, who lived not

many years before Mahomet, was the inventor of the present Arabic character, which Basfar the Kendian, who married the sister of Abu Sofian, is said to have learned from the house of Anbar, and to have introduced at Mecca but a little time before the institution of Mahometism. Moramer's alphabet the Oriental authors agree to have been very different from the ancient one of the Hamyarites, since they distinguish the Hamyaritic and Arabic pens. In Mahomet's time, the Morameric alphabet had made so small a progress, that no one in Yaman could either write or read it; nay, Mahomet himself was incapable of doing either; for which reason he was called the *illiterate prophet*. The letters of this alphabet were very rude; being either the same with, or very much like, the Cufic; which character is still found in inscriptions and the titles of ancient books; nay, for many years it was the only one used by the Arabs, the Koran itself being at first written therein. In order to perpetuate the memory of Moramer's invention, some authors call the Arabic letters *al Moramer*, i. e. *the progeny of Moramer*. The most remarkable specimens of the *Cufic* character (so denominated from Cufa, a city of Irak, where some of the first copies of the Koran were written) are the following: Part of that book in it on vellum, brought from Egypt by Mr Greaves; some other fragments of the same book in it published by Sir Jolin Chardin; certain passages of a MS. in the Bodleian library; the legends on several Saracenic coins dug up not many years ago on the coast of the Baltic, not far from Dantzick; and, according to Mr Professor Hunt, those noble remains of it that are, or were lately, to be seen in Mr Joseph Ames's valuable collection of antique curiosities. As to the true origin of the ancient and modern Arabic alphabets, we must own ourselves pretty much in the dark. See ALPHABET.

The Arabian learning may be divided into two periods, viz. *Ante-Mahometan* and *Mahometan*. 270
Learning,
&c.

The Arab learning, in this first period, consisted, according to Abulpharagius, in the knowledge of their language, the propriety of discourse, the composition of verse, and the science of the stars: but their chief attention seems to have been directed to oratory and poetry.

The second period is more distinguished, at least from the time of Al-Mamon, the seventh caliph of the family of the Abbassides, who flourished about the year 820, and has the honour of being the founder of the modern Arabian learning. He sent for all the best books out of Chaldea, Greece, Egypt, and Persia, relating to physic, astronomy, cosmography, music, chronology, &c. and pensioned a number of learned men, skilled in the several languages and sciences, to translate them into Arabic. By this means, divers of the Greek authors, lost in their own country and language, have been preserved in Arabic. From that time Arabia became the chief seat of learning; and we find mention by Abulpharagius, Pococke, D'Herbelot, and Hottinger, of learned men, and books without number.

The revival of learning in the 10th century, by Gerbert, known after his elevation to the pontificate by the title of Silvester II. and afterwards among the Europeans in general, may be ascribed to the instructions and writings of the Arabian doctors and philosophers,

Arabia. and to the schools which they founded in several parts of Spain and Italy. And in the 12th century, the inquisitive of different countries frequented the schools of the Saracens in Spain, and disseminated the knowledge which they obtained there after their return. At this time, many of the learned productions of the Arabians were translated into Latin, which facilitated the general progress of science.

The philosophy of the Arabians, before Mahomet, was Sabian, and included the system and ceremonies of that sect of idolaters. This it was that Mahomet set himself to decry; and he is even said by some to have carried his opposition so far, as to prohibit, if not punish, all study of philosophy. But his followers, by degrees, got over this restraint; the love of learning increased; till, under the memorable caliphate of Al Mamon, Aristotle's philosophy was introduced and established among them; and from them propagated, with their conquests, through Egypt, Africa, Spain, and other parts. As they chose Aristotle for their master, they chiefly applied themselves to that part of philosophy called *logic*, and thus became proficient in the knowledge of words rather than things. Whence they have been sometimes denominated *Masters of the wisdom of words*; sometimes the *Talking sect*. Their philosophy was involved in quaint arbitrary terms and notions, and their demonstrations drawn from thence as from certain principles, &c. *Walch Hist. Log. lib. ii. sec. 2. § 1.*

Their physic succeeded the Grecian; and their physicians handed down the art to us, having made considerable improvements, chiefly in the pharmaceutical and chemical parts.

It is certain we owe to them most of our spices and aromatics, as nutmegs, cloves, mace, and other matters of the produce of India. We may add, that most of the gentler purgatives were unknown to the Greeks, and first introduced by the Arabs, as manna, fenna, rhubarb, tamarinds, cassia, &c. They likewise brought sugar into use in physic, where, before, only honey was used. They also found the art of preparing waters and oils, of divers simples, by distillation and sublimation. The first notice of the small-pox and the measles is likewise owing to them. Lastly, the restoration of physic in Europe took its rise from their writings. M. le Clerc has given a sketch, and Dr Freind, an ample history, of the Arabian physic. We have also a *notitia* of all the Arabian physicians by Fabricius.

Their poetry may be divided into two ages. The ancient, according to Vossius, was no other than rhyming; was a stranger to all measure and rule; the verses loose and irregular, confined to no feet, number of syllables, or any thing else, so that they rhimed at the end; oftentimes all the verses in the poem ended with the same rhyme. It is in such verse that the Alcoran is said to be written.

The modern Arabian poetry takes its date from the caliphate of Al Raschid, who lived toward the close of the eighth century. Under him poetry became an art, and laws of prosody were laid down. Their comparisons, in which they abound, are taken, with little choice, from tents, camels, hunting, and the ancient manners of the Arabs.

That some of the Arabs had a good degree of know-

ledge in several mechanical arts, appears from Strabo, Arabia who informs us, that the people of Tamna and the adjacent provinces had magnificent temples, and elegant houses, built in the Egyptian taste. The same author likewise relates, that in Arabia Felix, besides the husbandmen, there were many artificers; and, amongst others, those which made palm-wine, which, he intimates, were much used by the Arabs. As for the exercise of arms and horsemanship, they looked upon this as one of their principal accomplishments, being obliged to practise and encourage it by reason of the independency of their tribes, whose frequent jarring made wars almost continual amongst them, which for the most part ended in field-battles. Hence it became an usual saying amongst them, that God had bestowed four peculiar things on the Arabs, viz. *turbans instead of diadems, tents instead of walls and houses, swords instead of intrenchments, and poems instead of written laws*. The principal arms used by the ancient Arabs were bows and arrows, darts or javelins, and broad swords or scymitars. The bows and arrows were the most ancient of these; being used by Ishmael himself, according to Scripture. It is probable also, that some of them were acquainted with every branch of the military art cultivated by their neighbours the Egyptians, Syrians, and Phœnicians.

Before the Portuguese interrupted the navigation of the Red sea, the Arabs were the factors of all the trade that passed thro' that channel. Aden, which is situated at the most southern extremity of Arabia upon the Indian ocean, was the mart in these parts. The situation of its harbour, which opened an easy communication with Egypt, Ethiopia, India, and Persia, had rendered it, for many ages, one of the most flourishing factories in Asia. Fifteen years after it had repulsed the great Albuquerque, who attempted to demolish it in 1513, it submitted to the Turks, who did not long remain masters of it. The king of Yemen, who possessed the only district in Arabia that merits the title of *Happy*, drove them from thence, and removed the trade to Mecha, a place in his dominions which till then was only a village.

This trade was at first inconsiderable; consisting principally in myrrh, incense, aloes, balm of Mecca, some aromatics and medicinal drugs. These articles, the exportation of which is continually retarded by exorbitant imposts, and does not exceed at present 30,625*l.* were at that time more in repute than they have been since: but must have been always of little consequence. Soon after a great change ensued from the introduction of coffee.

Though this article is generally used in the Arabian entertainments, none but the rich citizens have the pleasure of tasting the berry itself. The generality are obliged to content themselves with the shell and the husk of this valuable production. These remains, so much despised, make a liquor of a pretty clear colour, which has a taste of coffee without its bitterness and strength. These articles may be had at a low price at Betelsagui, which is the general market for them. Here likewise is sold all the coffee which comes out of the country by land. The rest is carried to Mocha, which is 35 leagues distant, or to the nearer ports of Lohia or Hodeida, from whence it is transported in small vessels to Jodda. The Egyptians fetch it from

bia. the last mentioned place, and all other nations from the former.

The quantity of coffee exported may be estimated at twelve millions five hundred and fifty thousand weight. The European companies take off a million and a half; the Persians three millions and a half; the fleet from Suez six millions and a half; Indostan, the Maldives, and the Arabian colonies on the coast of Africa, fifty thousand; and the caravans a million.

As the coffee which is bought up by the caravans and the Europeans is the best that can be procured, it costs about 8½ d. a pound. The Persians, who content themselves with that of an inferior quality, pay no more than about 6½ d. a pound. The Egyptians purchase it at the rate of about 8d; their cargoes being composed partly of good and partly of bad coffee. If we estimate coffee at about 7½ d. a pound, which is the mean price, the profits accruing to Arabia from its annual exportation will amount to 384,343 l. 15 s. This money does not go into their coffers; but it enables them to purchase the commodities brought from the foreign markets to their ports of Jodda and Mocha.

Mocha receives from Abyssinia, sheep, elephants teeth, musk, and slaves. It is supplied from the eastern coast of Africa with gold, slaves, amber, and ivory; from the Persian gulf, with dates, tobacco, and corn; from Surat, with a vast quantity of coarse, and a few fine, linens; from Bombay and Pondicherry, with iron, lead, and copper, which are carried thither from Europe; from Malabar, with rice, ginger, pepper, Indian saffron, with coire, cardamom, and also with planks; from the Maldives, with gum, benzoin, aloeswood, and pepper, which these islands take in exchange; from Coromandel, with 400 or 500 bales of cottons, chiefly blue. The greatest part of these commodities, which may fetch 262,500 l. are consumed in the interior part of the country. The rest, particularly the cottons, are disposed of in Abyssinia, Socotora, and the eastern coast of Africa.

None of the branches of business which are managed at Mocha, as well as throughout all the country of Yaman, or even at Sanaa the capital, are in the hands of the natives. The extortions with which they are perpetually threatened by the government deter them from interfering in them. All the warehouses are occupied by the Banians of Surat or Guzaret, who make a point of returning to their own country as soon as they have made their fortunes. They then resign their settlements to merchants of their own nation, who retire in their turn, and are succeeded by others.

The European companies, who enjoy the exclusive privilege of trading beyond the Cape of Good Hope, formerly maintained agents at Mocha. Notwithstanding it was stipulated by a solemn capitulation, that the imposts demanded should be rated at two and a quarter *per cent.* they were subject to frequent extortions: the governor of the place insisting on their making him presents which enabled him to purchase the favour of the courtiers, or even of the prince himself. However, the profits they obtained by the sale of European goods, particularly clothes, made them submit to these repeated humiliations. When these several articles were furnished by Grand Cairo, it was then impossible to withstand the competition, and the fixed settlements were therefore given up.

The trade was carried on by ships that sailed from Europe with iron, lead, copper, and silver, sufficient to pay for the coffee they intended to buy. The supercargoes, who had the care of these transactions, settled the accounts every time they returned. These voyages, which at first were pretty numerous and advantageous, have been successively laid aside. The plantations of coffee, made by the European nations in their colonies, have equally lessened the consumption and the price of that which comes from Arabia. In process of time, these voyages did not yield a sufficient profit to answer the high charges of undertaking them on purpose. The companies of England and France then resolved, one of them to send ships from Bombay, and the other from Pondicherry, to Mocha, with the merchandise of Europe and India. They even frequently had recourse to a method that was less expensive. The English and French visit the Red sea every year. Tho' they dispose of their merchandise there to good advantage, they can never take in cargoes from thence for their return. They carry, for a moderate freight, the coffee belonging to the companies who lade the vessels with it, which they dispatch from Malabar and Coromandel to Europe. The Dutch company, who prohibit their servants from fitting out ships, and who send no vessels themselves, to the gulph of Arabia, are deprived of the share they might take in this branch of commerce. They have also given up a much more lucrative branch, that of Jodda.

Jodda is a port situated near the middle of the gulph of Arabia, 20 leagues from Mecca. The government there is of a mixed kind: the grand Signior and the Xeriff of Mecca share the authority and the revenue of the customs between them. These imposts are levied upon the Europeans at the rate of 8 *per cent.* and upon other nations at 13. They are always paid in merchandise, which the managers oblige the merchants of the country to buy at a very dear rate. The Turks, who have been driven from Aden, Mocha, and every part of the Yaman, would long ago have been expelled from Jodda, if there had not been room to apprehend that they might revenge themselves in such a manner as to put an end to their pilgrimages and commerce.

The coins, which are current at Mocha, the principal port of the Red sea, are dollars of all kinds; but they abate five *per cent.* on the pillar dollars, because they are reckoned not to be the purest silver, and the dollar weight with them is 17 drams 14 grains. All their coins are taken by weight, and valued according to their pureness. The gold coins current here are ducats of Venice, Germany, Turkey, Egypt, &c. The comasses are a small coin, which are taken at such a price as the government sets on them; and they keep their accounts in an imaginary coin, called *cabeers*, of which 80 go to a dollar. For an account of the ancient coins called *dinars* and *dirhems*, see these two articles.

Gum ARABIC. See Gum.

ARABICI, a sect who sprung up in Arabia, about the year 207, whose distinguishing tenet was, that the soul died with the body, and also rose again with it.

Eusebius, lib. vi. c. 38. relates, that a council was called to stop the progress of this rising sect; and that Origen assisted at it; and convinced them so thoroughly of their error that they abjured it.

Arabis
|
Aracan.

ARABIS, BASTARD TOWER-MUSTARD: A genus of the siliquosa order, belonging to the tetradynamia class of plants; and in the natural method ranking under the 39th order, *Siliquosa*. The generic mark consists in 4 nectiferous glands which lie on the inside of each leaf of the calyx. There are 8 species; but none of them remarkable for their beauty or other properties. Only one of these, the thaliana or moufe-ear, is a native of Britain. It is a low plant, seldom rising more than four or five inches high, branching on every side, having small white flowers growing alternately, which have each four petals in form of a cross, that are succeeded by long slender pods filled with small round seeds. It grows naturally on sandy ground or old walls. Sheep are not fond of it, and swine refuse it.

ARABISM, ARABISMUS, an idiom or manner of speaking peculiar to the Arabs or the Arabic language.

ARABIST, a person curious of, and skilled in, the learning and languages of the Arabians: such were Erpenius and Golius. The furgeons of the 13th century are called *Arabists* by Severinus.

ARABLE LANDS, those which are fit for tillage, or which have been formerly tilled.

ARACAN, the capital of a small kingdom to the north-east of the bay of Bengal, situated in E. Long. 93. 0. N. Lat. 20. 30. It has the conveniency of a spacious river, and a harbour large enough to hold all the ships in Europe. It is said by Schouten to be as large as Amsterdam; but the houses are slight, being made with palm-trees and bamboo-canes, and covered with leaves of trees. They are seldom above six feet high, but have many windows or air-holes. But the people of the highest rank are much better accommodated. They have no kitchens, chimneys, or cellars, which oblige the women to dress the victuals out of doors. Some of the streets are on the ridges of rocks, wherein are a great many shops. Their orchards and gardens contain all the fruit common to the Indies, and their trees are green all the year. Their common drink is toddy; which is the sap of the cocoa-tree, and when new, will intoxicate like wine, but soon grows sour. Elephants and buffaloes are very numerous here, and are made use of instead of horses. They have plenty of provisions, and but little trade: for when Mr Chanoch was here in 1686, with six large ships, there was nothing to be had in the way of commerce; and yet the country produces lead, tin, stick-lac, and elephants teeth. The Mogul's subjects come here to purchase these commodities; and sometimes meet with diamonds, rubies, and other precious stones. They were formerly governed by a king of their own, called the king of the *White Elephant*; but this country has been conquered by the king of Pégú. They pay little or no regard to the chastity of their women, and the common sailors take great liberties among them. Their religion is Paganism; and the idols, temples, and priests are very numerous. The dress of the better sort is very slight, for it consists chiefly of a piece of white cotton over their arms, breast, and belly, with an apron before. The complexion of the women is tolerable; they wear thin flowered gauze over their breast and shoulders, and a piece of cotton, which they roll three or four times round their waist, and let it hang as low as their feet. They curl their hair, and put glass rings

in their ears, and stretch them of a monstrous length. On their arms and legs they have hoops of copper, ivory, silver, &c. The country produces great quantities of rice, and the water is good. Their flocks of sheep and herds of cattle are also numerous near Aracan; but what they say of the towns and villages, with which the country is pretended to be overspread, may be doubted. Captain Hamilton affirms, that there are but few places inhabited, on account of the great number of wild elephants and buffaloes, which would destroy the fruits of the ground; and that the tigers would destroy the tame animals. There are some islands near the sea, inhabited by a few miserable fishermen, who can just keep themselves from starving, tho' they are out of the reach of oppression. The rich burn the dead bodies; but the poor, who are not able to buy wood, throw them into the river.

ARACHIS, in botany: A genus of the diadelphia order, belonging to the decandria class of plants; and, in the natural method, ranking under the 32d order, *Papilionacea*. There is only one species, the hypogæa, an annual plant, and a native of Brasil and Peru. The stalks are long, trail upon the ground, and are furnished with winged leaves, composed of four hairy lobes each. The flowers are produced singly on long peduncles; they are yellow, of the pea kind, and each contains ten awl-shaped stamina, nine of which are tied together, and the upper one stands off. In the centre is an awl-shaped stylus, crowned with a simple stigma. The germen is oblong, and becomes an oval oblong pod, containing two or three oblong blunt seeds.—This plant is cultivated in all the American settlements for the seeds, which make a considerable part of the food of the slaves. The manner of perfecting them is very singular: for as the flowers fall off, the young pods are forced into the ground by a natural motion of the stalks, and there they are entirely buried, and not to be discovered without digging for them; whence they have taken the name of *ground-nuts*.

ARACHNE, in fabulous history, a young maid of Lydia, said to have been the inventress of spinning. She is fabled to have been so skilful in this art, as to challenge Minerva at it; who tore her work, and struck her; which disgrace driving her to despair, she hanged herself. Minerva, from compassion, brought her to life, and transformed her into a spider, which still employs itself in spinning.

ARACHNOIDES, in anatomy, an appellation given to several membranes; as the tunic of the crystalline humour of the eye, the external lamina of the pia mater, and one of the coverings of the spinal marrow.

ARACK, ARRACK, OR RACK, a spirituous liquor imported from the East Indies, used by way of dram and in punch.

The word *arack*, according to Mr Lockyer, is an Indian name for strong waters of all kinds: for they call our spirits and brandy *English arack*. But what we understand by the name *arack*, he affirms is really no other than a spirit procured by distillation from a vegetable juice called *toddy*, which flows by incision out of the cocoa-nut tree, like the birch-juice procured among us. The toddy is a pleasant drink by itself; when new, and purges those who are not used to it; and, when stale, it is heady, and makes good vinegar. The

Arachis
Arack.

ack. The English at Madras use it as leaven to raise their bread with.

Others are of opinion, that the arack or arrack, is a vinous spirit obtained by distillation, in the East Indies, from rice or sugar, fermented with the juice of cocoa-nuts.

The Goa arack is said to be made from the toddy, the Batavia arack from rice and sugar; and there is likewise a kind of shrub from which arack is made.

Goa and Batavia are the chief places for arack.—At Goa there are divers kinds; single, double, and treble distilled. The double distilled, which is that commonly sent abroad, is but a weak spirit in comparison with Batavia arack; yet, on account of its peculiar and agreeable flavour, is preferred to all the other aracks of India. This flavour is attributed to the earthen vessels which they use at Goa to draw the spirit; whereas at Batavia they use copper stills.

The Parier arack made at Madras, and the Columbo and Quilone arack at other places, being fiery hot spirits, are little valued by the Europeans, and therefore rarely imported; though highly prized among the natives. In the best Goa arack, the spirits of the cocoa juice do not make above a sixth or eighth part.

The manner of making the Goa arack is this: The juice of the trees is not procured in the way of tapping, as we do; but the operator provides himself with a parcel of earthen pots, with bellies and necks like our ordinary bird-bottles: he makes fast a number of these to his girdle, and any way else that he commodiously can about him. Thus equipped, he climbs up the trunk of a cocoa tree; and when he comes to the boughs, he takes out his knife, and cutting off one of the small knots or buttons, he applies the mouth of the bottle to the wound, fastening it to the bough with a bandage; in the same manner he cuts off other buttons, and fastens on his pots, till the whole number is used: this is done in the evening, and descending from the tree, he leaves them till the next morning; when he takes off the bottles, which are mostly filled, and empties the juice into the proper receptacle. This is repeated every night, till a sufficient quantity is produced; and the whole being then put together, is left to ferment, which it soon does. When the fermentation is over, and the liquor or wash is become a little tart, it is put into the still, and a fire being made, the still is suffered to work as long as that which comes over has any considerable taste of spirit.

The liquor thus procured is the low wine of arack; and this is so poor a liquor, that it will soon corrupt and spoil, if not distilled again, to separate some of its phlegm; they therefore immediately after pour back this low wine into the still, and rectify it to that very weak kind of proof-spirit, in which state we find it. The arack we meet with, notwithstanding its being of a proof-test, according to the way of judging by the crown of bubbles, holds but a sixth, and sometimes but an eighth part of alcohol, or pure spirit; whereas our other spirits, when they show that proof, are generally esteemed to hold one half pure spirit. *Shaw's Essay on Distilling.*

There is a paper of observations on arack, in the *Mélanges d'Histoire Natur.* tome v. p. 302. By fermenting, distilling, and rectifying the juice of the American maple, which has much the same taste as that of the

cocoa, the author says, he made arack not in the least inferior to any that comes from the East Indies: and he thinks the juice of the sycamore and of the birch trees would equally answer the end.

Besides the common sorts of Goa and Batavia arack, there are two others less generally known; these are the bitter arack and the black arack.

By stat. 11th Geo. I. c. 30. arack on board a ship within the limits of any port of Great Britain, may be searched for and seized, together with the package; or if found unshipping or unshipped, before entry, may be seized by the officers of excise, in like manner as by the officers of the customs.—Upon an excise officer's suspicion of the concealment of arack, and oath made in the grounds of such suspicion before the commissioners or a justice of peace, they may empower him to enter such suspected places, and seize the liquors, with the casks, &c. If the officers are obstructed, the penalty is 100 l.

Arack is not to be sold but in warehouses, entered as directed in the 6th of Geo. I. c. 21. upon forfeiture, and the casks, &c. If permits are not returned which are granted for the removal of arack, or if the goods are not sent away within the time limited, the penalty is treble the value. If the permits are not returned, and the decrease is not found to be sufficient, the like quantity is forfeited. Permits are not to be taken out but by direction in writing of the proprietor of the stock, or his known servant, upon forfeiture of 50 l. or three months imprisonment.

By stat. 9th Geo. II. c. 35. if arack is offered to sale without a permit, or by any hawker, pedlar, &c. with a permit, the person to whom it is offered may seize and carry it to the next warehouse belonging to the customs or excise, and bring the person offering the same before any justice of the peace, to be committed to prison, and prosecuted for the penalties incurred by such offence. The person seizing such goods may prosecute in his own name; and on recovery is intitled to one-third part of the gross produce of the sale: and the commissioners are, if desired, upon a certificate from the justice of the offender's being committed to prison, to advance to the seizer 15s. per gallon for the arack so seized.

Arack (except for the use of seamen, two gallons each) found in any ship or vessel arrived from foreign parts, at anchor, or hovering within the limits of any port, or within two leagues of the shore; and not proceeding on her voyage (unless in case of unavoidable necessity and distress of weather, notice whereof must be given to the collector or chief officer of the port upon the ship's arrival), is forfeited, with the boxes, casks, or other package, or the value thereof.

ARACK is also the name of a spirituous liquor made by the Tartars of Tungusia, of mare's milk, left to sour, and afterwards distilled twice or thrice between two earthen pots closely stopped, whence the liquor runs through a small wooden pipe. It is more intoxicating than brandy.

ARAD (anc. geog.), a city lying to the south of Judah and the land of Canaan, in Arabia Petræa. The Israelites having advanced towards the land of Canaan (Numb. xxi. 1.), the king of Arad opposed their passage, defeated them, and took a great booty from them; but they destroyed his country as soon as they became

Arack,
Arad.

Aradus became masters of the land of Canaan (Numb. xxxiii.) Arad was rebuilt, and Eusebius places it in the neighbourhood of Khades, at the distance of 20 miles from Hebron. The Israelites, in their passage through the wilderness, having departed from Sepher, came to Arad, and from thence to Makkelath.

ARADUS (anc. geog.), an island between the borders of Phœnicia and Seleucis, at the distance of 20 stadia from a dangerous coast: all of it a rock surrounded by the sea, in compass seven stadia; and forming a very powerful city and republic. It is now called *Ronad*; but not a single wall is remaining of all that multitude of houses which, according to Strabo, were built with more stories than even those of Rome. The liberty enjoyed by the inhabitants had rendered it very populous; and it subsisted by naval commerce, manufactures, and arts. At present the island is deserted; nor has tradition even retained the memory of a spring of fresh water in its environs, which the people of Aradus discovered at the bottom of the sea, and from which they drew water in time of war by means of a leaden bell and a leathern pipe fitted to its bottom.

ARÆ PHILÆNON, or PHILÆNORUM (Strabo); to the fourth of the Syrtis Major; but in Peutingering; more westerly, to the fourth almost of the Syrtis Minor. In Strabo's time, the altars were not extant, but a village of the same name stood on the spot. On a dispute about limits, between the Cyreneans and Carthaginians, it was agreed that two of each people should set out on the same day, and that where they should happen to meet, there the limits of both should be fixed. The Philæni, two brothers, Carthaginians, undertook it for Carthage: these, after having advanced a great many miles into the territory of the Cyreneans, were met by their antagonists; who, enraged at their being beforehand with them so far, gave them the option of either returning back, or of being buried alive on the spot. Like zealous patriots, they chose the latter; and there the Carthaginians raised two altars in honour of the Philæni. (Sallust, Valerius Maximus.)

ARÆOMETER, an instrument wherewith to measure the density or gravity of fluids.

The aræometer, or water-poise, is usually made of glass; consisting of a round hollow ball, which terminates in a long slender neck hermetically sealed at top; there being first as much running mercury put into it as will serve to balance or keep it swimming in an erect position.

The stem is divided into degrees (as represented Plate XXXVI. fig. 23.); and by the depth of its descent into any liquor, the lightness of that liquor is concluded: for that fluid in which it sinks least must be heaviest: and that in which it sinks lowest, lightest.

M. Homberg has invented a new aræometer, described in Phil. Transact. N° 262. thus: *A* is a glass bottle or matras, with so slender a neck that a drop of water takes up in it about five or six lines, or half of an inch. Near that neck is a small capillary tube *D*, about six inches long, and parallel to the neck.—To fill the vessel, the liquor is poured in at the mouth *B*, (which is widened to receive a tunnel), till it run out at *D*, that is, till it rise in the neck to the mark *C*, by which means you have always the same bulk or quantity of liquor; and consequently, by means of the

balance, can easily tell, when different liquors fill it, which weighs most, or is most intensely heavy.

Some regard, however, is to be had in these trials to the season of the year and degree of heat and cold in the weather; because some liquors rarefy with heat and condense with cold more than others, and accordingly take up more or less room.

By means of this instrument, the ingenious author has made a table to show the different weights of the same bulk of the most considerable chemical liquors both in summer and winter, as follows:

	Weighed in summer.		In winter.	
	oz.	dr. gr.	oz.	dr. gr.
The aræometer full of				
Quicksilver,	-	11 00 06	-	11 00 32
Oil of tartar,	-	01 03 08	-	01 03 31
Spirit of urine,	-	01 00 32	-	01 00 43
Oil of vitriol,	-	01 03 58	-	01 04 03
Spirit of nitre,	-	01 01 40	-	01 01 70
Spirit of salt,	-	01 00 39	-	01 00 47
Aquafortis,	-	01 01 38	-	01 01 55
Vinegar,	-	00 07 55	-	00 07 60
Spirit of wine,	-	00 06 47	-	00 06 61
River water,	-	00 07 53	-	00 07 57
Distilled water,	-	00 07 50	-	00 07 54

The instrument itself weighed, when empty, one dram twenty-eight grains. See HYDROMETER.

ARÆOPAGUS. See ARÆOPAGUS.

ARÆOSTYLE, in architecture, a term used by Vitruvius, to signify the greatest interval which can be made between columns.

ARÆOTICS, in medicine, remedies which rarefy the humours, and render them easy to be carried off by the pores of the skin.

ARAF, among the Mahometans. See ALARAF.

ARAFAH, the ninth day of the last month of the Arabic year, named *Dhoulhegiat*; on which the pilgrims of Mecca perform their devotions on a neighbouring mountain called *Arafat*. The Mahometans have a very great veneration for this mountain, because they believe that Adam and Eve, after they were banished out of Paradise, having been separated from each other during 120 years, met afterwards on this mountain.

ARAFAT, or GIBEL EL ORPHAT, *the mountain of knowledge*, a mountain in Arabia, near Mecca. The Mahometans say this was the place where Adam first met with and knew his wife Eve after their expulsion from Paradise. This mountain not being large enough to contain all the devotees that come annually in pilgrimage to Mecca, stones are set up all round it to show how far it reaches. The pilgrims are clad in robes of humility and mortification, with their heads uncovered. They seem to be very much affected; for the tears flow down their cheeks, and they sob and sigh most bitterly, begging earnestly for remission of sins, and promising to lead a new life. They continue here about four or five hours, and at half an hour after sunset they all decamp to perform a religious duty called *Asham nomas*. After this, they all receive the honourable title of *badgees*, which is conferred upon them by the imam or priest. This being pronounced, the trumpet sounds, and they all return to Mecca.

ARAGON. See ARRAGON.

ARAL, a great lake in the kingdom of Khowarazm,

razm, lying a little to the eastward of the Caspian sea. Its length from north to south is said to be near 150 miles, and its breadth from east to west about 70. The shore on the west side is high and rocky, and destitute of good water: yet there are abundance of wild horses, asses, antelopes, and wolves; as also a fierce creature called a *jolbart*, which the tartars say is of such a prodigious strength as to carry off a horse. It is surprising that this lake should be quite unknown to geographers till within these few years. Several great rivers, which were supposed to run into the Caspian sea, are now known to fall into this lake, particularly the Sihun or SIRR, and the Gihun or Amo, so often mentioned by the Oriental historians. This lake, like the Caspian sea, has no visible outlet. Its water is also very salt; and for that reason is conveyed by the neighbouring inhabitants by small narrow canals into sandy pits, where the heat of the sun, by exhaling the water, leaves them a sufficient quantity of salt. The same kinds of fish are found in Aral that are found in the Caspian sea. The former is also called the *Lake of Eagles*.

ARAHUM, or **HARAHUM**, in ancient writers, denotes a place consecrated or set apart for holy purposes. Hence the phrase *in arabo jurare*, or *conjurare*, "to make oath in the church;" because, by the Riparian laws, all oaths were to be taken in the church on the relics of the saints.

ARALIA, the **ANGELICA TREE**: A genus of the pentagynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 46th order, *Hederaceae*. The essential characters are: The involucre is an umbella; the calyx is quinque-dentated, and above the fruit; the corolla consists of five petals; and the berry has five seeds.

Species. There are five species of *Aralia*, all natives of the Indies. The principal are, 1. The nudicaulis, having a naked stalk. This grows three or four feet high; the leaves have two large trifoliate lobes, which are sawed on their edges. The flower-stalks arise between them, immediately from the root, and are terminated by round umbels of small four-leaved flowers of a whitish colour. The roots of this species were brought over from North America, and sold here for *sarsaparilla*, and it is still used as such by the inhabitants of Canada; though it is very different from the true sort. 2. The spinosa, with a prickly stem, is a very ornamental shrub, and a native of Virginia. The height to which this tree will grow, if the soil and situation wholly agree with it, is about twelve feet; and the stem, which is of a dark brown colour, is defended by sharp spines, which fall off; even the leaves, which are branching, and composed of many wings, and are of a pleasant green colour, have these defenders, which are both crooked and strong, and stand as guards to them till the leaves fall off in the autumn. The flowers are produced in large umbels from the ends of the branches: They are of a greenish yellow colour; and their general characters indicate their structure. They make their appearance the end of July or beginning of August; but are not succeeded by ripe seeds in our gardens.

Propagation and culture of the spinosa. This tree will what gardeners call *spawn*; i. e. after digging among the roots, young plants will arise, the broken roots sending forth fresh stems; nay, if the roots are

planted in a warm border, and shaded in hot weather, they will grow; but if they are planted in pots, and assisted by a moderate warmth of dung, or tanner's bark, they will be pretty sure of success; so that the propagation of this tree is very easy. But the general method of propagating it, and by which the best plants may be had, is from seeds, which must be procured from America, for they do not ripen in Britain; and, after having obtained them, they must be managed in the following manner: The time that we generally receive them is in the spring; so that against their coming we must be furnished with a sufficient number of large pots. These, when the seeds are come, must be filled with fine mould, which, if taken from a rich border, will do very well. The seeds must be sown in these pots as soon as possible after their arrival, hardly half an inch deep, and then the pots should be plunged in a warm place their whole depth in the soil. Care must be taken to break the mould in the pots, and water them as often as it has a tendency to crust over; and if they are shaded in hot weather, the plants will frequently come up the first summer. But as this does not often happen, if the young plants do not appear by midsummer, the pots should be taken and plunged in a shady place; nay, if they should, there will be still more occasion for this being done; for they will flourish after that better in the shade; and the design of plunging them in a warm place at first was only with a view of setting the powers of vegetation at work, that, having natural heat, artificial shade also may be given them, and water likewise, the three grand necessaries for the purpose. The pots, whether the plants are come up in them or not, should be removed into shelter in October, either into a greenhouse, some room, or under an hotbed-frame; and in the spring, when all danger of frost is over, they should be plunged into the natural ground their own depth in a shady place. Those that were already come up will have shot strong by the autumn following; and if none of them have appeared, they will come up this spring; and whether they are young seedlings, or small plants of a former summer's growth, they must be constantly kept clean of weeds, and duly watered in the time of drought; and this care must be observed until the autumn. In October they must be again removed into shelter, either into a greenhouse, &c. as before, or fixed in a warm place, and hooped, that they may be covered with mats in frosty weather. In the latter end of March following, they should be planted in the nursery way, to gain strength before they are finally planted out. The ground for this purpose, besides the natural shelter, should have a reed-hedge, or something of the like nature, the more effectually to prevent the piercing winds from destroying the young plants. In this snug place the plants may be set in rows: in each of which rows furze-bushes should be stuck the whole length; and all these together will ensure their safety. But here one caution is to be observed; not to stick the furze so thick, but that the plants may enjoy the free air in mild weather, and not to take them away too early in the spring, lest, being kept warm the whole winter, and being deprived of their protection, a cutting frost should happen, as it sometimes does even in April, and destroy them. Weeding and watering in dry weather must be their summer's care. They may be stuck again with furze-bushes in the winter; though it will not be

Aralia.

necessary

Aram
|
Aranea.

necessary to do it in so close a manner; and with this care, still diminishing in proportion the number of furze-bushes, they may continue for three or four years, when they may be planted out into the warmest parts of the plantation. With this management these plants will be inured to bear our winters in well-sheltered places.

The spines which grow on the branches and the leaves admonish us, for our own safety, not to plant this tree too near the sides of frequented walks; and the consideration of the nature of the tree, which is rather tender at the best, directs us (if we have a mind to retain the fort) to plant it in a warm and well-sheltered situation; where the piercing frosts, come from what point they will, will lose their edge: for without this, they will be too tender to stand the test of a severe winter; though it has often happened, that after the main stem of the plant has been destroyed, it has shot out again from the root, and the plant by that means been both increased and preserved.

ARAM, or *Aramæa Regio* (anc. geog.), the Hebrew name of Syria, so called from Aram the son of Shem; (Moses, Josephus).

ARAM *Beth-Rehob*, (anc. geog.) was that part of Syria lying to the north of Palestine; because Rehob was its boundary towards that quarter, (Moses); allotted to the tribe of Asher, (Judges); where it joins Sidon, (Joshua).

ARAM-*Dammeseck*, or Syria Damascena, (anc. geog.) a principal part of Syria, and more powerful than the rest, (2 Sam.) taking its name from Damascus, the principal city.

ARAM-*Maacha*, (anc. geog.) a district of Syria, at the foot of mount Hermon, (2 Samuel, 1 Chronicles); on the borders of the half tribe of Manasseh, on the other side the Jordan, called the coast of *Maachathi*, (Moses, Joshua).

ARAM-*Naharaim*, (anc. geog.) i. e. Aram, or Syria of the Rivers, or Mesopotamia, situated between the Euphrates and Tygris; which is the reason of the name.

ARAM-*Soba*, or *Zoba*, (anc. geog.) which David conquered, was a country near the Euphrates, where afterwards Palmyra stood: the Euphrates bounded it on the east, as the land of Canaan and Syria Damascena did on the west. (2 Samuel).

ARAMONT, a town of Languedoc in France, seated on the river Rhone. E. Long. 4. 52. N. Lat.

43. 54.

ARANEÆ, the SPIDER; a genus of insects belonging to the order of aptera, or insects without wings.

All the species of spiders have eight legs, with three joints in each, and terminating in three crooked claws; eight eyes, two before, two behind, and the rest on the sides of the head. In the fore-part of the head, at the mouth, there is a pair of sharp crooked claws or forceps: these stand horizontally; and, when not exerted for use, are concealed in two cases contrived for their reception, in which they fold like a clasp-knife, and there lie between two rows of teeth. A little below the point of each claw, there is a small hole, through which Leewenhoek supposes the spider emits a kind of poison (A). These claws are the weapons with which they kill flies, &c. for their food. The belly or hinder part is separated from the head and breast by a small thread-like tube. The skin or outer surface is a hard polished crust.

Spiders have five tubercles, or nipples at the extremity of the belly, whose apertures they can enlarge or contract at pleasure. It is through these apertures that they spin a gluey substance with which their bellies are full. They fix the end of their threads by applying these nipples to any substance, and the thread lengthens in proportion as the animal recedes from it. They can stop the issuing of the threads by contracting the nipples, and re-ascend by means of the claws on their feet, much in the same manner as some men warp up a rope. When the common house-spider begins her web, she generally chooses a place where there is a cavity, such as the corner of a room, that she may have a free passage on each side, to make her escape in case of danger. Then she fixes one end of her thread to the wall, and passes on to the other side, dragging the thread along with her (or rather the thread follows her as she proceeds), till she arrives at the other side, and there fixes the other end of it. Thus she passes and repasses, till she has made as many parallel threads as she thinks necessary for her purpose. After this, she begins again and crosses these by other parallel threads, which may be named the *woof*. These are the toils or snares which she prepares for entangling flies, and other small insects, which happen to light upon it. But, besides this large web, she generally weaves a small cell for herself, where she lies concealed watching for her prey. Betwixt this cell and the large web she has a bridge of threads, which, by communicating with the threads of the large one, both give her early intelligence when any thing touches the web, and enables her to pass quickly in order to lay hold of it. There are many other methods of weaving peculiar to different species of spiders; but as they are all intended

(A) Dr Mead, in his Essay on Poisons, dissenting wholly from this opinion, having never been able, on repeated examinations, to discover any such opening, not even in the claws of the largest foreign spider; which being above fifty times bigger than any of the European spiders, would more easily have afforded a view of this opening, if nature had allotted any to this part of the animal. Besides, repeated observations also convinced him that nothing dropped out of the claws, which went always dry while the spider bit any thing, but that a short white proboscis was at the same instant thrust out of the mouth, which instilled a liquor into the wound. And the same author observes, that the quantity of liquor emitted by our common spiders when they kill their prey, is visibly so great, and the wounding weapons so minute, that they could contain but a very inconsiderable portion thereof, if it were to be discharged that way. Baker's Microscope, p. 196. Spiders frequently cast their skins, which may be found in the webs perfectly dry and transparent; and from such skins the forceps, or claws, for they are always shed with the skins, may easier be separated, and examined with much greater exactness, than in the common spider while living.

ed for the same purpose, it is needless to give particular descriptions of them.

That darting-out of long threads, however, which has been observed by naturalists, and by means of which some species can convey themselves to great distances, deserves particular notice.

Dr Lister tells us, that attending closely to a spider weaving a net, he observed it suddenly to desist in the mid-work; and turning its tail to the wind, it darted out a thread with the violence and stream we see water spout out of a jet; this thread, taken up by the wind, was immediately carried to some fathoms long; still issuing out of the belly of the animal. By-and-by the spider leaped into the air, and the thread mounted her up swiftly. After this discovery, he made the like observation in near thirty different sorts of spiders; and found the air filled with young and old, sailing on their threads, and doubtless seizing gnats and other insects in their passage, there being often manifest signs of slaughter, legs and wings of flies, &c. on these threads, as well as in their webs below. Dr Hulté discovered the same thing about the same time.

Dr Lister thinks there is a fair hint of the darting of spiders in Aristotle, Hist. An. lib. ix. cap. 39. and in Pliny, lib. x. cap. 74. But with regard to their sailing, the ancients are silent, and he thinks it was first seen by him. He also observes of those sailing spiders, that they will often dart, not a single thread only, but "a whole sheaf at once, consisting of many filaments; yet all of one length, all divided each from the other, and distinct until some chance either snap them off or entangle them. But for the most part you may observe, that the longer they grow, the more they spread, and appear to a diligent observer like the numerous rays in the tail of a blazing star. As for that which carries them away in the air, so swift off-hand, it is (as I have already hinted) partly their sudden leap; partly the length and number of the threads projected, the stream of the air and wind beating more forcibly upon them; and partly the posture and management of their feet, which, at least by some sort of them, I have observed to have been used very like wings or oars, the several legs (like our fingers) being sometimes close joined, at other times opened, again bent, extended, &c. according to the several necessities and will of the sailor. To fly they cannot be strictly said, they being carried into the air by external force; but they can, in case the wind suffer them, steer their course, and perhaps mount and descend at pleasure: and to the purpose of rowing themselves along the air, it is observable that they ever take their flight backwards; that is, their head looking a contrary way, like a sculler upon the Thames. It is scarce credible to what height they will mount; which yet is precisely true, and a thing easily to be observed by one that shall fix his eye some time on any part of the heavens, the white webs, at a vast distance, very distinctly appearing from the azure sky; but this is in autumn only, and that in very fair and calm weather." In a letter to Mr Ray, dated January 1670, speaking of the height spiders are able to fly to, he says, "Last October, &c. I took notice, that the air was very full of webs; 1 forthwith mounted to the top of the highest steeple on the Minster (in York), and could there discern them yet exceeding high above me."

VOL. II. Part I.

He further observes, that they not only thus shoot their threads upward, and mount with it in a line almost perpendicular; they also project them in a line parallel to the horizon, as may be seen by their threads running from one wall to another in a house, or from one tree to another in the field, and even from wall to wall across gardens of considerable extent.

The matter of which the spider's threads are formed, we have observed, is a viscid juice, elaborated in the body of the animal, and emitted from papillæ situated at the extremity of the belly; which papillæ are furnished with numerous apertures that do the business of wire-drawers, as it were, in forming the threads. Of these apertures Mr Reaumur observes, there are enough in the compass of the smallest pin's head to yield a prodigious quantity of distinct threads. The holes are perceived by their effects: take a large garden-spider ready to lay its eggs, and applying the finger on a part of its papillæ, as you withdraw that finger it will take with it an amazing number of different threads. Mr Reaumur has often counted 70 or 80 with a microscope, but has perceived that there were infinitely more than he could tell. In effect, if he should say that each tip of a papillæ furnished a thousand, he is persuaded he would say much too little. The part is divided into an infinity of little prominences, like the eyes of a butterfly, &c. Each prominence no doubt makes its several threads; or rather between the several protuberances there are holes that give vent to threads; the use of the protuberances, in all probability, being to keep the threads at their first exit, before they are yet hardened by the air, asunder. In some spiders those protuberances are not so sensible; but in lieu thereof there are tufts of hair which may serve the same office, viz. to keep the threads apart. Be this as it will, there may threads come out at above a thousand different places in every papillæ; consequently the spider, having five papillæ, has holes for above five thousand threads.

Such is the tenuity of the threads in the larger sort of spiders. But if we examine the young produced by those, we shall find that they no sooner quit their egg than they begin to spin. Indeed their threads can scarce be perceived, but the webs may: they are frequently as thick and close as those of house-spiders; and no wonder, there being often four or five hundred little spiders concurring to the same work. How minute must their holes be? the imagination can scarce conceive that of their papillæ! The whole spider is perhaps less than a papilla of the parent which produced it. But there are even some kinds of spiders so small at their birth, that they are not visible without a microscope. There are usually found an infinity of these in a cluster, and they only appear like a number of red points: And yet there are webs found under them, though well nigh imperceptible. What must be the tenuity of one of these threads? Mr Leewenhock has computed that 100 of the single threads of a full grown spider are not equal to the diameter of the hair of his beard; and consequently, if the threads and hair be both round, ten thousand such threads are not bigger than such a hair. He calculates further, that when young spiders first begin to spin, four hundred of them are not larger than one which is of a full growth; allowing which, four millions of a young spi-

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der's.

Aranea.

Aranea. der's threads are not so big as the single hair of a man's beard.

Garden-spiders, particularly the short-legged species, yield a kind of silk, which has by some been judged scarce inferior to that of the silk-worm. Mr Bon of Languedoc, about 70 years ago, contrived to manufacture from it a pair of silk stockings and mittens, of a beautiful natural grey colour, which were almost as handsome and strong as those made with common silk: and he published a dissertation concerning the discovery. But M. Reaumur, being appointed by the Royal Academy to make a farther inquiry into this new silk work, raised several objections and difficulties against it, which are found in the memoirs of the Academy for the year 1710. The sum of what he has urged amounts to this. The natural fierceness of the spiders renders them unfit to be bred and be kept together. Four or five thousand being distributed into cells, fifty in some, one or two hundred in others, the big ones soon killed and eat the less, so that in a short time, there were scarce left one or two in each cell; and to this inclination of mutually eating one another M. Reaumur ascribes the scarcity of spiders, considering the vast number of eggs they lay.

But this is not all: he even affirms, that the spider's bag is inferior to that of the silk-worm both in lustre and strength, and that it produces less matter to be manufactured. The thread of the spider's web, he says, only bears a weight of two grains without breaking; and that of the bag bears thirty-six. The latter, therefore, in all probability, is eighteen times thicker than the former; yet it is weaker than that of the silk-worm, which bears a weight of two drams and a half. So that five threads of the spider's bag must be put together to equal one thread of the silk-worm's bag. Now it is impossible these should be applied so justly over one another as not to leave little vacant spaces between them, whence the light will not be reflected; and, of consequence, a thread thus compounded must fall short of the lustre of a solid thread. Add to this, that the spider's thread cannot be wound off as that of the silk-worm may, but must of necessity be carded; by which means, being torn in pieces, its evenness, which contributes much to its lustre, is destroyed. In effect, this want of lustre was taken notice of by M. de la Hire, when the stockings were presented to the Academy. Again, spiders furnish much less silk than the worms: the largest bags of these latter weigh four grains, the smaller three grains; so that 2304 worms produce a pound of silk. The spider-bags do not weigh above one grain; yet when cleared of their dust and filth, they lose two-thirds of their weight. The work of twelve spiders, therefore, only equals that of one silk-worm; and a pound of silk will require at least 27,648 spiders. But as the bags are wholly the work of the females, who spin them to deposit their eggs in, there must be kept 55,296 spiders to yield a pound of silk. Yet will this only hold of the best spiders; those large ones ordinarily seen in gardens, &c. scarce yielding a twelfth part of the silk of the others. Two hundred and eighty of these, he shows, would not yield more than one silk-worm; 663,552 of them would scarce yield a pound.

The act of generation among spiders varies in different species. As these insects prey upon each other

except during the time of their amours, they dare not come within reach of one another but with the utmost caution. They may sometimes be seen stretching out their legs, shaking the web, and tampering with each other by a slight touch with the extremity of their feet; then, in a fright, dropping hastily down their thread, and returning in a few moments to make fresh trial by feeling. When once both parties are well assured of the sex they have to deal with, the approaches of their feet, in order to feel, become more frequent, confidence takes place, and the instant of amorous dalliance ensues. "We cannot," says Lyonnet, "but admire how careful they are not to give themselves up blindly to a passion, or venture on an imprudent step, which might become fatal to them." A caveat this to the human kind. Lister and Lyonnet, two accurate observers, say, that the extremity of those arms, or claws, which the spider uses to grasp his prey with, suddenly opens, as it were by a spring, and lets out a white body, which the male applies beneath the abdomen of the female to fulfil the wish of nature. In the water-spider, the sexual organs are situated at the hinder parts of the male, are curve, and act as it were by a spring; those of the females are distinct. Nature by a thousand varied methods accomplishes her purpose.

Spiders frequently change their colour, which varies much, in respect to season, sex, age, &c. but they are in general more beautifully variegated in autumn; a season not only the most opportune and plentiful respecting their prey, but the time when they arrive at their greatest magnitude, and are in their height of vigour.

The species of aranea enumerated by naturalists amount to upwards of 50; of which it may here suffice to mention a few of the most remarkable.

1. The calycina, with a round pale yellow belly, and two hollow points. It lives in the cups of flowers, after the flower-leaves have fallen off; and catches bees, and other flies, when they are in search of honey.

2. The avicularia, has a convex round breast, hollowed transversely in the middle. It is a native of America, and feeds upon small birds, insects, &c. The bite of this spider is as venomous as that of the serpent.

3. The ocellata, has three pair of eyes on its thighs. It is about the same size with the tarantula, of a pale colour, with a black ring round the belly, and two large black spots on the sides of the breast. It is a native of China.

4. The faccata, has an oval belly, of a dusky iron colour. It lives in the ground, and carries a sack with its eggs where-ever it goes. This sack it glues to its belly, and will rather die than leave it behind.

5. Diadema is the largest spider which this country produces. The abdomen is of an oval form, downy, and of a ruddy yellow colour, which is very variable in different seasons; being sometimes paler, at others very dark coloured. The upper part is beautifully adorned with black and white circles and dots, having a longitudinal band in the middle, composed of oblong and oval-shaped pearl-coloured spots, so arranged as to resemble a fillet, similar to those worn by the eastern kings. The ground upon which this fillet and the white dots are laid, when viewed with a glass, and the sun shining thereon, is beautiful and rich beyond all description. There are varieties in colour of this spider

der when young: some have their abdomen purple, ornamented with white dots, the legs yellow and annulated with a deeper colour; others have their abdomen of a fine red likewise ornamented with white, but the legs of a fine pale green colour; annulated with dark purple or black. It inhabits the birch-tree.

6. The cucurbitina, has a globular yellow belly, with a few black spots. It lives in the leaves of trees, and incloses its eggs in a soft net.

7. The labyrinthica, with a dusky oval belly, a whitish indented line, and a forked anus. The web of this species is horizontal, with a cylindrical well or tube in the middle.

8. The simbricata, has a black oblong belly, with a white line on each side, and dusky-coloured legs. It lives in water, upon the surface of which it runs with great swiftness.

9. The holofericea, has an ovalish belly covered with a down-like velvet; at the base, or under part, it has two yellow spots. It is found in the folded leaves of plants.

10. The viatica, or wanderer, is generally of a yellow colour more or less deep. Sometimes it is whitish and even rather green. The abdomen is large, broad, almost square, with two bands of dark orange, which arising from the thorax descend obliquely on the sides towards the middle. Between the bands are a few small black dots forming a kind of triangle upon the middle of the abdomen. On the thorax are seen two longitudinal bands somewhat green, one on each side. The two foremost pair of legs are very long, and the hinder short; which makes it walk like a crab. It is found upon plants; and is a lively, active, indefatigable hunter. Without any motion of the head, which is furnished with immoveable eyes, it perceives all the flies that hover round about, does not scare them, but stretches over them its arms furnished with feathers, which prove nets in which their wings intangle. It is said to sit on its eggs; which however it often carries about with it, wrapt up in a ball of white silk.

11. The aquatica, is of a livid colour, with an oval belly, and a transverse line, and two hollowed points. It frequents the fresh waters of Europe. But it is in some sort amphibious: for it can live on land as well as in the water, and comes often on shore for its food; yet it swims well in water, both on its belly and back: it is distinguishable by its brightness. In the water its belly appears covered with a silver varnish, which is only a bubble of air attached to the abdomen by means of the oily humours which transpire from its body, and prevent the immediate contact of the water. This bubble of air is made the substance of its dwelling, which it constructs under water: for it fixes several threads of silk, or such fine matter, to the stalks of plants in the water; and then ascending to the surface, thrusts the hinder part of its body above water, drawing it back again with such rapidity, that it attaches underneath a bubble of air, which it has the art of detaining under water, by placing it underneath the threads abovementioned, and which it binds like a covering almost all around the air-bubble. Then it ascends again for another air-bubble; and thus proceeds until it has constructed a large aerial apartment under water, which it enters into or quits at pleasure. The male constructs for himself one near to the female; and when

love invites, he breaks through the thread walls of the female's dwelling, and the two bubbles attached to the bellies of both unite into one, forming one large nuptial chamber. The female is sometimes laid for a whole day together stretched on her back, waiting for the arrival of the male, without motion, and seemingly as if dead. As soon as he enters and glides over her, she seems to be brought to life again, gets on her legs and runs after the male, who makes his escape with all possible speed. The female takes care of the young, and constructs similar apartments on purpose for them. The figure of this spider has nothing remarkable; and would be overlooked among a crowd of curiosities, if the spectator be unacquainted with its singular art of constructing an aerial habitation under water, and thus uniting together the properties of both elements. It lodges during the winter in empty shells, which it dexterously shuts up with a web.

12. The fasciata, with yellow bands round the belly, and dusky rings on the legs, is a native of Barbary, and is as large as the thumb. It inhabits hedges and thickets: its webs have large meshes, and it resides in the centre. The snares are spread for large flies, wasps, drones, and even locusts: the lesser insects can escape through the meshes. The animal which it entangles is soon bound with strong threads; killed by the spider's jaws; and partly eat, if the spider is hungry: the rest is concealed under some neighbouring dry leaves, covered with a kind of web and a blackish glue in great abundance. Its larder is said to be often plentifully stored:—Its nest is of the size of a pigeon's egg, divided horizontally, and suspended by the threads of the insect, which are of a silvery white, and stronger than silk. The young ones live in amity; but when grown up, are mortal enemies. They never meet but they fight with violence, and their battle only ends with the death of the weakest. The dead body is carefully stored in the larder. Twelve of these spiders, by way of experiment, were shut up together; and, after a battle of eight days, the strongest only remained alive.

13. The tarantula, has the breast and belly of an ash-colour; the legs are likewise ash-coloured, with blackish rings on the under part; the fangs or nippers are red on the inner side, the rest being blackish: Two of its eyes are larger than the other, red, and placed in the front; four other eyes are placed in a transverse direction towards the mouth; the other two are nearer the back: It has two antennæ or feelers. It is a native of Italy, Cyprus, Barbary, and the East Indies. It lives in bare fields, where the lands are fallow, but not very hard; and from its antipathy to damp and shade, chooses for its residence the rising part of the ground facing the east. Its dwelling is about four inches deep, and half an inch wide; at the bottom it is curved, and there the insect sits in wet weather, and cuts its way out if water gains upon it. It weaves a net at the mouth of the hole. These spiders do not live quite a year. In July they shed their skin, and proceed to propagation; which, from a mutual distrust, as they frequently devour one another, is a work undertaken with great circumspection. They lay about seven hundred and thirty eggs, which hatched in the spring; but the parent does not live to see her progeny, having expired early in the winter. The Ichneumon fly is their most formidable enemy.

Aranea.

Plate XV.
(in Vol. I.)

Aranea.

The bite of the tarantula is said to occasion an inflammation in the part, which in a few hours brings on sickness, difficulty of breathing, and universal faintness. The person afterwards is affected with a delirium, and sometimes is seized with a deep melancholy. The same symptoms return annually, in some cases, for several years; and at last terminate in death. Music, it has been pretended, is the only cure. A musician is brought, who tries a variety of airs, till at last he hits upon one that urges him to dance; the violence of which exercise produces a proportionable agitation of the vital spirits, attended with a consequent degree of perspiration, the certain consequence of which is a cure. Such are the circumstances that have been generally related, and long credited, concerning the bite of this animal. Kircherus, in his *Musurgia*, gives a very particular account of the symptoms and cure, illustrated by histories of cases. Among these, he mentions a girl, who being bitten by this insect, could be cured only by the music of a drum. He then proceeds to relate, that a certain Spaniard, trusting to the efficacy of music in the cure of the frenzy occasioned by the bite of the tarantula, submitted to be bitten on the hand by two of these creatures, of different colours, and possessed of different qualities. The venom was no sooner diffused about his body, than the symptoms of the disorder began to appear; upon which harpers, pipers, and other musicians, were sent for, who by various kinds of music endeavoured to rouse him from that stupor into which he was fallen: but here it was observed that the bites of the two insects had produced contrary effects; for by one he was incited to dance, and by the other he was restrained therefrom; and in this conflict of nature the patient expired. The same account is given in his *Phonurgia Nova*, with the addition of a cut representing the insect in two positions, the patient in the action of dancing, together with the musical notes of the tune or air by which in one instance the cure was effected.

In his *Musurgia*, this author, attempting mechanically to account for the cure of the bite of the tarantula by music, says of the poison, That it is sharp, gnawing, and bilious; and that it is received and incorporated into the medullary substance of the fibres. With respect to the music, he says, That the sounds of chords have a power to rarefy the air to a certain harmonical pitch; and that the air thus rarefied, penetrating the pores of the patient's body, affects the muscles, arteries, and minute fibres, and incites him to dance; which exercise begets a perspiration, in which the poison evaporates.

Unsatisfactory as this theory appears, the belief of this strange phenomenon has prevailed among the ablest of modern physicians. Sir Thomas Brown, so far from disputing it, says, That since many attest the fact from experience, and that the learned Kircherus hath positively averred it, and set down the songs and tunes solemnly used for the cure of the disease, and since some also affirm that the tarantula itself will dance at the

*Inquiries
into Vulgar
Errors,
B. iii. c. 28.

sound of music, he shall not at all question it*. Farther, that eminent Italian physician of the last century, Baglivi, a native of Apulia, the country where the tarantula is produced, has written a dissertation *De anatomia, morfu, et effectibus tarantule*. In this he describes the region of Apulia where the tarantula is

produced, with the anatomy and figure of the insect ^{Aranea} and its eggs, illustrated by an engraving; he mentions particularly the symptoms that follow from the bite, and the cure of the disease by music, with a variety of histories of cures thus wrought, many of them communicated by persons who were eye-witnesses of the process.

Ludovicus Valetta, a Celestine monk of Apulia, published at Naples, in the year 1706, a treatise upon this spider, in which he not only answers the objections of those who deny the whole thing, but gives, from his own knowledge, several instances of persons who had suffered this way, some of whom were of great families, and so far from being dissemblers that they would at any rate, to avoid shame, have concealed the misfortune which had befallen them.

The honourable Mr Robert Boyle, in his treatise of Languid and Unheeded Motions, speaking of the bite of the tarantula, and the cure of the disease which follows it by means of music, says, That, having himself had some doubts about the matter, he was, after strict inquiry, convinced that the relations in the main were true.

Lastly, Dr Mead, in his Mechanical Account of Poisons, has given an essay on the tarantula, containing the substance of the above relations, which he endeavours to confirm by his own reasoning thereon.

Notwithstanding the number and weight of these authorities, and the general acquiescence of learned and ingenious men in the opinion that the bite of the tarantula is poisonous, and that the cure of the disorder occasioned by it is effected by music, we have reason to apprehend that the whole is a mistake.

In the Philosophical Transactions for the year 1672, p. 406. is an extract of a letter from Dr Thomas Cornelio, a Neapolitan physician, to John Doddington, Esq; his majesty's resident at Venice, communicated by the latter, in which, speaking of his intention to send to Mr Doddington some tarantulas, he says, "Mean while I shall not omit to impart to you what was related to me a few days since by a judicious and unprejudicate person; which is, that being in the country of Otranto, where those insects are in great numbers, there was a man who, thinking himself stung by a tarantula, showed in his neck a small speck, about which in a very short time there arose some pimples full of a serous humour; and that, in a few hours after, the poor man was sorely afflicted with very violent symptoms, as synopes, very great agitations, giddiness of the head, and vomiting; but that, without any inclination at all to dance, and without a desire of having any musical instruments, he miserably died within two days. The same person affirmed to me, that all those that think themselves bitten by tarantulas, except such as for evil ends feign themselves to be so, are for the most part young wanton girls, whom the Italian writers call *Dalci di Sale*; who, by some particular indisposition falling into this melancholy madness, persuade themselves, according to the vulgar prejudice, to have been stung by a tarantula."

Dr Serao, an Italian physician, has written an ingenious book, in which he has effectually exploded this opinion as a popular error; and in the Philosophical Transactions, N^o LX. for the year 1770, p. 236. is a letter from Dominico Cirillo, M. D. professor

neat. professor of natural history in the university of Naples, wherein, taking notice of Serao's book, he says, That having had an opportunity of examining the effects of this animal in the province of Taranto, where it is found in great abundance, he finds that the surprising cure of the bite of the tarantula by music has not the least truth in it; and that it is only an invention of the people, who want to get a little money by dancing when they say the tarantism begins. He adds, "I make no doubt but sometimes the heat of the climate contributes very much to warm their imaginations, and throw them into a delirium, which may be in some measure cured by music; but several experiments have been tried with the tarantula, and neither men nor animals after the bite have had any other complaint than a very trifling inflammation upon the part, like that produced by the bite of a scorpion, which goes off by itself without any danger at all. In Sicily, where the summer is still warmer than in any part of the kingdom of Naples, the tarantula is never dangerous; and music is never employed for the cure of the pretended tarantism."

Mr Swinburn, when in the country of the tarantula, was desirous of investigating minutely every particular relative to that insect; but the season was not far enough advanced, and no *tarantati* (persons bitten, or pretending to be bitten, by the tarantula) had begun to stir. He prevailed, however, upon a woman who had formerly been bitten, to act the part, and dance the tarantata before him. A great many musicians were summoned, and she performed the dance, as all present assured him, to perfection. At first she lolled stupidly on a chair, while the instruments were playing some dull music. They touched, at length, the chord supposed to vibrate to her heart; and up she sprang with a most hideous yell, staggered about the room like a drunken person, holding a handkerchief in both hands, raising them alternately, and moving in very true time. As the music grew brisker, her motions quickened, and she skipped about with great vigour and variety of steps, every now and then shrieking very loud. The scene was far from pleasant; and, at his desire, an end was put to it before the woman was tired. Wherever the tarantati are to dance, he informs us, a place is prepared for them, hung round with bunches of grapes and ribbons. The patients are dressed in white, with red, green, or yellow ribbons, for those are their favourite colours; on their shoulders they cast a white scarf, let their hair fall loose about their ears, and throw their heads as far back as they can bear it. They are the exact copies of the ancient priestesses of Bacchus. The orgies of that god, whose worship, under various symbols, was more widely spread over the globe than that of any other divinity, were no doubt performed with energy and enthusiasm by the lively inhabitants of this warm climate. The introduction of Christianity abolished all public exhibitions of these heathenish rites, and the women durst no longer act a frantic part in the character of Bacchantes. Unwilling to give up so darling an amusement, they devised other pretences; and possession by evil spirits may have furnished them with one. Accident may also have led them to a discovery of the tarantula; and, upon the strength of its poison, the Puglian dames still enjoy their old dance, though time has effaced the memory of its ancient

name and institution: and this Mr Swinburn takes to be the origin of so strange a practice. If at any time these dancers are really and involuntary affected, he supposes it can be nothing more than an attack upon their nerves, a species of St Vitus's dance; and he inclines the more to the idea, as there are numberless churches and places throughout these provinces dedicated to that saint.

Many sensible people of the country, however, differ in opinion from Dr Serao and other authors, who have ridiculed the pretended disorder, and affirmed that the venom of this species of spider can produce no effects but such as are common to all others. The Brindisians say, that the tarantulas sent to Naples for the experiment were not of the true sort, but a much larger and more innocent one; and that the length of the journey, and want of food, had weakened their power so much, as to suffer the Doctor or others to put their arm into the bag where they were kept with impunity. They quote many examples of persons bitten as they slept out in the fields during the hot months, who grew languid, stupid, deprived of all courage and elasticity, till the sound of some favourite tune roused them to dance, and throw off the poison. These arguments of theirs, however, Mr Swinburn thinks of little weight: for they acknowledged that elderly persons were more frequently infected than young ones; and that most of them were women, and those unmarried. No person above the lowest rank in life was ever seized with this malady, nor is there an instance of its causing death. The length of the dance, and the patient's powers of bearing such excessive fatigue in the canicular season, prove nothing; because every day, at that time of the year, peasants may be seen dancing with equal spirit and perseverance, though they do not pretend to be seized with the tarantism. The illness may therefore be attributed to hysterics, excessive heat, stoppage of perspiration, and other effects of sleeping out of doors in a hot summer air, which is always extremely dangerous, if not mortal, in most parts of Italy. Violent exercise may have been found to be a certain cure for this disorder, and continued by tradition, though the date and circumstances of this discovery have been long buried in oblivion; a natural passion for dancing, imitation, custom of the country, and a desire of raising contributions upon the spectators, are probably the real motives that inspire the tarantati. Before Serao's experiments, the tarantula had been proved to be harmless, from trials made in 1693 by Clarizio, and in 1740 at Luccra by other naturalists.

ARANJUEZ, a town in the province of New Castile, where the king of Spain has a palace and gardens which are reckoned the most delightful in the world.

This place is 20 miles from Madrid, by a noble road, planted on each side with trees, lately made at the expence of 120,000 l. Sterling. It is delightfully situated at the conflux of the rivers Tagus and Jarama; which run through the gardens, and add new beauty to this charming spot, where art and nature seem to go hand in hand with the most pleasing and rural simplicity. On one side, fine avenues of stately oaks and lofty elms convey the truest ideas of magnificence, while they afford the most reviving shade; on the other, the sudden transitions to lawns and wilder-

ness,

Ararea,
Aranjuez.

Aranjuez nefs, the cascades of water breaking through the thickets, the tuneful songs of numberless birds sheltered in these cool recesses, the occasional appearance and passage of the monarch attended by the grandees of his kingdom; all these objects united, and concentrated in one point, fill the imagination with pleasing ideas, and impress the mind of a traveller with a thousand agreeable sensations.

The general situation is in a very large plain surrounded with large hills, of a most disagreeable aspect indeed, but seldom appearing, being well hidden by the noble rows of trees that extend across the flat in every direction. The main body of the palace is an old building, to which have been lately added two new wings. The first part of the building was erected by Philip II. who purchased the estate, planted many of the avenues, and, in order to extend his chace, or to indulge his splenetic disposition, had all the vines that grew on the hills rooted up. By that means he drove away the inhabitants, and rendered the environs of his villa a perfect desert.—The apartments are good; but contain nothing very particular to take off from the enjoyment of so many fine objects abroad. In one of the new wings is a play-house, and in the other a chapel. Part of the ceiling of the former was painted by Mengs, who was also sent to Rome to paint a holy family for the principal altar in the chapel. There are seven fine pictures of Luca Jordano in the apartment called *El Gabinete Antiguo*, and six others in that of *los Mayordomos*. The portraits of the grand duke and duchess of Tuscany, by Mengs, are in a new apartment called the *king's dressing-room*. In the chapel, over the great altar, there is a fine picture of the Annunciation, by Titian, presented to him by Charles V. and brought from the convent of Juste, after the death of that emperor. The porcelain cabinet, where there are several large pieces of the king's own manufactory, is also an object of curiosity to a traveller.

As to the gardens, the whole of them may be thrown into three grand divisions, distinguished by the names of *La Huerta Valenciana*, *Los Deleites*, and *El Cortijo*. In the *Huerta Valenciana*, agriculture and gardening are carried on in the same manner as in that fruitful province, and they plough with horses. In the *Cortijo* they use oxen, as in Andalusia; and in other places they scratch up the ground with mules, as is still practised in some parts of Spain. Which ever way she looks round, a constant variety pleases the eye, and enraptures the mind. At one moment the sturdy buffalo moves before you, drawing his heavy burden; soon after, the slow camel, with his ponderous load; while the swift *velra* with his striped garment frisks over the plains. If you approach the farm, every object of convenience is consulted, and in the dairy every degree of neatness. The Dutch cow enjoys a luxuriant pasture, the brood mares greatly enliven the landscape, and the stables are filled with the most excellent horses. And an immense nursery furnishes all manner of trees and plants. The fine avenue, which serves also for a public walk, called *Calle de Reyna*, has nothing equal to it at Versailles. It is three miles long, quite straight from the palace gate, crossing the Tagus twice before it loses itself in the thickets, where some noble spreading elms and weeping poplars hang beautifully over the deep still pool. Near this road is a flower-

garden for the spring, laid out with great taste by Mr. **Aranjuez** Wall during his ministry. The gay variety of flowers **Aranjuez** at this time of year is particularly pleasing to the eye; but its beauty soon fades on the approach of summer. As the weather grows hot, the company that chooses to walk retires to a garden in an island of the Tagus, on the north side of the palace. This is an heavenly place, cut into various walks and circular lawns, which in their primitive state may have been very stiff and formal: but in the course of a century, Nature has obliterated the regular forms of art; the trees have swelled out beyond the line traced for them, and destroyed the enfilade by advancing into the walks or retiring from them. The sweet flowering-shrubs, instead of being clipped and kept down, have been allowed to shoot up into trees, and hang over the statues and fountains they were originally meant to serve as humble fences to. The jets-d'eau dash up among the trees, and add fresh verdure to the leaves. The terraces and balustrades built along the river, are now overgrown with roses, and other luxuriant bushes, hanging down into the stream, which is darkened by the large trees growing on the opposite banks. Many of the statues, groupes, and fountains, are handsome, some masterly, the works of Algardi: all are placed in charming points of view, either in open circular spots, at a distance from the trees, or else in gloomy arbores, and retired angles of the wood. The banks of this wood, called the *Ila*, are also enlivened by elegant yachts for the amusement of the royal family.

The town or village formerly consisted of the palace, its offices, and a few miserable huts, where the ambassadors, and the attendants of the court, endeavoured to lodge themselves as well as they could, but always very uncomfortably; many of the habitations were vaults half under ground. What determined the king to build a new town, and to embellish the environs, was an accident that happened at the nuncio's; a coach broke through the ceiling of his dining-room, and fell in upon the table. The court then began to apply very considerable sums to the purpose of erecting proper dwellings for the great number of persons that flock to the place where the sovereign resides; near 10,000 are supposed to live here two or three months in spring; the king keeps 115 sets of mules, which require a legion of men to take care of them. Above a million Sterling has been laid out at Aranjuez since the year 1763; and it must be acknowledged, that wonders have been performed: several fine streets drawn in straight lines with broad pavements, a double row of trees before the houses, and a very noble road in the middle; commodious hotels for the ministers and ambassadors; great squares, markets, churches, a theatre, and an amphitheatre for bull-feasts, have been raised from the ground; besides the accession of two new wings to the palace. Neatness and convenience have been more studied and sought for than show in the architecture, but altogether the place has something truly magnificent in the coup d'œil.

ARAR, (Cæsar, Strabo); *Araris*, (Dio Cassius); *Saucona*, (Ammian): A river of Celtic Gaul, now the *Saone*; which rises out of mount Vogesus on the confines of Lorraine, runs through the Franche Comte and Burgundy, and below Lyons falls into the Rhone. It is so incredibly slow, that the eye cannot distinguish which

Ararat. which way it moves, (Cæsar); and therefore Pliny calls it the *Sluggish river*. Its course is from north to south. It is famous for a bridge of Cæsar, which was built by the soldiers in one day. It is navigable equally with the Rhone.

ARARAT, the name of the mountain on which Noah's ark rested, after the abatement of the waters of the universal deluge. Concerning this mountain there are various conjectures; though it is almost universally allowed to be in Armenia Major. Some are of opinion that it is one of the mountains which divide Armenia on the south from Mesopotamia and that part of Assyria inhabited by the *Curds*; from whom these mountains took the name of *Curdu* or *Gardu*, by the Greeks turned into *Gordyæi*, &c. Others, that it lies towards the middle of Armenia, near the river Araxes, above 280 miles distant from the abovementioned mountains, making it belong to mount Taurus; but the Armenians are positive that Noah's Ararat is no other than a mountain to which they now give the name of *Mafis*, which lies about 12 leagues to the east of Erivan, and four leagues from the Aras. It is encompassed by several petty hills: on the tops of them are found many ruins, thought to have been the buildings of the first men, who were, for some time, afraid to descend into the plains. It stands by itself, in form of a fugarloaf, in the midst of a very large plain, detached, as it were, from the other mountains of Armenia, which make a long chain. It consists, properly speaking, of two hills; the lesser of which is the more sharp and pointed: the higher, on which it is said the ark rested, lies to the north-west of it, and rises far above the neighbouring mountains. It seems so high and big, that, when the air is clear, it may be seen four or five days journey off; yet travellers think the height is not extraordinary. Chardin is of opinion that he passed a part of mount Caucasus which is higher; and Poullet thinks the height of mount Mafis, or Ararat, not above twice as great as that of mount Valerian near Paris. They therefore think that its being visible at such a great distance is owing to its lonely situation in a vast plain, and upon the most elevated part of the country, without any mountains before it to obstruct the view. Nor is the snow with which it is always covered from the middle upwards any argument of its height; for, in this country, ice hath often been observed in the mornings of the middle of July. (See ARMENIA). Certain it is, however, that this mountain hath never yet been ascended; which the Armenians pretend was owing to the interposition of angels, in order to disappoint the curiosity of those who wanted to advance to such a sacred place as that whereon the ark rested: but the excess of cold may very reasonably be supposed able to frustrate all such attempts, without any supernatural interposition. The most distinct account we have of this mountain is that given by Mr Tournefort; which, however, being much swelled with immaterial circumstances, it is needless to trouble our readers with at length. He tells us, that this mountain is one of the most disagreeable sights upon earth, without either houses, convents, trees, or shrubs; and seems as if continually wasting and mouldering away. He divides it into three regions: The lowermost, he says, is the only one which contains any human creatures, and is occupied by a few miserable shepherds that tend scab-

by flocks; and here are also found some partridges: the second is inhabited by crows and tigers; and all the rest is covered with snow, which half the year is involved in thick clouds. On the side of the mountain that looks towards Erivan is a prodigious precipice, from whence rocks of an immense size are continually tumbling down with a hideous noise. This precipice seems quite perpendicular; and the extremities are rough and blackish, as if smutted with smoke. The soil of the mountain is loose, and on the sandy parts it is impossible to take a firm step; so that our traveller encountered great difficulties in his ascent and descent of this mountain; being often obliged, in order to avoid the sand, to betake himself to places where great rocks were heaped on one another, under which he passed as through caverns, or to places full of stones, where he was forced to leap from one stone to another. If we may believe Struys, a Dutch writer, however, all these difficulties may be surmounted. He assures us, he went five days journey up mount Ararat, to see a Romish hermit: that he passed through three regions of clouds; the first dark and thick, the next cold and full of snow, and the third colder still: that he advanced five miles every day; and when he came to the place where the hermit had his cell, he breathed a very serene and temperate air: that the hermit told him, he had perceived neither wind nor rain all the 25 years he had dwelt there; and that on the top of the mountain there still reigned a greater tranquillity, whereby the ark was preserved uncorrupted. He farther pretends, that the hermit gave him a cross made out of the wood of the ark, together with a certificate; a formal copy of which the author has given in his sham relation.

ARASSI, a maritime, populous, and trading town of Italy, in the territory of Genoa. E. Long. 7. 20. N. Lat. 44. 3.

ARATEIA, in antiquity, a yearly festival celebrated at Sicyon, on the birth-day of Aratus, wherein divers honours were paid by a priest consecrated to this service, who for distinction's sake wore a ribband bespangled with white and purple spots. The arateia were solemnized with much pomp of music, the choirsters of Bacchus attending.

ARATUS, general of the Achæans, conquered Nicles tyrant of Sicyon. Two years after, he surprised the castle called *Acrocorinthus*, and drove out the king of Macedonia: he delivered Argos from its tyrants, and was poisoned by Philip II. king of Macedonia, whom he had newly restored: he was about 62 when he died, the second year of the 141st Olympiad. He was interred at Sicyon, and received the greatest honours from his countrymen. His son, who had also been prætor, was poisoned by king Philip. Polybius gives us the most great a character of Aratus the father's Commentaries or History, that the loss of so valuable a work is highly to be regretted.

ARATUS, a Greek poet, born at Soli, or Solæ, a town in Cilicia, which afterwards changed its name, and was called *Pompeïopolis*, in honour of Pompey the Great. He flourished about the 124th, or, according to some, the 126th Olympiad, in the reign of Ptolemy Philadelphus king of Egypt. He discovered in his youth a remarkable poignancy of wit, and capacity for improvement; and having received his education under

Aratus under Dionysius Heracleotes, a Stoic philosopher, he espoused the principles of that sect. Aratus was physician to Antigonus Gonatus, the son of Demetrius Poliorcetes, king of Macedon: this prince, being a great encourager of learned men, sent for him to court, admitted him to his intimacy, and encouraged him in his studies. The *Phænomena* of Aratus, which is still extant, gives him a title to the character of an astronomer as well as a poet; in this piece he describes the nature and motion of the stars, and shows the particular influences of the heavenly bodies, with their various dispositions and relations. He wrote this poem in Greek verse: it was translated into Latin by Cicero; who tells us, in his first book *De oratore*, that the verses of Aratus are very noble. This piece was translated by others as well as Cicero; there being a translation by Germanicus Cæsar, and another into elegant verse by Festus Avienus. An edition of the *Phænomena* was published by Grotius, at Leyden, in quarto, 1600, in Greek and Latin, with the fragments of Cicero's version, and the translations of Germanicus and Avienus, all which the editor has illustrated with curious notes. He was certainly much esteemed by the ancients, since we find so great a number of scholiasts and commentators upon him. There are several other works also ascribed to Aratus. Suidas mentions the following: Hymns to Pan; Astrology and Astrothesy; a composition of Antidotes; an *Επιβολικον* on Theopropus; an *Ηθικον* on Antigonus; an Epigram on Phila, the daughter of Antipater, and wife of Antigonus; an Epicedium of Cleombrotus; a Correction of the *Odyssey*; and some Epistles, in prose. Virgil, in his *Georgics*, has imitated or translated many passages from this author; and St Paul has quoted a passage of Aratus. It is in his speech to the Athenians (*Acts xvii. 28.*) wherein he tells them, that some of their own poets have said, *Τὸ γὰρ καὶ γινῆσθαι ἑμῶν*: "For we are also his offspring." These words are the beginning of the fifth line of the *Phænomena* of Aratus.

ARAVA, a fortress of Upper Hungary, in a county and on a river of the same name. E. Long. 20. 0. N. Lat. 49. 20.

ARAUCO, a fortress and a town of Chili, in South America; situated in a fine valley, on a river of the same name. The natives are so brave, that they drove the Spaniards out of their country, though they had no fire arms. W. Long. 51. 20. S. Lat. 42. 30.

ARAUSIO, or *Civitas Arausiensis*, or *Arausicorum* (*Notitiæ*); *Colonia Secundanorum* (*Mela*, *Pliny*, *Coins*); so called, because the veterans of the second legion were there settled: The capital of the *Cavares*, in *Gallia Narbonensis*. Now *Orange*, in the west of *Provence*, on an arm of the rivulet *Egue*, which soon after falls into the *Rhone*, from which it is distant a league to the east, at the foot of a mountain. Here is an ancient amphitheatre to be still seen. E. Long. 4. 46. Lat. 44. 10.

ARAW, a town of *Switzerland*, in *Argow*, seated on the river *Aar*. It is handsome, large, and remarkable for its church, its fountain, and the fertility of the soil. E. Long. 18. 0. N. Lat. 47. 25.

ARAXES, now the *Aras*, a river of *Armenia Major*, which takes its rise in a mountain called *Albos*, where the *Euphrates* also hath its origin. From this
N° 25,

mountain it runs eastward with a serpentine course, discharging itself into the *Caspian sea*, after a run of upwards of 500 miles, during which it receives some considerable rivers. Some have imagined that it hath its rise in mount *Ararat*; but *Tournefort* assures us that it comes no nearer that mountain than 12 miles. The *Araxes* is a very rapid river, and is supposed to be the *Gihon* mentioned by *Moses*. Besides this extreme rapidity, it is very apt to overflow after rains; so that they have in vain endeavoured to build bridges over it; tho' some of them appear, from the few arches remaining, to have been built of the best materials, and in the strongest manner. Such is the vehemence of its current after the thawing of the adjacent snows, or some fierce rains, that neither banks nor dykes can resist it; so that nothing can be more terrible than the noise and violence of its waves at such times: but in winter, when its waters are low, it is fordable in some places on camels.

ARBA (anc. geog.), an island and city of *Illyria*, now *Arbe*, in the gulph of *Quarnaro*. Of this island, which has been but slightly noticed by geographers, we have the following description by the *Abbé Fortis*.

In the *Roman times*, it is probable that there were no other cities in *Arbe* but that which bears the name of the island, in the neighbourhood of which ancient monuments are frequently dug up.

This city of *Arbe*, though the capital of a small island, not above thirty miles round, wholly uncultivated, and uninhabitable in the highest part that faces the channel of *Morlacca*, has always maintained itself with decorum. That it was inhabited by civilized people in the *Roman times*, is evident, by the inscriptions that have been frequently discovered there, and others still remain at *Arbe*. In the lower times it suffered all the calamities to which the neighbouring countries were subjected, but it always recovered itself with honour even after dissolution.

The archives of the community of *Arbe* contain some ancient papers that are truly valuable, and they are kept with great jealousy; by them it appears, that, in the eleventh century, gold and silk were not rare among the inhabitants. *Arbe* was subject to the kings of *Hungary*; afterwards it became dependent on *Venetian* feudatories; and at last was taken under the immediate dominion of the most serene republic, by which a governor is appointed who has the title of count and captain. The number of people on the island does not much exceed three thousand souls, distributed in a few parishes, which might be officiated by a small number of priests: Yet, through a monstrous inconsistency that falls very heavy on the poor inhabitants, they have to maintain no less than three convents of friars, and as many of nuns, besides the considerable charge of near sixty priests, who have a very scanty provision.

The climate of *Arbe* is none of the happiest; the winter season is horrid, especially when agitated by the violent northerly winds, which sometimes transform the intermediate seasons into winter, and cause the summer itself to disappear. These furious winds do great damage to the island, particularly in the winter and spring. Two years ago, about twelve thousand sheep perished in one night, of cold, in the common pastures of the mountain; where, according to the custom

tom over all Dalmatia, they are left in the open air the whole year round. The salt fog raised by the dreadful commotion of the waves, which often roars, between the mountains of Arbe and the opposite Alps, in the narrow channel of Morlacca, consumes all the buds of the plants and corn, if it happens to be driven upon the island by the wind; and it is followed by a cruel scarcity of every kind of product. This calamity communicates its baneful influence even to the flesh of the animals left on the pastures, that becomes ill-tasted, in consequence of the bitterness and bad nourishment of the food. Abstracting from these irregularities, the air of Arbe is healthful; nor ought the constant summer fevers among the inhabitants to be attributed to its influence, as they are, more probably, derived from unwholesome food, and a way of life differing little from that of the Hottentots.

The appearance of the island is exceedingly pleasant. On the east it has a very high mountain, of the same substance as the Morlacca, of which it was once a part. At the foot of this mountain, the rest of the island is extended to the westward, and divided into beautiful and fruitful plains interspersed with little hills fit to bear the richest products. At the extremity that looks to the north, a delightful promontory, called Loparo, stretches into the sea; it is crowned with little hills, which almost quite inclose a fine cultivated plain. Near this promontory are the two small islands of S. Gregorio and Goli, very useful to shepherds and fishers. The coast of Arbe, that faces the Morlacca mountains, is quite steep and inaccessible; and the channel between them is extremely dangerous, being exposed to furious winds, and without a single port on either side. The long and narrow island of Dolin, lying parallel to the island of Arbe, along the coast of Barbado, forms a channel less dangerous, though by no means so secure as it is beautiful to look at. There are several harbours in the neighbourhood of the city of Arbe, by which the trade of the best part of the island is facilitated.

The city stands on a rising ground between two harbours, which form a peninsula; it contains about a thousand inhabitants, among whom are many noble families, but few of them are rich. Among the most remarkable curiosities of the island, the Arbegiani are proud of many egregious reliques, and particularly of the head of S. Cristofano their protector; but the lovers of sacred antiquity will find something much more singular in the three heads of Shadrach, Meshech, and Abednego, which are venerated there with great devotion. Four of the principal gentlemen are keepers of the sanctuary, and to their care the precious records of the city are also committed. Among these records there is a transaction of MXVIII, by which the city of Arbe promises to the Doge of Venice, Ottone Orseolo, a tribute of some pounds *de seta serica*, "of wrought silk," and in case of contravention, pounds *de auro obrizo*, "of pure gold."

In the last age there was a learned bishop of Arbe, named Ottavio Spaderi, who would not permit the reliques of S. Cristofano to be exposed to the public veneration, on the solemnity of the saint's day, because he doubted of their authenticity. The mob rose, and was going to throw him down from the top of the hill on which the cathedral stands; nor did the tumult

cease after the day was past. The government sent an armed vessel to deliver the prelate from the danger he was in; and the Pope thought proper to give him a more tractable spouse in Italy.

The nature of the soil of Arbe is not the same in every situation; nay it would be difficult to find a country where there is so great a variety in so little space. There is a very great difference between the ground of the extremity of the mountain above the channel of Barbado, and the sides of it on the one part towards the island, and on the other facing the ridge of Morlacca. Nor is the top of the mountain itself always of the same structure: for in some parts it is extended in a fine level plain, partly woody and partly cultivable; in other places it is quite rocky, and composed of bare marble. The ground at the foot of the mountain, where it stretches towards the shore, opposite to Jablanaz, is nothing but marble; and, in the district of Barbado it is gravelly, and a good soil for vines. The wine of Barbado is of excellent quality, and in great estimation; hardly any other product is cultivated along that coast, as the vines succeed so well, notwithstanding the negligent culture. Below the pretended ruins of Colento the land bears vines, olives, mulberry, and other fruit trees, and also corn in the lowest parts. All the lower part of the island is composed alternately of little hills and valleys, and of a substance for the most part very different from that of the mountain and its adjacencies. As the organization of the mountain is wholly of marble, so that of the hills is generally arenaceous. The whetstone forms a large part, and frequently contains *ostracites* and *lenticulares*; the exterior stratum is commonly friable. The valleys, which according to appearances should be full of sand, are provided with an excellent soil, with such a mixture of very minute sand as is requisite to keep it light. Springs of fresh water are by nature well distributed over the island, and maintain a proper humidity when the summer is not excessively dry; so that the dark verdure of the hills covered with wood, the luxuriance of the vines, and freshness of the corn-ground, form a spectacle extremely cheerful and agreeable.

The island of Arbe would have every thing requisite for the subsistence of its small population, if the land was cultivated by a people less stupid and lazy. It produces, however, firewood, of which many cargoes are annually sent to Venice; corn, oil, excellent wine, brandy, and silk, since very ancient times; it also exports hides, wool, sheep, hogs, and horses of a good breed. There is also abundance of good salt made on the island; and the fishing of tunny and mackrel, notwithstanding it is managed in a slovenly and awkward manner, makes no inconsiderable article of trade to the Arbegiani, who, like all their neighbours, find their account in selling this commodity to strangers rather than to the Venetians. Yet, with all these natural products, the island is very far from being rich, or even in a tolerable flourishing state; because there is much land left uncultivated, and the peasants are lazy.

ARBACES governed Media under Sardanapalus. Seeing him spinning among a company of his women, he stirred up his people to revolt, and dethroned Sardanapalus; who thereupon burnt himself in his palace. Arbaces being crowned, began the monarchy of the Medes, which lasted 317 years under nine kings, till

Arbalest, Arbela. *Astyages* was expelled by *Cyrus*. *Arbaces* reigned 22 years, and died A. M. 3206. See *MEDIA*.

ARBALEST, or *CROSS BOW*. See *Cross-Bow*.

ARBELA, now *IRBIL*, a city of *Assyria*, lying in E. Long. 44. 5. N. Lat. 35. 15. It is famous for the last and decisive battle fought in its neighbourhood between *Alexander the Great* and *Darius Codomannus*. This battle was fought 331 years before Christ, and the event of it determined the fate of the *Persian* empire. *Arrian* relates, that *Darius's* army consisted of a million of foot and 40,000 horse; according to *Diodorus*, there were 200,000 horse and 800,000 foot; *Plutarch* relates, that the horse and foot together made up a million; and *Justin* gives us exactly half *Diodorus's* number. The *Macedonian* army, according to *Arrian*, consisted of 40,000 foot and 7000 horse.

Upon receiving notice of the vast strength of the enemy, *Alexander* expressed neither surprise nor apprehension; but having "commanded a halt, he encamped four days, to give his men rest and refreshment. His camp being fortified by a good intrenchment, he left in it the sick and infirm, together with all the baggage; and, on the evening of the fourth day, prepared to march against the enemy with the effective part of his army, which was said to consist of 40,000 infantry and 7000 horse, unincumbered with any thing but their provisions and armour. The march was undertaken at the second watch of the night, that the *Macedonians*, by joining battle in the morning, might enjoy the important advantage of having an entire day before them, to reap the full fruits of their expected victory. About half way between the hostile camps, some eminences intercepted the view of either army. Having ascended the rising ground, *Alexander* first beheld the *Barbarians*, drawn up in battle array, and perhaps more skilfully marshalled than he had reason to apprehend. Their appearance, at least, immediately determined him to change his first resolution. He again commanded a halt, summoned a council of war; and different measures being proposed, acceded to the single opinion of *Parmenio*, who advised that the foot should remain stationary until a detachment of horse had explored the field of battle, and carefully examined the disposition of the enemy. *Alexander*, whose conduct was equalled by his courage, and both surpassed by his activity, performed those important duties in person at the head of his light horse and royal cohort. Having returned with unexampled celerity, he again assembled his captains, and encouraged them by a short speech. Their ardour corresponded with his own; and the soldiers, confident of victory, were commanded to take rest and refreshment.

"Meanwhile *Darius*, perceiving the enemy's approach, kept his men prepared for action. Notwithstanding the great length of the plain, he was obliged to contract his front, and form in two lines, each of which was extremely deep. According to the *Persian* custom, the king occupied the centre of the first line, surrounded by the princes of the blood and the great officers of his court, and defended by his horse and foot guards, amounting to 15,000 chosen men. These splendid troops, who seemed fitter for parade than battle, were flanked on either side by the *Greek* mercenaries and other warlike battalions, carefully selected from the whole army. The right wing consisted of the

Medes, *Parthians*, *Hircanians* and *Sacæ*; the left was chiefly occupied by the *Bactrians*, *Persians*, and *Cardusians*. The various nations composing this immense host were differently armed, with swords, spears, clubs, and hatchets; while the horse and foot of each division were promiscuously blended, rather from the result of accident than by the direction of design. The armed chariots fronted the first line, whose centre was farther defended by the elephants. Chosen squadrons of *Scythian*, *Bactrian*, and *Cappadocian* cavalry advanced before either wing, prepared to bring on the action, or after it began to attack the enemy in flank and rear. The unexpected approach of *Alexander* within sight of his tents prevented *Darius* from fortifying the wide extent of his camp; and, as he dreaded a nocturnal assault from enemies who often veiled their designs in darkness, he commanded his men to remain all night under arms. This unusual measure, the gloomy silence, the long and anxious expectation, together with the fatigue of a restless night, discouraged the whole army, but inspired double terror into those who had witnessed the miserable disasters on the banks of the *Granicus* and the *Iffus*.

"At day-break *Alexander* disposed his troops in a manner suggested by the superior numbers and deep order of the enemy. His main body consisted in two heavy-armed phalanxes, each amounting to above 16,000 men. Of these the greater part formed into one line; behind which he placed the heavy-armed men, reinforced by his targeteers, with orders, that when the out-spreading wings of the enemy prepared to attack the flanks and rear of his first line, the second should immediately wheel to receive them. The cavalry and light infantry were so disposed on the wings, that while one part resisted the shock of the *Persians* in front, another, by only facing to the right or left, might take them in flank. Skilful archers and darters were posted at proper intervals, as affording the best defence against the armed chariots, which (as *Alexander* well knew) must immediately become useless whenever their conductors or horses were wounded.

"Having thus arranged the several parts, *Alexander* with equal judgment led the whole in an oblique direction towards the enemy's left; a manœuvre which enabled the *Macedonians* to avoid contending at once with superior numbers. When his advanced battalions, notwithstanding their nearness to the enemy, still stretched towards the right, *Darius* also extended his left, till, fearing that by continuing this movement his men should be drawn gradually off the plain, he commanded the *Scythian* squadrons to advance, and prevent the farther extension of the hostile line. *Alexander* immediately detached a body of horse to oppose them. An equestrian combat ensued, in which both parties were reinforced, and the barbarians finally repelled. The armed chariots then issued forth with impetuous violence; but their appearance only was formidable; for the precautions taken by *Alexander* rendered their assault harmless. *Darius* next moved his main body, but with so little order, that the horse, mixed with the infantry, advanced, and left a vacancy in the line, which his generals wanted time or vigilance to supply. *Alexander* seized the decisive moment, and penetrated into the void with a wedge of squadrons. He was followed by the nearest sections of the phalanx, who rushed.

Arbella
Arbitrary.

rushed forward with loud shouts, as if they had already pursued the enemy. In this part of the field, the victory was not long doubtful; after a feeble resistance, the barbarians gave way; and the pusillanimous Darius was foremost in the flight.

"The battle, however, was not yet decided. The more remote divisions of the phalanx, upon receiving intelligence that the left wing, commanded by Parmenio, was in danger, had not immediately followed Alexander. A vacant space was thus left in the Macedonian line, through which some squadrons of Persian and Indian horse penetrated with celerity, and advanced to the hostile camp. It was then that Alexander derived signal and well-earned advantages from his judicious order of battle. The heavy-armed troops and targeteers, which he had skilfully posted behind the phalanx, speedily faced about, advanced with a rapid step, and attacked the barbarian cavalry, already entangled among the baggage. The enemy, thus surprised, were destroyed or put to flight. Meanwhile, the danger of his left wing recalled Alexander from the pursuit of Darius. In advancing against the enemy's right, he was met by the Parthian, Indian, and Persian horse, who maintained a sharp conflict. Sixty of the *Companions* fell; Hephæstion, Cœnus, and Menidas, were wounded. Having at length dissipated this cloud of cavalry, Alexander prepared to attack the foot in that wing. But the business was already effected, chiefly by the Thessalian horse; and nothing remained to be done, but to pursue the fugitives, and to render the victory as decisive as possible.

"According to the least extravagant accounts, with the loss of 500 men he destroyed 40,000 of the barbarians, who never thenceforth assembled in sufficient numbers to dispute his dominion in the East. The invaluable provinces of Babylonia, Susiana, and Persis, with their respective capitals of Babylon, Susa, and Persepolis, formed the prize of his skill and valour. The gold and silver found in those cities amounted to thirty millions Sterling; the jewels and other precious spoil, belonging to Darius, sufficed, according to Plutarch, to load 20,000 mules and 5000 camels." The consequences of this victory the reader will find narrated under the article PERSIA.

ARBERG, a town of Switzerland, in the canton of Bern, with a handsome castle, where the bailiff resides. It is seated on the river Aar, in a kind of island. E. Long. 17. 15. N. Lat. 47. 0.

ARBITER, in the civil law, implies a judge nominated by the magistrate, or chosen voluntarily by the two contending parties, in order to decide their differences.

The civilians make a difference between *arbitrator* and *arbitrator*, though both found their power on the compromise of the parties; the former being obliged to judge according to the customs of the law, whereas the latter is at liberty to use his own discretion, and accommodate the difference in the manner that appears to him most just and equitable.

ARBITRARY, that which is left to the choice or arbitration of men, or not fixed by any positive law or injunction.

ARBITRARY Punishment, in law, denotes such punishments as are by statute left to the discretion of the judge. It is a general rule in arbitrary punishments,

that the judge cannot inflict death. Hence all punishments that are not capital have acquired the name of *arbitrary punishments*, even although they be expressly pointed out by statute.

ARBITRATION is where the parties, injuring and injured, submit all matters in dispute, concerning any personal chattels or personal wrong, to the judgment of two or more arbiters or arbitrators; who are to decide the controversy: and if they do not agree, it is usual to add, that another person be called in as umpire, (*imperator* or *impar*), to whose sole judgment it is then referred; or frequently there is only one arbitrator originally appointed. This decision, in any of these cases, is called an *award*. And thereby the question is as fully determined, and the right transferred or settled, as it could have been by the agreement of the parties or the judgment of a court of justice. See also LAW, Part III. N° clxxxv. 15, &c.

ARBITRATOR, a private extraordinary judge, chosen by the mutual consent of parties, to determine controversies between them. See ARBITER and ARBITRATION.

ARBOIS, a small populous town of France, in the Franche Comte, famous for its wines. E. Long. 5. 40. N. Lat. 46. 55.

ARBON, an ancient town in Switzerland, on the south banks of the lake Constance, in Thurgaw. It has a castle built by the Romans, and is under the jurisdiction of the bishop of Constance. In the time of war, the Swiss have a right to put in a garrison. The Popish and Protestant religions are equally tolerated in this town. E. Long. 9. 30. N. Lat. 4. 38.

ARBOR, in botany, a tree. Trees are by Linnæus classed in the seventh family of the vegetable kingdom, and are distinguished from shrubs in that their stems come up with buds on them; but this distinction holds not universally, there being rarely any buds on the large trees in India.

ARBOR, in mechanics, the principal part of a machine, which serves to sustain the rest; also the axis or spindle on which a machine turns, as the *arbor* of a crane, windmill, &c.

ARBOR Diana. See CHEMISTRY-Index.

ARBOR Vita. See THUYA.

ARBORESCENT, an epithet applied to such objects as resemble trees.

ARBORESCENT Star-fish, in zoology, a species of asterias. See ASTERIAS.

AREORIBONZES, in modern history, priests of Japan, who live an erratic life, and subsist on alms. They dwell in caverns, and cover their heads with bonnets made of the bark of trees.

ARBORIST, a person skilled in that part of botany which treats of trees.

ARBOUR, in gardening, a kind of shady bower, formerly in great esteem; but of late rejected on account of its being damp and unwholesome.

Arbours are generally made of lattice-work, either of wood or iron; and covered with elms, limes, hornbeams; or with creepers, as honeysuckles, jasmines, or passion-flowers; either of which will answer the purpose very well, if rightly managed.

ARBROATH. See ABERBROTHIC.

ARBURG, a town of Switzerland, in the canton of Bern, on the river Aar. It is small, but very strong,

Arbuscula being feated on a rock, and defended by a good fortrefs cut out of the rock. E. Long. 17. 55. N. Lat. 47. 10.

Arbuthnot. ARBUSCULA is used by Bradley to denote a little or dwarf tree, above the rank of shrubs but below that of trees; such, e. gr. as the elder.

ARBUSTUM implies a number or multitude of trees planted for the fruit sake.

The word was more peculiarly applied to a place planted with trees for fastening vines to, which are hence called by Columella *arbusivæ*.

ARBUSTUM is sometimes also used to denote an orchard, or field wherein trees are planted at such distance that there is room for ploughing and growing corn between.

ARBUTHNOT (Alexander), principal of the university of Aberdeen in the reign of James VI. of Scotland, was born in the year 1538. He studied first at Aberdeen; and was afterwards sent over to France, where, under the famous Cujacius, he applied himself to the study of the civil law. In the year 1563, he returned to Scotland, and took orders. Whether he was ordained by a bishop or by presbyters, is a matter of uncertainty. In 1568, he was appointed minister of Arbuthnot and Logy-Buchan; and in the following year, Mr Alexander Anderson being deprived, our author was made principal of the king's college at Aberdeen in his room. In the general assembly which met at Edinburgh in the years 1573 and 1577, he was chosen moderator; and to the end of his life was an active supporter of the reformed religion. He died in 1583, in the 45th year of his age; and was buried in the college church of Aberdeen. We are told in the Biographia, that he was eminent as a poet, a philosopher, a mathematician, a lawyer, a divine, and a physician. He wrote *Orationes de origine & dignitate juris*, printed at Edinburgh, 1572, 4to. His cotemporary Thomas Maitland wrote a copy of Latin verses on the publication of this book: they are printed in the *Delic. Poetar. Scot.* He published Buchanan's History of Scotland in the year 1582.

ARBUTHNOT (Dr John), was born in Kincardineshire, near Montrose, and was educated at Aberdeen, where he received his degree in physic. The difficulties in which his family was involved on account of their political principles making it necessary that he should court preferment in another country than his own, he went to London. The first character in which he acted there was a teacher of the mathematics; and while he was employed in this manner, he had occasion to publish his *Examination of Dr Woodward's Account of the deluge*. This tract, which abounded with learning and good sense, served to make him known. He published soon after his *Essay on the usefulness of mathematics*. In the profession of physic he advanced by slow but sure degrees; and his reputation in it was at length fully established, by a successful cure which he performed on Prince George of Denmark. Queen Anne, in consequence of it, appointed him one of her physicians in ordinary in 1709; and, some years before this, his extensive knowledge had procured his admission into the Royal Society. His talents and worth were the strongest recommendations of him to the men of wit and learning of his day; and he entered into particular connection with Pope and Swift, with whom he joined in publishing several volumes of miscellanies;

among which are the well-known *Memoirs of Martinus Scriblerus*, a satire of infinite humour on the abuses of human learning. In 1715, he assisted Pope and Gay in the *Three hours after marriage*; a dramatic performance, which was brought upon the stage without success. In 1727, he published *Tables of ancient coins, weights, and measures*; a work of great use, and real erudition. In 1732, his valuable tract concerning *The nature and choice of aliments* appeared; which, the year after, was followed by his remarks on *The effects of air on human bodies*. A constitutional asthma had distressed him at different periods of his life, and proved fatal to him in 1734.—Dr Arbuthnot appears to have been in all respects a most accomplished and amiable person. He has showed himself equal to any of his cotemporaries in wit and learning, and he was superior to most men in the moral duties of life, in acts of humanity and benevolence. His letter to Mr Pope, written as it were upon his death-bed, and which no one can read without the tenderest emotion, discovers such a noble fortitude of mind at the approach of his dissolution, as could be inspired only by a clear conscience, and the calm retrospect of an uninterrupted course of virtue. In 1751, came out, in two vol. 8vo. printed at Glasgow, *The miscellaneous works of the late Dr Arbuthnot*; which are said to comprehend, with what is inserted in Swift's Miscellanies, all the pieces of wit and humour of this admirable author.

ARBUTUS, the STRAWBERRY-TREE: A genus of the monogynia order, belonging to the decandria class of plants; and in the natural method ranking under the 18th order, *Bicornes*. The calyx is divided into five parts; the corolla is ovated; and the fruit is a berry with five cells.

Species. 1. The unedo, or common strawberry-tree, is a native of Italy, Spain, and also of Ireland; and is now very common in the British gardens. Of this species there are four varieties, viz. The oblong-fruited, the round-fruited, the red-flowered, and the double-blossomed. One description is nearly common to them all; and their inconsiderable variation is almost sufficiently shown in their respective appellations.

The oblong-fruited sort will grow to be a middling-sized tree in some countries; for we read of the large uses its wood has been applied to; such as *Arbutæ crates*, &c. Arbutæan harrows, &c. With us it may be kept down to any size. The main stems are covered with a light-brown bark, rough, and falling. The younger branches are of a kind of purple colour, whilst the last year's shoots are of a fine red, and a little hairy. The leaves grow alternately on the branches, and are of an oblong oval figure. They stand on short foot-stalks, and the oldest leaves make a contrast with the younger by having their foot-stalk and mid-rib of a fine scarlet colour. They are smooth, and beautifully serrated. Their upper surface (as in most trees) is of a stronger green than their under; and the young twigs are garnished with them in plenty. These are beauties in common to most trees, in some degree or other; but every thing else almost of this tree that presents itself to consideration is singular: The time of its flowering will be in November and December; when it is rather singular to see a tree in the open ground in full blow; and the fruit ripens by that time twelvemonth after. The manner and nature of the fruit,

fruit, which look like very large red strawberries, give it also a singular and delightful look; and this is heightened as they appear all over the tree among the flowers; for that is the time of its being ripe, when the flowers for the succeeding crop are fully out. The flowers themselves make no great figure; they are of a kind of whitish-yellow colour; and are succeeded by the above-mentioned strawberry-fruit, which will require a revolution of twelve months before they perfectly arrive at their maturity and colour. The flowers of the first fort are larger than those of the second; and the fruit is oval, and much larger than our common scarlet strawberry.

The round-fruited fort has its pitcher-shaped flowers, which are succeeded by round scarlet fruit, as wide as they are long; and this is all the difference between these forts.

The red-flowered fort differs in no respect from the common fort, only the flowers are red, and these constitute a variety from the other sorts of flowers; but the contrast is not so great between their fruit and them as of the other forts, their colour approaching too near to a famenef.

The double-blossomed fort differs in no respect, only that the flowers are double; but this difference is so inconsiderable, that it will not be seen without looking into the flower; and even then the doubleness will appear so trifling as scarcely to merit notice; so that a plant or two, to have it said that the collection is not without it, will be sufficient. Neither ought any more to be admitted; for they will not produce the same plenty of fruit, which constitutes the greatest beauty of these trees, as the single forts.

The above forts thrive best in a wet soil, and is seldom hurt by hard winters, though the young and tender branches are often destroyed by frost; but, however dead the trees may appear, they ought always to be suffered to remain till the following summer shows what are living and what are dead.

The method of propagating the varieties of the unedo is by layers and cuttings: the species itself may be raised from seed.—1. *Propagation by layers.* The operation must be performed on the youngest twigs; and in some soils they will strike root pretty freely, whilst in others they can hardly be made to grow at all: but before they have lain two summers, you may scarcely venture to look for any. When the roots are struck, the layers should be carefully taken off in the spring, and planted in separate pots: and after well watering them, they should be plunged up to the rims in an hotbed, and this will set them forward; for without this assistance many of the layers will be lost; since they are difficult plants to make grow. After the hotbed has forced the seeds into a state of vegetation, the pots may be taken out, and plunged up to the rims in some natural mould, to keep them cool and moist; and here they may stand for two or three years, or longer, if the pots are large enough, without ever removing or sheltering in winter; for they are hardy enough to resist our severest cold. When they are to be finally set out, all the mould may be turned out of the pots hanging to the roots; and having proper holes made ready, they may be planted in them, and the plant will be ignorant of its new situation.

2. *By cuttings.* These must be planted in pots, and have the benefit of a good bark-bed; in which being constantly shaded and duly watered, many of them will grow. As the plants raised this way will be rather tender by being forced in the bark-bed, it will be necessary to remove them into the greenhouse, or to place them under a hotbed-frame during the first winter: and after that, the pots may be set up to the rims in the ground, and, like the layers, the plants may be turned out at a convenient time into the places where they are to remain.

1. *Raising from seeds.* Let these be taken from the oblong or round-fruited fort. The seeds, which will be ripe some time in November or the beginning of December, for they will not be ripe at the same time in all places, must be then gathered; and as they should not be sowed until the spring, it will be proper to put them into a pot or jar, mixing with them a quantity of drift-sand; and this will preserve them found and good. The beginning of March is the best time for sowing the seeds; and the best soil for them is maiden earth, taken from a rich pasture at least a year before, with the sward; and this, by constant turning, being well rotted and mixed, will be ready to receive them. Having filled a different quantity of pots with this fine mould, let the seeds be sown, and but just covered, scarcely a quarter of an inch deep. A dry day should be chosen for the business; and no watering by the hand should be given them, as it will endanger the setting the mould hard in the pots. Leave them abroad until some rain falls, which at that time may be hourly expected; and after that, having an hotbed ready, plunge the pots therein. In less than six weeks you may expect your plants to appear; when much air should be afforded them, and frequent waterings, in small quantities, gently sprinkled over them. After this, they may be hardened to the air by degrees, and the pots set up to the rims in the natural mould, in a shady place. In October they should be removed into the greenhouse, or some shelter, in frosty weather; though they should always be set abroad in mild open weather. In the spring they may be shook out, and planted in separate pots; and they should have the advantage also of a hotbed to set them a-growing: their future management may be the same as was directed for the layers. When these trees are to be planted out, very little regard need be paid to the soil or situation; for they will grow almost any where, and resist our severest northern blasts. One thing, however, the gardener must constantly observe, in order to continue his trees in their beauty, viz. As often as a heavy snow falls, so constantly should he go and shake the boughs; for it will lodge amongst the leaves and branches in such great quantity as to weigh down and split the largest branches; the deformity of which afterwards may be easily conceived. Besides, many years must expire before the tree will, if ever it should, grow to its former beauty; to preserve this, therefore, makes the narrowly watching these trees in snowy weather highly necessary.

2. The andrachne will grow to a larger size than the arbutus. The leaves are smooth, and nearly of the same figure as the preceding fort; though they are larger, and have their edges undivided. The flowers grow like the other forts; are of the same colour; and they

Arbutus

Arcade they are succeeded by large, oval, scarlet fruit. It is called the *Oriental Strawberry-tree*, because this sort grows plentifully in many parts of the East, and is useful to the inhabitants for many purposes in life.

Arceanum.

The andrachne may be propagated in the same manner as the arbutus: But the plants must be preserved in pots for three or four years till they have obtained strength; and may be then planted in a warm situation and on a dry soil, for this species will not thrive on wet ground.

Besides the above, there are three other species of arbutus, viz. The *acadiensis*, a native of Acadia; the *alpina*, or mountain strawberry-tree, a native of Britain; and the *uva ursi*, a plant lately discovered in the Highlands of Scotland, and which formerly was thought not to be a native of Britain.

ARCADE, in architecture, is used to denote any opening in the wall of a building formed by an arch.

ARCADI, or **ARCADIANS**, the name of a learned society at Rome. See the article **ACADEMY**.

ARCADIA, an inland district in the heart of Peloponnesus (Strabo). It is mountainous, and fitter for pasture than corn; and therefore chiefly celebrated by bucolic or pastoral poets, who feign Pan, the god of shepherds, to be the guardian of it (Virgil). It has to the north Achaia, to the east Argos and Laconia, Messenia to the south, and Elis to the west. According to Pliny, the wine of this country cured barrenness in women, and inspired the men with rage; and the berries of the yew gathered there were so strong a poison, that whoever slept or took refreshment under that tree were sure to die. In Strabo's time there were few cities remaining in it, most of them being destroyed in the Grecian wars. Eustathius says, that the country was anciently called *Pelasgia*, from Pelasgos, who brought the people, from roots, herbs, and leaves of trees, to feed on acorns, especially beech-mast; as Artemidorus observes, that the Arcadians usually lived on acorns. It was also called *Lycania*, *Gigantis*, and *Parrhasia* (Stephanus). The Arcadians are greatly commended for their love of, and skill in, music (Virgil, Polybius). To imitate the Arcadians, is to labour and toil for the benefit of others, never conquering their own, but the enemies of others (Hesychius). This probably took its rise from the ancient Arcadians being accustomed to hire themselves out as mercenaries to foreign nations. Homer commends their martial prowess, their pastures, their sheep, and their country well-watered. The gentilitious name is *Arcades*; who boasted of their great antiquity, and that they were older than the sun and moon (Apollonius, Rhodius, Nonnius, Plutarch, Ovid, Statius). They were the first who had a year of three months, and therefore called *Proceleni*, because their year was prior to that adjusted in Greece to the course of the moon (Censorinus).

ARCANGIS, in the Turkish armies, an inferior kind of infantry, which serve as *ensans perdus*, and to harass and pillage the enemy's frontiers. The Arcangis are an order inferior to the Janisaries; and when any of them distinguish themselves, are usually preferred into the Janisaries order. They have no pay, but are to subsist on their plunder.

ARCANUM, among physicians, any remedy, the preparation of which is industriously concealed, in order to enhance its value.

ARCANUM (anc. geog.), a villa of Q. Cicero, Tul. Cicero's brother, in Latium, (Cicero). Now Arce, in the Terra di Lavoro, in the kingdom of Naples, on the borders of the Campagna di Roma, on the river Melpis, between Arpinum and Aquinum.

ARCBOUTANT, in building, an arched buttress. See **BUTTRESS**.

ARCESILAUS, a celebrated Greek philosopher, about 300 years before the Christian æra, was born at Pitane, in Eolis. He founded the second academy, which is called the *second school*. He was a man of great erudition, and well versed in the writings of the ancients. He was remarkable for the severity of his criticisms; but nevertheless he knew how to accommodate himself to the age, and pursue the allurements of pleasure. He had a great number of disciples. His doctrines were different in several respects from those of the ancient school: and perhaps he was led into this diversity of opinions by many capital errors in the ancient school, such as the incredible arrogance of the dogmatists, who pretended to assign causes for all things: the mysterious air they had thrown upon the doctrine of ideas; the entirely discarding the testimony of the senses; the objections of the Pyrrhonists, who now began to broach their opinions; the powerful opposition of the Stoics and Peripatetics, who discovered the feeble parts of the academic philosophy. These might have given cause to reform the ancient school, and to found a new one. The middle school, therefore, laid it down as a principle, that we could know nothing, nor even assure ourselves of the certainty of this position; from whence they inferred, that we should affirm nothing, but always suspend our judgment. They advanced, that a philosopher was able to dispute upon every subject, and bring conviction with him, even upon contrary sides of the same question; for there are always reasons of equal force both in the affirmative and negative of every argument. According to this doctrine, neither our senses, nor even our reason, are to have any credit: and therefore, in common affairs, we are to conform ourselves to received opinions. Arcesilaus was succeeded by his disciple Lacydes.

ARCH, in geometry, any part of the circumference of a circle or curved line, lying from one point to another, by which the quantity of the whole circle or line, or some other thing sought after, may be gathered.

Arch, a concave or hollowed piece of building, constructed in such a manner that the several stones of which it is composed keep one another in their places. The terms *arch* and *vault* properly differ only in this, that the arch expresses a narrower, and the vault a broader, piece of the same kind. The principal difference in the form of arches is, that some are circular, and others elliptical; the former having a larger or smaller part of a circle, the other of an ellipsis. What are called *strait arches*, are those frequently used over doors and windows, the upper and under edges of which are strait and parallel, and the ends and joints all pointing toward a centre. The space between two piers of a bridge is called an *arch*, because usually arched over.

Triumphal Arches are magnificent entries into cities, erected to adorn a triumph, and perpetuate the memory of the action. The arches of Titus and Constantine

Archebant

Arch.

stantine make at this time a great figure among the ruins of old Rome.

ARCH, in composition, signifies *chief*, or of the *first* class; as archangel, archbishop, &c.

ARCHÆUS, or ARCHEUS. See ARCHEUS.

ARCHANGEL, an angel occupying the eighth rank in the celestial hierarchy. See ANGEL and HIERARCHY.

ARCHANGEL, a city of Russia, in the province of Dwina, situated on the east side of the river Dwina, about six miles from the White Sea, in E. Long. 40. 21. N. Lat. 64. 30. The city extends about three miles in length and one in breadth. It is rich, populous, built in the modern taste, and is a metropolitan see. It rose from a castle built on the spot by Basilowitz II. to protect the increasing trade brought there by the discovery of the White Sea by the English, and took its name from a monastery built in honour of the archangel Michael. Before this period the commercial intercourse between Russia and the northern parts of Europe had been long carried on by the Hanseatic towns; which usually sailed to Revel or Narva, and from thence passed through Dorpt to Plescof and Novogorod, where their factories were established. The accidental discovery of Archangel, in 1553, deprived the Hanseatic towns of a great part of this lucrative commerce, and transferred it to the English. On the 11th of May, in the abovementioned year, three ships sailed from Depthford, in order to explore the northern seas, under the command of Sir Hugh Willoughby. Two of these vessels penetrated as high as the 72d degree of latitude, to the coast of Spitzbergen; and being afterwards forced by stress of weather into the bay of the river Arzina in Russian Lapland, both their crews were frozen to death. Richard Chancellor, who commanded the other ship, called the *Bonaventure*, discovering the country bordering upon the White Sea, landed near the mouth of the Dwina, in a bay, which he denominated the *Bay of St Nicholas*, from a convent of that name near the present port of Archangel. The czar Iwan Basilowitz, being informed of his arrival, invited him to his court, where he was hospitably entertained, and the czar indulged the English with a free trade in his dominions: in consequence of this permission, a company of merchants was incorporated in London; and being encouraged by particular privileges from the czar, set on foot a considerable commerce, to the mutual advantage of both nations. This traffic the English for some time enjoyed without competition. The Dutch, however, and other nations, gradually insinuated themselves into this commerce; which they carried on to a very great disadvantage, as not being favoured with those privileges which the czar had granted to the English company. These were at last suddenly annihilated by Alexis Michaelovitch; who in 1648 banished the English merchants from all his dominions. The cause of this expulsion is generally imputed to the resentment which the czar conceived against the English for the execution of Charles I. with whom he was closely connected by leagues of amity and alliance: but in effect he abolished the company's privileges in the year before that event; and his indignation against the English for their rebellion, Mr Coxe affirms, was only a political pretext; the real motive being derived from the offers made by the Dutch to

pay duties of export and import, to the amount of 15 Archangel, *per cent.* if they were indulged with the liberty of carrying on as free a trade as the English throughout his dominions. For not long afterwards, the czar suffered William Prideaux, Cromwell's agent, to reside at Archangel; and permitted the English to renew their commerce in that port upon the same footing with other foreigners. And upon this footing alone our merchants ever after continued to trade.

The commodities chiefly imported into Archangel, were gold and silver stuffs and laces, gold wire, cochineal, indigo, and other drugs for dyeing; wine, brandy, and other distilled spirits. The customs arising to the czar were computed at 200,000 rubles a-year, and the number of foreign ships at 400 annually. But upon the building of Peterburg, Peter the Great abolished the immunities of Archangel, and removed the commerce of the White Sea to the havens of the Baltic. Still, however, its exports of tar were considerable; in 1730, to the amount of 40,000 lasts, of 11 barrels each. It sends, during winter, great quantities of the rawaga, a small species of three-finned cod, to Peterburg frozen.

In 1752 Elizabeth again restored the ancient immunities of Archangel; and its present trade is not inconsiderable. It supplies the government of Archangel, part of those of Nishnei-Novogorod and Casan, with European commodities; and draws in exchange from those parts corn, flax, hemp, coarse linen, cordage, sails, masts, and tallow, which are mostly conveyed by the Dwina: it forms also a principal communication with the northern and western parts of Siberia, from whence the merchants procure furs, skins, and iron.

The houses of Archangel are generally of wood, but well contrived; and every chamber is provided with a stove, as a fence against the cold, which is here excessive in the winter. The streets are paved with broken pieces of timber and rubbish, disposed so unskilfully, that one cannot walk over it without running the risk of falling, except when the streets are rendered smooth and equal by the snow that falls and freezes in the winter. Notwithstanding the severity of the cold in this place, there is always plenty of good provisions; butcher's meat, poultry, wild fowl, and fish, in great variety, are sold surprisingly cheap.

The most remarkable edifice in Archangel is a large town-house, built of square stones in the Italian manner, and divided into three parts. One of these consists of large commodious apartments, for the accommodation of merchants, strangers as well as natives: here they are permitted to reside with their merchandise till the month of October, when all the foreign ships set sail for the respective countries to which they belong. Then the traders are obliged to remove their quarters from the town-house or palace, which hath a spacious court, that reaches down to the river.

ARCHBISHOP, the name of a church dignitary of the first class. Archbishops were not known in the east till about the year 320; and though there were some soon after this who had the title, yet that was only a personal honour, by which the bishops of considerable cities were distinguished. It was not till of late that archbishops became metropolitans, and had suffragans under them. Athanasius appears to be the first who used the title *Archbishop*, which he gave occasionally.

Archbishop occasionally to his predecessor; Gregory Nazianzen, in like manner, gave it to Athanasius; not that either of them were entitled to any jurisdiction, or even any precedence in virtue of it. Among the Latins, Isidore Hispalensis is the first that speaks of archbishops. He distinguishes four orders or degrees in the ecclesiastical hierarchy, viz. patriarchs, archbishops, metropolitans, and bishops.

The archbishop, beside the inspection of the bishops and inferior clergy in the province over which he presides, exercises episcopal jurisdiction in his own diocese. He is guardian of the spiritualities of any vacant see in his province, as the king is of the temporalities; and exercises ecclesiastical jurisdiction in it. He is intitled to present by lapse to all the ecclesiastical livings in the disposal of his diocesan bishop, if not filled within six months. He has likewise a customary prerogative, upon consecrating a bishop, to name a clerk or chaplain to be provided for by such bishop; in lieu of which it is now usual to accept an option. He is said to be enthroned when vested in the archbishopric; whereas bishops are said to be installed.

The ecclesiastical government of England is divided into two provinces, viz. Canterbury and York. Canterbury hath the following suffragan bishoprics appertaining to it, St Asaph, Bangor, Bath and Wells, Bristol, Chichester, Litchfield and Coventry, St David's, Ely, Exeter, Gloucester, Hereford, Landaff, Lincoln, London, Norwich, Oxford, Peterborough, Rochester, Salisbury, Winchester, and Worcester. To York appertaineth the bishoprics of Carlisle, Chester, and Durham; to which may be added the bishopric of Sodor and Man, whose bishop is not a Lord of Parliament. See **CANTERBURY** and **YORK**.

The archbishop of Canterbury had anciently, viz. till the year 1152, jurisdiction over Ireland as well as England, and was styled a *patriarch*, and sometimes *alterius orbis papa*, and *orbis Britannici pontifex*. Matters were done and recorded in his name thus, *Anno pontificatus nostri primo*, &c. The first archbishop of Canterbury was Austin, appointed by king Ethelbert, on his conversion to Christianity, about the year 598. He was also *legatus natus*. He even enjoyed some special marks of royalty; as, to be patron of a bishopric, which he was of Rochester; and to make knights, coin moneys, &c. He is still the first peer of England, and the next to the royal family; having precedence of all dukes and all great officers of the crown. It is his privilege, by custom, to crown the kings and queens of this kingdom. He may retain and qualify eight chaplains; whereas a duke is by statute allowed only six. He has, by common law, the power of probate of wills and testaments, and granting letters of administration. He has also a power to grant licences and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. He accordingly issues special licences to marry, to hold two livings, &c. and he exercises the right of conferring degrees. He also holds several courts of judicature; as, court of arches, court of audience, prerogative court, and court of peculiars.

The archbishop of York has the like rights in his province as the archbishop of Canterbury. He has precedence of all dukes not of the royal blood; and of all officers of state, except the lord high chancellor.

N^o 25.

He has also the rights of a count palatine over Hexamsire. The first archbishop of York was Paulinus, appointed by Pope Gregory about the year 622. He had formerly jurisdiction over all the bishops of Scotland; but in the year 1470, pope Sixtus IV. created the bishop of St Andrew's archbishop and metropolitan of all Scotland.

Scotland, whilst episcopacy prevailed in that country, had two *archbishops*, of St Andrew's and Glasgow; of which the former was accounted the metropolitan; and, even before it arrived at the dignity of an archbishopric, resisted with great spirit all the attempts of the archbishops of York in England to become the metropolitans of Scotland. The sees of Argyle, Galloway, and the isles, were suffragans to Glasgow; all the others in the kingdom, to St Andrew's.

Ireland has four archbishops; of Armagh, Dublin, Cashel, and Tuam; of whom the former is primate of all Ireland.

ARCHBISHOPRIC, in ecclesiastical geography, a province subject to the jurisdiction of an archbishop.

ARCHBUTLER, one of the great officers of the German empire, who presents the cup to the emperor on solemn occasions. This office belongs to the king of Bohemia.

ARCHCHAMBERLAIN, an officer of the empire, much the same with the great chamberlain in England. The elector of Brandenburg was appointed by the golden bull archchamberlain of the empire.

ARCHCHANCELLOR, an high officer who, in ancient times, presided over the secretaries of the court. Under the two first races of the kings of France, when their territories were divided into Germany, Italy, and Arles, there were three archchancellors: and hence the three archchancellors still subsisting in Germany; the archbishop of Mentz being archchancellor of Germany, the archbishop of Cologne, and the archbishop of Treves.

ARCHCHANTOR, the president of the chantors of a church.

ARCHCOUNT, a title formerly given to the earl of Flanders, on account of his great power and riches.

ARCHDEACON, an ecclesiastical dignity or officer next to a bishop, whose jurisdiction extends either over the whole diocese or only a part of it. He is usually appointed by the bishop himself; and hath a kind of episcopal authority, originally derived from the bishop, but now independent and distinct from his. He therefore visits the clergy; and has his separate court for punishment of offenders by spiritual censures, and for hearing all other causes of ecclesiastical cognizance. There are 60 archdeacons in England.

ARCHDEACON'S COURT, is the most inferior court in the whole ecclesiastical polity. It is held, in the archdeacon's absence, before a judge appointed by himself, and called his *official*; and its jurisdiction is sometimes in concurrence with, sometimes in exclusion of, the bishop's court of the diocese. From hence, however, by statute 24 Hen. VIII. c. 12. there lies an appeal to that of the bishop.

ARCHDRUID, the chief or pontiff of the ancient druids of a nation. See **DRUID**.

ARCHDUKE, a title peculiar to the House of Austria; all the sons of which are archdukes, and daughters archduchesses. See **DUKE**.

ARCHELAUS, a celebrated Greek philosopher,

Arch-
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Archelaus

Archelaus the disciple of Anaxagoras, flourished about 440 years before Christ. He read lectures at Athens, and did not depart much from the opinions of his master. He taught that there was a double principle of all things, namely, the *expansion* and *condensation* of the air, which he regarded as infinite. Heat, according to him, was in continual motion. Cold was ever at rest. The earth, which was placed in the midst of the universe, had no motion. It originally resembled a wet marsh, but was afterwards dried up; and its figure, he said, resembled that of an egg. Animals were produced from the heat of the earth, and even men were formed in the same manner. All animals have a soul, which was born with them: but the capacities of which vary according to the structure of the organs of the body in which it resides.—Socrates, the most illustrious of his disciples, was his successor.

ARCHELAUS, the son of Herod the Great, was declared king of Judea the second year after the birth of Christ. He put to death 3000 persons before he went to Rome to be confirmed by Augustus. However, that emperor gave him half of what had been possessed by his father; but at length, on fresh complaints exhibited against him by the Jews, he banished him to Vienne in Gaul, A. D. 6, where he died.

ARCHELAUS, the son of Apollonius, one of the greatest sculptors of antiquity, was a native of Ionia, and is thought to have lived in the time of the emperor Claudius. He executed, in marble, the apotheosis of Homer. This masterpiece in sculpture was found in 1568, in a place named *Fratocchia*, belonging to the princes of Colonna, where, it is said, the emperor Claudius had a pleasure-house. Father Kircher, CuPERT, Spanheim, and several other learned antiquaries, have given a description and explication of this work.

ARCHERS, a kind of militia or soldiery armed with bows and arrows. The word is formed of *arcus*, “a bow;” whence *arcuarius*, and even *arquis*, and *arquites*, as they are also denominated in the corrupt state of the Latin tongue.

Archers were much employed in former times: but they are now laid aside, excepting in Turkey and some of the eastern countries; where there are companies of archers still subsisting in their armies, and with which they did terrible execution at the battle of Lepanto.—As an exercise, the practice of archery is still kept up in many places. See the article ARCHERY.

In France, the officers who attend the lieutenants de police and provosts to make captures, seizures, arrests, &c. are called *archers*; though their arms be only halberds or carabines.—In this sense they say, the *archers* of the *grand prevot de l'hotel*; of the *prevot des marchands*; the city *archers*; the *archers du guet*, or of the watch, &c.—Small parties or *archers*, called also *gens de marcheaussee*, are continually patrolling on the great roads, to secure them against robbers.—The carriages of Lyons, &c. are always escorted by a party of archers. To the diligence of these archers, or marshal's-men, it is partly owing, that persons now travel in all parts of France in the utmost security; there being fewer robbers on the highway in that whole kingdom in a year than about London in a week.

ARCHERY, the art or exercise of shooting with a bow and arrow.

VOL. II. Part I.

In most nations, the bow was anciently the principal implement of war, and by the expertness of the archers alone was often decided the fate of battles and of empires.—In this island archery was greatly encouraged in former times, and many statutes were made for the regulation thereof; whence it was that the English archers in particular became the best in Europe, and procured them many signal victories.

The *Artillery Company* of London, though they have long disused the weapon, are the remains of the ancient fraternity of bowmen or archers. Artillery (*artillerie*) is a French term signifying archery; as the *king's bowyer* is in that language styled *artillier du roy*. And from that nation the English seem to have learnt at least the cross-bow archery. We therefore find that William the Conqueror had a considerable number of bowmen in his army at the battle of Hastings, when no mention is made of such troops on the side of Harold: And it is supposed that these Norman archers shot with the arbalest (or cross-bow), in which formerly the arrow was placed in a groove, being termed in French a *quadrel*, and in English a *bolt*.

Of the time when shooting with the long-bow first began among the English, at which exercise they afterwards became so expert, there appear no certain accounts. Their chroniclers do not mention the use of archery as expressly applied to the cross-bow, or the long-bow, till the death of Richard I. who was killed by an arrow at the siege of Limoges in Guienne, which Hemmingford mentions to have issued from a cross-bow.—After this, which happened in 1199, there appear not upon record any notices of archery for nearly 150 years, when an order was issued by Edward III. in the 15th year of his reign, to the sherives of most of the English counties for providing 500 white bows and 500 bundles of arrows, for the then intended war against France. Similar orders are repeated in the following years; with this difference only, that the sheriff of Gloucestershire is directed to furnish 500 painted bows as well as the same number of white. The famous battle of Cressy was fought four years afterwards, in which our chroniclers state that we had 2000 archers, who were opposed to about the same number of the French, together with a circumstance which seems to prove, that by this time we used the long-bow, whilst the French archers shot with the arbalest. The circumstance alluded to is as follows: Previously to the engagement there fell a very heavy rain, which is said to have much damaged the bows of the French, or perhaps rather the strings of them. Now the long-bow (when unstrung) may be most conveniently covered, so as to prevent the rain's injuring it; nor is there scarcely any addition to the weight from such a case; whereas the arbalest is of a most inconvenient form to be sheltered from the weather. As therefore, in the year 1342, orders issued to the sherives of each county to provide 500 bows, with a proper proportion of arrows, it seems probable that these were long-bows, and not the arbalest.

At the above-mentioned battle, the English ascribed their victory chiefly to the archers.—The battle of Poitiers was fought A. D. 1356; and gained by the same means.

Sometimes the archers gained great victories without even the least assistance from the men-at-arms; as

Archery. particularly, the decisive victory over the Scots at Homildon, A. D. 1402. In that bloody battle, the men-at-arms did not strike a stroke, but were mere spectators of the valour and victory of the archers. The Earl of Douglas, who commanded the Scotch army in that action, enraged to see his men falling thick around him by showers of arrows, and trusting to the goodness of his armour (which had been three years in making), accompanied by about eighty lords, knights, and gentlemen, in complete armour, rushed forward, and attacked the English archers sword in hand. But he soon had reason to repent his rashness. The English arrows were so sharp and strong, and discharged with so much force, that no armour could repel them. The Earl of Douglas, after receiving five wounds, was made prisoner; and all his brave companions were either killed or taken. Philip de Comines acknowledges, what our own writers assert, that the English archers excelled those of every other nation; and Sir John Fortescue says again and again,—“that the might of the realm of England standyth upon archers.” The superior dexterity of their archers gave the English a great advantage over their capital enemies the French and Scots. The French depended chiefly on their men-at-arms, and the Scots on their pikemen; but the ranks of both were often thinned and thrown into disorder by flights of arrows before they could reach their enemies.

Henry's
Hist. vol. v.
p. 463.

James I. of Scotland, who had seen and admired the dexterity of the English archers, and who was himself an excellent archer, endeavoured to revive the exercise of archery among his own subjects, by whom it had been too much neglected. With this view, he ridiculed their awkward manner of handling their bows, in his humorous poem of Christ's Kirk on the Green; and procured the following law to be made in his first parliament, A. D. 1424, immediately after his return to Scotland: “That all men might busk thame to be archeres fra the be 12 years of age; and that at ilk ten pundis worth of land thair be made bow markes, and specialle near parochie kirks, quhairn upon halie dayis men may cum, and at the leist schute thryse about, and have usage of archerie: and wha is not archerie, the laird of the land sall rais of him a wedder; and gif the laird raisis not the said pane, the king's shiref or his ministers sall rais it to the king.” But the untimely death of that excellent prince prevented the effectual execution of this law.

There is not found any act of Parliament of Henry V. in relation to archery, and all the orders in Rymer till the battle of Agincourt relate to great guns, from which he seems at first to have expected more considerable advantage than from the training of bowmen. It should seem, however, that this sort of artillery, from its unwieldiness, bad and narrow roads, together with other defects, was as yet but of little use in military operations. In the year 1417 this king therefore ascribes his victory at Agincourt to the archers, and directs the sherives of many counties to pluck from every goose six wing-feathers for the purpose of improving arrows, which are to be paid for by the king.

Archsologia.

In 1421, though the French had been defeated both at Cressy, Poitiers, and Agincourt, by the English

archers, yet they still continued the use of the cross-bow; for which reason, Henry V. as duke of Normandy, confirms the charters and privileges of the *balistarii*, which had been long established as a fraternity in his city of Rouen.

Archery

In the fifth year of Edward IV. an act passed, that every Englishman, and Irishman dwelling with Englishmen, shall have an English bow of his own height, which is directed to be made of yew, wych, hazel, ash, or awburne, or any other reasonable tree according to their power. The next chapter also directs that butts shall be made in every township, which the inhabitants are obliged to shoot up and down every feast-day, under the penalty of a halfpenny when they shall omit this exercise.

In the 14th year, however, of this same king, it appears by Rymer's *Fœdera*, that 1000 archers were to be sent to the duke of Burgundy, whose pay is settled at sixpence a-day, which is more than a common soldier receives clear in the present times, when provisions are so much dearer, and the value of money so much decreased. This circumstance seems to prove, very strongly, the great estimation in which archers were still held. In the same year, Edward, preparing for a war with France, directs the sherives to procure bows and arrows, “as most specially requisite and necessary.”

On the war taking place with Scotland, eight years after this, Edward provides both ordnance and archers; so that though the use of *artillery* (as we now term it) was then gaining ground, yet that of the bow and arrow was not neglected.

Richard III. by his attention to archery, was able to send 1000 bowmen to the duke of Bretagne, and he availed himself of the same troops at the battle of Bosworth.

During the reign of Henry VII. however, there appears no order relative to gunpowder or artillery; whilst, on the other hand, in 1488, he directs a large levy of archers to be sent to Brittany, and that they shall be reviewed before they embark. In the 19th year of his reign, this same king forbids the use of the cross-bow, because “the long-bow had been much used in this realm, whereby honour and victory had been gotten against outward enemies, the realm greatly defended, and much more the dread of all Christian princes by reason of the fame.”

During the reign of Henry VIII. several statutes were made for the promotion of archery. The 8th Eliz. c. 10. regulates the price of bows, and the 13th Eliz. c. 14. enacts, that bow-slaves shall be brought into the realm from the Hanse-towns and the Eastward; so that archery still continued to be an object of attention in the legislature.

In Rymer's *Fœdera* there is neither statute nor proclamation of James I. on this head; but it appears by Dr Birch's *Life* of his son (prince Henry), that at eight years of age he learned to shoot both with the bow and gun, whilst at the same time this prince had in his establishment an officer who was styled *bow-bearer*. The king granted a second charter to the artillery company, by which the powers they had received from Henry VIII. were considerably extended.

Charles I. appears, from the dedication of a treatise

Archery. tife intituled *The Bowman's Glory*, to have been himself an archer; and in the eighth year of his reign he issued a commission to the chancellor, lord-mayor, and several of the privy-council, to prevent the fields near London being so inclosed as "to interrupt the necessary and profitable exercise of shooting," as also to lower the mounds where they prevented the view from one mark to another.

Catharine of Portugal (queen to Charles II.) seems to have been much pleased with the sight at least of this exercise; for in 1676, by the contributions of Sir Edward Hungerford and others, a silver badge for the marshal of the fraternity was made, weighing 25 ounces, and representing an archer drawing the long-bow (in the proper manner) to his ear, with the following inscription: *Reginae Catharinae Sagittarii*. The supporters are two bowmen, with the arms of England and Portugal. In 1682 there was a most magnificent cavalcade and entertainment given by the Finsbury archers, when they bestowed the titles of "duke of Shore-ditch," "marquis of Islington," &c. upon the most deserving. Charles II. was present upon this occasion; but the day being rainy, he was obliged soon to leave the field.

So lately as the year 1753 targets were erected in the Finsbury fields, during the Easter and Whitsun holidays; when the best shooter was styled Captain for the ensuing year, and the second Lieutenant.

Why this military weapon was so decisive in the battles of former days, the following reasons may be suggested.

Before the introduction of fire-arms, the enemy could only be struck at a distance by slings, the bow used by the ancients, or the cross-bow; to all which the English long-bow was infinitely superior. As for slings, they never have been used in the more northern parts of Europe by armies in the field; nor does their use indeed seem to have been at all convenient or extensively practicable, for two principal reasons: In the first place, slingers cannot advance in a compact body, on account of the space to be occupied by this weapon in its rotatory motion; in the next place, the weight of the stones to be carried must necessarily impede the slingers greatly in their movements. The bow of the ancients, again, as represented in all their reliefs, was a mere toy compared with that of our ancestors; it was therefore chiefly used by the Parthians, whose attacks (like those of the present Arabs) were desultory. As for the cross-bow, it is of a most inconvenient form for carriage, even with the modern improvements; and, in case of rain, could not be easily secured from the weather. After the first shot, moreover, it could not be recharged under a considerable time, whilst the bolts were also heavy and cumbersome. The English long-bow, on the other hand, together with the quiver of arrows, was easily carried by the archer, as easily secured from rain, and recharged almost instantaneously. It is not therefore extraordinary, that troops, who solely used this most effectual weapon, should generally obtain the victory, even when opposed to much more numerous armies.

It may be urged, that these losses having been experienced by our enemies, must have induced them to practise the same mode of warfare.—But it is

thought that the long-bow was not commonly used even in England till the time of Edward III. when the victory at Cressy sufficiently proclaimed the superiority of that weapon. It required, however, so much training before the archer could be expert, that we must not be surprised if soon afterwards this military exercise was much neglected, as appears by the preambles of several ancient statutes. Whilst the military tenures subsisted, the sovereign could only call upon his tenants during war, who therefore attended with the weapons they had been used to, and which required no previous practice. On the other hand, the English archers were obliged by acts of parliament, even in time of peace, to erect butts in every parish, and to shoot on every Sunday and holiday, after repairing perhaps to these butts from a considerable distance, whilst the expence of at least a yew-bow is represented as being a charge which they were scarcely equal to. The king and parliaments of this country having thus compelled the inhabitants to such training, the English armies had (it should seem) the same advantage over their enemies as the exclusive use of fire-arms would give us at present.

It appears also by what hath been already stated, that the long-bow continued to be in estimation for more than two centuries after gunpowder was introduced, which probably arose from muskets being very cumbersome and unwieldy. It is well known that rapid movements are generally decisive of the campaign; and for such the archers were particularly adapted, because, as they could not be annoyed at the same distance by the weapons of the enemy, they had scarcely any occasion for armour. The flower of ancient armies likewise was the cavalry, against which the long-bow never failed to prevail, as man and horse were too large objects to be missed: and hence the great number of French nobility who were prisoners at Cressy, Poitiers, and Agincourt; for being dismounted (if not wounded) whilst they were also clad in heavy armour, they could not make their escape. The same reason accounts for the English obtaining these signal victories with so inferior numbers; for the nobility and gentry thus becoming prisoners, the other parts of the French army made little or no resistance. No wonder, therefore, that in England the greatest anxiety was shown to promote the exercise of this most important weapon, and that so many statutes were made for that purpose.

In Scotland, also, little less attention, though apparently not with equal success, was shown to the encouragement of the art. In both kingdoms, it was provided, that the importers of merchandise should be obliged, along with their articles of commerce, to import a certain proportion of bows, bow-flaves, and shafts for arrows. In both, every person was enjoined to hold himself provided in bows and arrows, and was prescribed the frequent use of archery. In both, a restraint was imposed upon the exercise of other games and sports, lest they should interfere with the use of the bow; for it was intended, that people should be made expert in the use of it as a military weapon, by habituating them to the familiar exercise of it as an instrument of amusement. As there was no material difference between the activity and bodily strength of

Archery. the two people, it might be supposed that the English and Scots wielded the bow with no unequal vigour and dexterity: but from undoubted historical monuments it appears that the former had the superiority; of which one instance has been already narrated. By the regulations prescribed in their statute-book for the practice of archery, we find that the English shot a very long bow, those who were arrived at their full growth and maturity being prohibited from shooting at any mark that was not distant upwards of 220 yards.

In the use of the bow, great dexterity as well as strength seems to have been requisite. Though we hear of arrows at Cheviot Chace which were a yard long, yet it is by no means to be supposed that the whole band made use of such, or could draw them to the head. The regulation of the Irish statute of Edward IV. viz. that the bow shall not exceed the height of the man, is allowed by archers to have been well considered; and as the arrow should be half the length of the bow, this would give an arrow of a yard in length to those only who were six feet high. A strong man of this size in the present times cannot easily draw above 27 inches, if the bow is of a proper strength to do execution at a considerable distance. At the same time it must be admitted, that as our ancestors were obliged by some of the old statutes to begin shooting with the long-bow at the age of seven, they might have acquired a greater slight in this exercise than their descendants, though the latter should be allowed to be of equal strength.

As the shooting with the long-bow was first introduced in England, and practised almost exclusively for nearly two centuries, so it hath occasioned a peculiar method of drawing the arrow to the ear and not to the breast. That this is contrary to the usage of the ancients is very clear from their reliefs, and from the tradition of the Amazons cutting off one of their paps as it occasioned an impediment to their shooting. The Finsbury archer is therefore represented in this attitude of drawing to the ear, both in the *Bowman's Glory*, and in the silver badge given by Catharine to the Artillery Company. Not many years ago there was a man named Topham, who exhibited surprising feats of strength, and who happened to be at a public-house near Islington, to which the Finsbury archers resorted after their exercise. Topham considered the long-bow as a play-thing, only fit for a child; upon which one of the archers laid him a bowl of punch, that he could not draw the arrow two-thirds of its length. Topham accepted this bet with the greatest confidence of winning; but bringing the arrow to his breast instead of his ear, he was greatly mortified by paying the wager, after many fruitless efforts.

As to the distance to which an arrow can be shot from a long-bow with the best elevation of forty-five degrees, that must necessarily depend much both upon the strength and slight of the archer; but in general the distance was reckoned from eleven to twelve score yards. The butts for exercise, as above-noticed, were directed to be distant upwards of 220 yards. There is indeed a tradition, that an attorney of Wigan in Lancashire (named Leigh) shot a mile in three flights; but the same tradition states, that he placed himself in

Archery a very particular attitude, which cannot be used commonly in this exercise. According to Neade, an archer might shoot six arrows in the time of charging and discharging one musket.

The archers consider an arrow of from 20 to 24 drop weight to be the best for flight or hitting a mark at a considerable distance, and that yew is the best material of which they can be made. As to the feathers, that of a goose is preferred; it is also wished, that the bird should be two or three years old, and that the feather may drop of itself. Two out of three feathers in an arrow are commonly white, being plucked from the gander; but the third is generally brown or grey, being taken from the goose; and, from this difference in point of colour, informs the archer when the arrow is properly placed. From this most distinguished part therefore the whole arrow sometimes receives its name: And this, by-the-by, affords an explanation of the grey goose wing in the ballad of Cheviot Chace. Arrows were armed anciently with flint or metal heads, latterly with heads of iron; of these there were various forms and denominations. By an act of parliament made the 7th of Henry IV. it was enacted, that for the future all the heads for arrows and quarrels should be well boiled or braised, and hardened at the points with steel; and that every arrow-head or quarrel should have the mark of the maker: workmen disobeying this order, were to be fined and imprisoned at the king's will, and the arrow-heads or quarrels to be forfeited to the crown.

Arrows were reckoned by sheaves, a sheaf consisting of 24 arrows. They were carried in a quiver, called also an *arrow-case*, which served for the magazine; arrows for immediate use were worn in the girdle. In ancient times phials of quicklime, or other combustible matter, for burning houses or ships, was fixed on the heads of arrows, and shot from long bows. This has been also practised since the use of gunpowder. Neade says, he has known by experience, that an archer may shoot an ounce of fire-work upon an arrow 12 score yards. Arrows with wild-fire, and arrows for fire-works, are mentioned among the stores at Newhaven and Berwick, in the 1st of Edward VI.

The force with which an arrow strikes an object at a moderate distance, may be conceived from the account given by king Edward VI. in his journal; wherein he says, that 100 archers of his guard shot before him two arrows each, and afterwards all together; and that they shot at an inch board, which some pierced quite thro' and struck into the other board; divers pierced it quite thro' with the heads of their arrows, the boards being well-seasoned timber: their distance from the mark is not mentioned.

To protect our archers from the attacks of the enemy's horse, they carried long stakes pointed at both ends: these they planted in the earth, sloping before them. In the 1st of Edward VI. 350 of these were in the stores of the town of Berwick, under the article of archer's stakes; there were also at the same time eight bundles of archer's stakes in Pontefract castle.

To prevent the bow-string from striking the left arm, the arm is covered with a piece of smooth leather, fattened

chery, fastened on the outside of the arm; this is called a *bracer*; and to guard the fingers from being cut by the bow-string, archers wore shooting gloves. Chaucer in his prologue to the *Canterbury tales*, thus describes an archer of his day:

And he was clade in cote and hode of grene,
 A shefe of peacock arwes bright and keen,
 Under his belt he bare full thriftily:
 Wel coude he dresse his takel yewmanly,
 His arwes drouped not with fetheres lowe,
 And in his hand he bare a mighty bowe,
 A not-hed hadde he, with broune visage,
 Of wood crafte coude he wel all the usage;
 Upon his arms he had a gai bracer,
 And by his side a sverd and a bokeler,
 And on the other side a gaie daggere
 Harneised wel, and sharp as pointe of spere:
 A cristofre on his breast of silver shene,
 An horn he bare, the baudrik was of grene,
 A forester was he fothely as I gesse.

Though archery continued to be encouraged by the king and legislature for more than two centuries after the first knowledge of the effects of gunpowder, yet by the latter end of the reign of Henry VIII. it seems to have been partly considered as a pastime. Arthur, the elder brother of Henry, is said to have been fond of this exercise, in so much that a good shooter was styled Prince Arthur. We are also informed, that he pitched his tent at Mile End in order to be present at this recreation, and that Henry his brother also attended. When the latter afterwards became king, he gave a prize at Windsor to those who should excel in this exercise; and a capital shot having been made, Henry said to Barlow (one of his guards), "If you still win, you shall be duke over all archers." Barlow therefore having succeeded, and living in Shoreditch, was created duke thereof. Upon another occasion, Henry and the queen were met by 200 archers on Shooter's hill, which probably took its name from their assembling near it to shoot at marks. This king likewise gave the first charter to the Artillery Company in the 29th year of his reign, by which they are permitted to wear dresses of any colour except purple and scarlet, to shoot not only at marks but birds, if not pheasants or herons, and within two miles of the royal palaces. They are also enjoined by the same charter not to wear furs of a greater price than those of the martin. The most material privilege, however, is, that of indemnification from murder, if any person passing between the shooter and the mark is killed, provided the archers have first called out *fast*.

The following description of an archer, his bow and accoutrements, is given in a MS. written in the time of Queen Elizabeth. "Captains and officers should be skillful of that most noble weapon, and to see that their soldiers according to their draught and strength have good bowes, well nocked, well strynged, everie stryng whippe in their nocke, and in the myddes rubbed with wax, brafer and shuting glove, some spare strynges trymed as aforesaid, every man one shefe of arrows, with a case of leather defensible against the rayne, and in the same fower and twentie arrowes, whereof

eight of them should be lighter than the residue, to gall or astoyne the enemye with the hailshot of light arrows, before they shall come within the danger of their harquebuss shot. Let every man have a brigandine, or a little cote of plate, a skull or hufkyn, a mawle of leade of five foot in lengthe, and a pike, and the same hanging by his girdle, with a hook and a dagger; being thus furnished, teach them by musters to march, shoote, and retire, keepinge their faces upon the enemy's. Sumtyme put them into great nowmbers, as to battell apparteyneth, and thus use them often times practised, till they be perfecte; ffor those men in battell ne skirmish can not be spared. None other weapon maye compare with the same noble weapon."

The long-bow, as already observed, maintained its place in our armies long after the invention of fire-arms. Nor have there been wanting experienced soldiers who were advocates for its continuance, and who in many cases even preferred it to the harquebuss or musket. King Charles I. twice granted special commissions under the great seal for enforcing the use of the long-bow. The first was in the 4th year of his reign: but this was revoked by proclamation four years afterwards, on account of divers extortions and abuses committed under sanction thereof. The second, anno 1633, in the 9th year of his reign, to William Neade and his son, also named William, wherein the former is styled an ancient archer, who had presented to the king a warlike invention for uniting the use of the pike and bow, seen and approved by him and his council of war: wherefore his Majesty had granted them a commission to teach and exercise his loving subjects in the said invention, which he particularly recommended the chief officers of his trained bands to learn and practise; and the justices and other chief magistrates throughout England, are therein enjoined to use every means in their power to assist Neade, his son, and all persons authorised by them in the furtherance, propagation, and practice of this useful invention. Both the commissions and proclamation are printed at large in Rymer. At the breaking out of the civil war, the Earl of Essex issued a precept, dated in November 1643, for stirring up all well-affected people by benevolence, towards the raising a company of archers for the service of the king and parliament.

Archery with the long-bow continues to be used as a manly exercise by the inhabitants of Geneva, and in many parts of Flanders; nor is it totally neglected in Great Britain. There are several societies of archers in England; the chief of which are, the *Woodmen of Arden*, and the *Toxophilite*. But the most noted society of this kind, now existing, is

The *Royal Company of Archers* in Scotland.—The ancient records of this Company having been destroyed by fire about the beginning of the present century, no authentic traces of their institution now remain. It is said that they owe their origin to the commissioners appointed in the reign of James I. of Scotland for enforcing and overseeing the exercise of archery in different counties. Those commissioners, who were in general men of rank and power, picking out amongst the better sort of people under their cognisance the most expert archers, formed them into a company, and upon perilous

Archery. rilous occasions made a present of their services to the king as his chief body-guards; in which situation they often distinguished themselves for their loyalty, their courage, and skill in archery. This rank of the king's principal body-guards the Royal Company still claim within seven miles of the metropolis of Scotland.

Certain it is, that by an act of the privy-council of Scotland in the 1677, this Company was recognised under the name and title of "His Majesty's Company of Archers;" and by the same act a piece of plate of the value of L. 20 Sterling was ordered to be given to be shot for by them at their annual parades called *WEAPON-Shawings*, and to be called *The King's Prize*.

At this period the Royal Company consisted, as it does at present, of the principal nobility and gentry of Scotland. But their unfortunate attachment to anti-revolution principles, upon that event's taking place, put almost a period to their existence: Their public parades or marches were discontinued, and the royal prize was with-held.

Upon the accession of Queen Anne, their former splendor was revived; and in the year 1703 they obtained a royal charter, confirming in general terms all their former rights and privileges, and conferring others upon them. But their partiality to the family of Stuart was at various after periods the cause of a temporary prosperity and decline.

These unhappy differences of opinion having totally subsided, the Royal Company are now more numerous and flourishing than ever, and perhaps even more dexterous archers. His present Majesty, as a mark of his royal patronage and approbation, has been pleased to revive the royal prize, which for the first time was shot for upon the 28th of July 1788 by a numerous and respectable meeting.

The Woodmen of Arden and the Toxophilite have lately been pleased to admit the members of the Royal Company to the freedom of their societies: these grants have been followed by reciprocal diplomas from the Royal Company; so that the three chief societies of archers in Britain may be said to be now incorporated into one.

The prizes belonging to this Company, and which are annually shot for, are, 1. A silver arrow, given by the town of Musselburgh, which appears to have been shot for as early as the year 1603. The victor in this, as in the other prizes except the king's prize, has the custody of it for a year, then returns it with a medal appended, on which are engraved any motto and device which the gainer's fancy dictates. 2. A silver arrow given by the town of Peebles, A. D. 1626. 3. A silver arrow given by the city of Edinburgh, A. D. 1709. 4. A silver punch-bowl of about the value of L. 50, made of Scottish silver at the expence of the Company, A. D. 1720. And, 5. The king's prize above mentioned, which becomes the absolute property of the winner. All these prizes are shot for at what is termed *rovers*, the marks being placed at the distance of 185 yards.

Besides these, there is another prize annually contended for at butt or point-blank distance, called the *Goose*. The ancient manner of shooting for this prize was, a living goose was built in a turf-butt, having

the head only exposed to view; and the archer who first hit the goose's head was intitled to the goose as his reward. But this custom, on account of its barbarity, has been long ago laid aside; and in place of the goose-head, a mark of about an inch diameter is affixed upon each butt, and the archer who first hits this mark is captain of the butt-shooters for a year.

The affairs of the Company are managed by a preses and six counsellors who are chosen annually by the whole members. The council are vested with the power of receiving or rejecting candidates for admission, and of appointing the Company's officers civil and military.

The Royal Company now consists of above 1000 members, among whom are most of the Scottish nobility of the first distinction. A number of the Company meet weekly during the summer season in Edinburgh, in the Meadows, where they exercise themselves in shooting at butts or rovers: And in the adjoining ground they have a handsome building, erected within these 12 years, with suitable offices, whither they adjourn after their exercise, and where they hold their elections and other meetings relative to the business of the society.

The uniform of the Royal Company of Archers is tartan, lined with white, and trimmed with green and white fringes; a white sash, with green tassels; and a blue bonnet, with a St Andrew's cross and feathers. The Company have two standards. The first of these bears on one side Mars and Cupid encircled in a wreath of thistles; with this motto, "*In peace and war.*" On the other, a yew tree, with two men dressed and equipped as archers, encircled as the former; motto, *Dat gloria vires*. The other standard displays, on one side, a lion rampant gules, on a field or, encircled with a wreath; on the top, a thistle and crown; motto, *Nemo me impune lacesset*. On the other, St Andrew on the cross on a field argent; at the top, a crown; motto, *Dulce pro patria periculum*.

ARCHES-COURT, in English ecclesiastical polity, is a court of appeal, belonging to the archbishop of each province; whereof the judge is called the *dean of the arches*, because he anciently held his court in the church of St Mary le bow (*Sancta Maria de arcubus*), though all the principal spiritual courts are now holden at Doctors Commons. His proper jurisdiction is only over the 13 peculiar parishes belonging to the archbishop in London, but the office of dean of the arches having been for a long time united with that of the archbishop's principal office, he now, in right of the last-mentioned office, receives and determines appeals from the sentences of all inferior ecclesiastical courts within the province. And from him there lies an appeal to the king in chancery (that is, to a court of delegates appointed under the king's great seal), by statute 25th Hen. VIII. c. 19. as supreme head of the English church, in the place of the bishop of Rome, who formerly exercised this jurisdiction; which circumstance alone will furnish the reason why the Popish clergy were so anxious to separate the spiritual court from the temporal.

ARCHETYPE, the first model of a work, which is copied after to make another like it.—Among minters, it is used for the standard weight by which the others

Archilochus.

vent his going into the army, like other young men of his birth; but in the first engagement at which he was present, the young poet, like Horace, and like our own Suckling, lost his buckler, though he saved his life by the help of his heels. *It is much easier, said he, to get a new buckler than a new existence.* This pleasantry, however, did not save his reputation; nor could his poetry or prayers prevail upon Lycambes, the father of his mistress, to let him marry his daughter, though she had been long promised to him. After these mortifications, his life seems to have been one continued tissue of disgrace and repentment.

Archilochum proprio rabies armavit iambo.

Hor. Art. Poet. 79.

Archilochus, with fierce resentment warm'd,
Was with his own severe iambics arm'd. FRANCIS.

The *rage of Archilochus* was proverbial in antiquity; which compared the provoking this satirist to the treading upon a serpent: A comparison not very severe, if it be true that Lycambes, and, as some say, his three daughters, were so mortified by his satire, as to be driven to the consolation of a halter.

In this piece, many adventures are mentioned, full of defamation, and out of the knowledge of the public. There were likewise many loose passages in it; and it is said to have been on account of this satire that the

Val. Max. lib. 6. c. 3. Lacedemonians laid a prohibition on his verses.

However, according to Plutarch, there is no bard of antiquity by whom the two arts of poetry and music have been so much advanced as by Archilochus. To him is attributed particularly the sudden transition from one rhythm to another of a different kind, and the manner of accompanying those irregular measures upon the lyre. Heroic poetry, in hexameter verse, seems to have been solely in use among the more ancient poets and musicians; and the transition from one rhythm to another, which lyric poetry required, was unknown to them; so that if Archilochus was the first author of this mixture, he might with propriety be styled the *Inventor of Lyric Poetry*, which, after his time, became a species of versification wholly distinct from heroic.— To him is likewise ascribed the invention of *Epodes*. See EPODE.

Our poet-musician is generally ranked among the first victors of the Pythic games: and we learn from Pindar, that his muse was not always a termagant; for though no mortal escaped her rage, yet she was at times sufficiently tranquil and pious to dictate hymns in praise of the gods and heroes. One in particular, written in honour of Hercules, acquired him the acclamations of all Greece; for he sung it in full assembly at the Olympic games, and had the satisfaction of receiving from the judges the crown of victory consecrated to real merit. This hymn, or ode, was afterwards sung in honour of every victor at Olympia, who had no poet to celebrate his particular exploits.

Archilochus was at last slain by one Callondax Corax, of the island of Naxos; who, though he did it in fight, according to the laws of war, was driven out of the temple of Delphi, by command of the oracle, for having deprived of life a man consecrated to the Muses.

The names of Homer and Archilochus were equally revered and celebrated in Greece, as the two most excel-

Nº 26.

lent poets which the nation had ever produced. This appears from an epigram in the *Anthologia*; and from Cicero, who ranks him with poets of the first class, and in his *Epistles* tells us, that the grammarian Aristophanes, the most rigid and scrupulous critic of his time, used to say, that the longest poem of Archilochus always appeared to him the most excellent.

ARCHIMAGUS, the high-priest of the Persian Magi or worshippers of fire. He resided in the highest fire-temple; which was had in the same veneration with them as the temple of Mecca among the Mahometans. Zoroastres first settled it at Balch; but after the Mahometans had over-run Persia in the 7th century, the Archimagus was forced to remove from thence into Kerman, a province of Persia, lying on the southern ocean, where it hath continued to this day. Darius Hystaspes took upon himself the dignity of Archimagus: for Prophecy tells us, he ordered before his death, that, among the other titles, it should be engraven on his monument, that he had been *Master of the Magi*; which plainly implies that he had borne this office among them, for none but the Archimagus was master of the whole sect. From hence it seems to have proceeded, that the kings of Persia were ever after looked on to be of the sacerdotal tribe, and were always initiated into the sacred order of the Magi, before they took on them the crown, and were inaugurated into the kingdom.

ARCHIMANDRITE, in ecclesiastical history, was a name given by the ancient Christians to what we now call an *abbot*. Father Simon observes, that the word *mandrite* is Syriac, and signifies a solitary monk.

ARCHIMIDES, a celebrated geometrician, born at Syracuse in the island of Sicily, and related to Hiero king of Syracuse. He was remarkable for his extraordinary application to mathematical studies; in which he used to be so much engaged, that his servants were often obliged to take him from thence by force. He had such a surprising invention in mechanics, that he affirmed to Hiero, if he had another earth, whereon to plant his machines, he could move this which we inhabit. He is said to have formed a glass sphere, of a most surprising workmanship, wherein the motions of the heavenly bodies were represented. He discovered the exact quantity of the silver which a goldsmith had mixed with the gold in a crown he had made for the king: he had the hint of this discovery from his perceiving the water rise up the sides of the bath as he went into it, and was filled with such joy, that he ran naked out of the bath, crying, "I have found it! I have found it!" By the invention of machines, he, for a long time, defended Syracuse on its being besieged by Marcellus (See SYRACUSE). On the city's being taken, that general commanded his soldiers to have a particular regard to the safety of this truly great man; but his care was ineffectual. "What gave Marcellus the greatest concern (says Plutarch), was the unhappy Archimides, who was at that time in his museum, and his mind, as well as his eyes, so fixed and intent upon some geometrical figures, that he neither heard the noise and hurry of the Romans, nor perceived the city was taken. In this depth of study and contemplation, a soldier came suddenly upon him, and commanded him

Archimagus
|
Archimides

to follow him to Marcellus; which he refusing to do till he had finished his problem, the soldier, in a rage, drew his sword, and ran him through the body." Others have related the circumstances of his death in a somewhat different manner. It however happened 203 years before the Christian æra. Cicero, when he was quæstor in Italy, discovered his tomb, on which was carved a cylinder and sphere *. Some of the works of this great mathematician are lost, but others are preserved. His pieces which remain are, 1. Two books of the Sphere and Cylinder. 2. The Dimensions of a Circle. 3. Of Centres of Gravity, or Æquiponderants. 4. Of Spheroids and Conoids. 5. Of spiral Lines. 6. The Quadrature of a Parabola. 7. Of the Number of the Sand. 8. Of Bodies that float on Fluids. The best edition of these is that published at London, in 1675, 4to. Among the works of Archimedes which are lost, we may reckon the descriptions of the following inventions, which we may gather from himself and other ancient authors. 1. Περὶ τῆς σφαιρῆς, or his account of the method which he used to discover the mixture of gold and silver in the crown. 2. His description of places where it is stagnated. Athenæus, speaking of the prodigious ship built by the order of Hiero, tells us, that Archimedes invented the cochlion, by means of which the hold, notwithstanding its depth, could be drained by one man. (Λιπνυσσορισαν, lib. v.) Diodorus Siculus informs us (lib. v.) that he contrived this machine to drain Egypt, and that by a wonderful mechanism it would empty the water from any depth. 3. The Ἐλιξ, by means of which (according to Athenæus, Λιπνυσ, lib. v.) he launched Hiero's great ship. 4. The Τρισπωσον, of the power of which Tzetzes gives a hyperbolic relation, Chil. ii. hist. 35. 5. The machines he used in the defence of Syracuse against Marcellus.

Of these we have an account in Polybius, Livy, and Plutarch. 6. His burning-glasses, with which he is said to have set fire to the Roman galleys. Galen, Περὶ κρυσταλλῶν, lib. iii. 7. His pneumatic and hydraulic engines, concerning which he wrote books, according to Tzetzes, Chil. ii. hist. 35.

ARCHIPELAGO, in geography, a general term signifying a sea interrupted with islands; it is however more especially applied to that lying between Europe and Asia, which contains the islands anciently called *Cyclades* and *Sporades*. See these two words.

ARCHIPHERACITÆ, ministers in the Jewish synagogues appointed to read and interpret the Perakim, or titles and heads of the law and the prophets.

ARCHPRESBYTER, or ARCH-PRIEST, a priest established in some dioceses with a superiority over the rest. He was anciently chosen out of the college of presbyters at the pleasure of the bishop. These arch-presbyters were much of the same nature with deans in the cathedral churches, as the college of presbyters answers to the chapter. See PRESBYTER.

ARCHISYNAGOGUS, the chief of the synagogue; the title of an officer among the Jews, who presided in their synagogues and assemblies. The number of these officers was not fixed, nor the same in all places; there being 70 in some, and in others only one. They are sometimes called *princes* of the synagogue, and had a power of excommunicating such as deserved that punishment.

ARCHITECT, a person skilled in architecture, or the art of building; who forms plans and designs for edifices, conducts the work, and directs the several artificers employed in it. The word is derived from αρχος, *princeps*, and τεκτων, *faber*, workman; q. d. the principal workman.

A R C H I T E C T U R E,

IN the utmost latitude of the word, signifies the art of building in general; but the term is most frequently applied only to the construction of such buildings as are necessary for the purposes of civil life, such as houses, churches, halls, bridges, porticos, &c.

History of Architecture.

THE origin of this art, like that of most others, is totally unknown. We are assured, however, that it is as old as Cain: for Moses tells us that he built a city; tho' what were the materials, or how the buildings were constructed, we are entirely ignorant. It is commonly said, that the first materials employed in building were branches and twigs of trees, wherewith men constructed huts, such as the *wigwams* in use among the American Indians at present. This, however, appears disputable. The natural shelter afforded by hollows in the sides of mountains or rocks, it may be supposed, would much more readily suggest the idea of using stones and earth as materials for building houses. Indeed, considering that tents were not invented before the days of Jabal, Tubal-Cain's brother, it is very probable that such temporary houses as the Indian wig-

wams were not originally known; otherwise the method of covering poles with the skins of beasts, instead of small branches or twigs, must very soon have taken place. These temporary houses seem to have come into use only when men began to lead an idle wandering life, like the Tartars, and could not be at the trouble of constructing durable habitations in every place where they were obliged to wander with their cattle; and Jabal perhaps from them took the hint of making portable houses or tents. Accordingly we see, that no nations, except those who are in a perpetually unsettled state, make use of such wretched materials. Even in America, where the human race has appeared in the rudest form, they were no sooner collected into great bodies under the emperors of Mexico and Peru, than stone-buildings began to be erected.

We are not, therefore, to look for the origin of architecture in any single nation; but in every nation, when the inhabitants began to leave off their savage way of life, and to become civilized; and if there is any nation to be found which hath been always in a civilized state, we may be assured that architecture hath always had an existence there. But whatever may be in this, the origin of regular buildings hath been de-

duced from the construction of the meanest huts in a very natural and plausible manner by several authors. "Anciently (says Vitruvius) men lived in woods, and inhabited caves; but in time, taking perhaps example from birds, who with great industry build their nests, they made themselves huts. At first they made these huts, very probably, of a conic figure; because that is a figure of the simplest structure; and, like the birds, whom they imitated, composed them of branches of trees, spreading them wide at the bottom, and joining them in a point at the top; covering the whole with reeds, leaves, and clay, to screen them from tempests and rain.

2
Primitive
huts.
Plate
XXXIV.
fig. 1.

3
Their im-
provement

Plate
XXXIV.
fig. 2.

"But finding the conic figure inconvenient on account of its inclined sides, they changed both the form and construction of their huts, giving them a cubical figure, and building them in the following manner: Having marked out the space to be occupied by the hut, they fixed in the ground several upright trunks of trees to form the sides, filling the intervals between them with branches closely interwoven and covered with clay. The sides being thus completed, four large beams were placed on the upright trunks: which, being well joined at the angles, kept the sides firm, and likewise served to support the covering or roof of the building, composed of many joists, on which were laid several beds of reeds, leaves, and clay.

"Insensibly mankind improved in the art of building, and invented methods to make their huts lasting and handsome as well as convenient. They took off the bark, and other unevennesses, from the trunks of trees that formed the sides; raised them, probably, above the dirt and humidity, on stones; and covered each of them with a flat stone or slate, to keep off the rain. The spaces between the ends of the joists were closed with clay, wax, or some other substance; and the ends of the joists covered with thin boards cut in the manner of triglyphs. The position of the roof was likewise altered: for being, on account of its flatness, unfit to throw off the rains that fell in great abundance during the winter season, they raised it in the middle; giving it the form of a gable roof, by placing rafters on the joists, to support the earth and other materials that composed the covering.

Fig 3.

"From this simple construction the orders of architecture took their rise. For when buildings of wood were set aside, and men began to erect solid and stately edifices of stone, they imitated the parts which necessity had introduced into the primitive huts; in so much that the upright trees, with the stones at each end of them, were the origin of columns, bases, and capitals; and the beams, joists, rafters, and strata of materials that formed the covering, gave birth to architraves, frizes, triglyphs, and cornices, with the corona, the mutules, the modillions, and the dentils.

"The first buildings were in all likelihood rough and uncouth; as the men of those times had neither experience nor tools: but when, by long experience and reasoning upon it, the artists had established certain rules, had invented many instruments, and by great practice had acquired a facility in executing their ideas, they made quick advances towards perfection, and at length discovered certain manners of building, which succeeding ages have regarded with the highest veneration."

Among the ancient Egyptians, Assyrians, and Persians, this art was carried to an incredible length. The pyramids of Egypt are such structures as would exceed the power of the most potent monarch on earth to raise at this day. The largest of these, according to the account of M. Gouget, is near 500 feet high, and contains 313,590 solid fathoms. It is composed of stones enormously large; many of them being 30 feet long, four feet high, and three in breadth; and all this huge mass of building was coated over with square flags of marble.—The structure called the *labyrinth*, in the same country, according to Herodotus, who saw it, excelled every thing which he could have conceived from the imagination either of himself or others. Within the same circuit of walls they had inclosed 3000 halls, 12 of which were of a singular form and beauty; and of these, half were above, and half below ground; and the whole was terminated by a pyramid 40 fathoms high. All this prodigious mass of building was composed of white marble, and the walls were adorned with engravings.—The obelisks were not less astonishing; the largest of them being entire pieces of granite, no less than 180 feet high.—Near Andera, in Upper Egypt, are the ruins of a palace of gray granite, the ceilings of which are supported by columns of such thickness, that four men can scarcely fathom them. The ceilings themselves are composed of stones of the same kind, six or seven feet in breadth and 18 feet in length. The grand hall is 112 feet long, 60 high, and 58 broad. The roof of the whole edifice is a terrace, on which the Arabs formerly built a very large village, the ruins of which are still visible.

Among the Babylonians and Persians, too, such immense piles of building have been raised, as appear utterly inconceivable, and incredible to many modern authors where their former grandeur is not demonstrable by ruins visible at this day. The ruins of Persepolis, the ancient capital of Persia, were so stupendous in the time of Avicenna the Arab physician, that his countrymen could not believe such structures possible to be erected but by evil spirits. Of their extraordinary magnificence, indeed, we may have some idea from the account of the stair-cases belonging to the palace. The remains, some time ago, consisted of 95 steps of white marble, so broad and flat, that 12 horses might conveniently go up abreast.

In these vast structures, however, the nations of whom we speak seem to have regarded the greatness, rather than the elegance or usefulness of their works. In the pyramids and obelisks of Egypt this is exceedingly conspicuous; but whether it was so in the labyrinth or in the palace at Thebes above mentioned, it is impossible to determine, unless the buildings were entire, and we knew for what purpose they had been designed. If the kings who built the pyramids designed to immortalize their memories by building, they certainly could not have fallen upon any thing more proper for this purpose; though even in this they have some how or other failed, the names of those who erected them not being certainly known even in the time of Herodotus.—It is certain, however, that neither the ancient Assyrians nor Babylonians knew the method of constructing arches. The roofs of all their halls were flat, and covered with prodigiously large stones, some of them so big as to cover a whole room singly. Their manner

4
State of architecture among the Egyptians.

5
Among the Babylonians and Persians.

6
Their buildings more remarkable for great elegance.

7
Ignorance the use of arches.

8
of pro-
portioning
columns.

9
gin of
Doric
tr.

to
the Ionic

of building was also quite destitute of what is now called *taste*; the columns were ill-proportioned, and their capitals executed in the poorest manner imaginable. This was observed by the Greeks, who improved upon the proportions formerly used, and were the inventors of three of the five orders of architecture, viz. the Doric, Ionic, and Corinthian. "Anciently (says Vitruvius) they were ignorant of the art of proportioning the various parts of a building: they used columns; but they cut them at hazard, without rules, without principles, and without having any attention to the proportions which they ought to give them: they placed them likewise without any regard to the other parts of the edifice. Dorus, son of Helen and grandson of Deucalion, having caused a temple to be built at Argos in honour of Juno, that edifice was found by chance to be constructed according to the taste and proportions of the order which afterwards they called *Doric*. The form of this building having appeared agreeable, they conformed to it for the construction of edifices which they afterwards had to build.

"About the same time, the Athenians sent into Asia a colony under the conduct of Ion, nephew of Dorus: this undertaking had very good success. Ion seized on Caria, and there founded many cities: these new inhabitants thought to build temples. They proposed for a model that of Juno at Argos; but, ignorant of the proportion which they ought to give to the columns, and in general to the whole edifice, they sought for rules capable of regulating their operation. These people wanted, in making their columns sufficiently strong to support the whole edifice, to render them at the same time agreeable to the sight. For this purpose, they thought to have given it the same proportion that they found between the foot of a man and the rest of his body. According to their ideas, the foot made a sixth part of the human height: in consequence, they gave at first to a Doric column, taking in its chapter, six of its diameters; that is to say, they made it six times as high as it was thick: afterwards they added to it a seventh diameter.

"This new order of architecture was not long in giving birth to a second: they would immediately go beyond their first invention. The Ionians tried to throw still more delicacy and elegance into their edifices. They employed the same method which they had before put in practice for the composition of the Doric order: but instead of taking for a model the body of a man, the Ionians were regulated by that of a woman. With a view to make the columns of this new order more agreeable and more pleasing, they gave them eight times as much height as they had diameter. They also made channelings all along the trunk to imitate the folds of the robes of women: the volutes of the chapter represented that part of the hair which hung in curls on each side of the face. The Ionians added, lastly, to these columns a base, which was not in use in the Doric order." According to Vitruvius, these bases were made in the manner of twisted cords, as a kind of case for the columns. This order of architecture was called *Ionic*, from the name of the people who had invented it.

Such is the account given by Vitruvius of the origin of improvements in the proportion of columns. Had

these improvements, however, existed in such early times, Homer, who was greatly posterior to them, would certainly have made mention of something of that kind; but in all his writings he gives us no account of any thing like columns of stone, but uses a word which would rather incline us to think that his columns were nothing more than bare posts.

It is remarkable, that improvements in architecture did not take place in any nation till after, or about, the time that Jerusalem was taken by Nebuchadnezzar. The grandest buildings erected among the Assyrians seem to have owed their existence to this monarch; and it can scarce be imagined that he would not endeavour to imitate the architecture of Solomon's temple, to which, by his conquest of Jerusalem, he had full access.—It is also remarkable, that the dimensions of the two pillars, Jachin and Boaz, set up by Solomon, very nearly correspond with those of the Doric order, first invented by the Greeks, and which originally came from their colonies settled in Asia Minor. The height of Solomon's pillars, without the chapter, was 18 cubits; that of the chapter itself was five cubits; the circumference was 12 cubits; from whence, according to the Scripture language, we may reckon the diameter to have been exactly four cubits. Had they been a single cubit higher, they would have been precisely of the same height with columns of the original Doric order. We do not indeed mean to assert, that this famous temple gave a model of architecture to the whole world; although it is scarce conceivable but imitations of it, as far as it could be known, must have taken place among many nations.

Notwithstanding all their defects, however, the Egyptian buildings undoubtedly had an air of vast grandeur and magnificence, if we may credit the description given of one of their banqueting-rooms by Vitruvius. The usual size of one of these rooms was from 100 to 150 feet in length, and its breadth somewhat more than half its length. At the upper end, and along the two sides, they placed rows of pillars tolerably well proportioned to one another, though not of any regular order; and at the lower part they made a magnificent and spacious entrance: this, with its ornaments, seems to have taken up one end of the building entire. We are not told that there were any pillars there; tho' perhaps they placed two or more toward the angles on each side, for uniformity, the central space being enough for an entrance in the grandest and most august manner. These rows of columns were set at a distance from the wall, forming a noble portico along the two sides and upper end of the building. Upon the pillars was laid an architrave; and from this was carried up a continued wall with three quarter columns, answering directly to those below, and in proportion one fourth smaller in all their parts. Between these three quarter columns were placed the windows for enlightening the building. From the tops of the lower pillars to the wall was laid a floor: this covered the portico overhead within, and made on the outside a platform, which was surrounded by a corridor with rails and ballusters. This was terraced, and served as a plain for people to walk on; and from this they could look through the windows down into the room. To this terrace there was no covering required, as the Egyptians were in no fear of rain. The Egyptians decorated this sort of building.

building with statues; and no kind of ornament could answer it so well, as the light cannot fall upon statues to such advantage in any direction, as when it comes from above, in such a regular, proportioned, and uninterrupted manner.

13
Ancient
architec-
ture supe-
rior in gran-
deur to the
modern.

We have already taken notice, that among the ancient Egyptians, Persians, and Babylonians, the vast strength and extent of their buildings seems to have been what they chiefly valued; and in this they certainly as much excelled the Greeks and modern nations as the latter excel them in the beautiful proportion and elegance of their structures. There are not wanting, however, some modern authors, who endeavour to deprive the ancients of what is justly their due, and will have every thing to be exaggerated which seems beyond the power of modern princes to accomplish. In this way M. Goguet remarkably distinguishes himself; and that without giving any reason at all, but merely that he takes it into his head. Speaking of the wonders of ancient Babylon, "All these works (says he), so marvellous in the judgment of antiquity, appear to me to have been extremely exaggerated by the authors who have spoken of them. How can we conceive, in effect, that the walls of Babylon could have been 318 feet high and 81 in thickness, in a compass of near ten leagues?" To this we may easily reply, that the pyramids of Egypt, and the immense wall which divides China from Tartary, show us, that even such a work as the wall of ancient Babylon is said to have been is not altogether incredible. The lowest computation of the dimension of the Chinese wall is, that it extends in length 1200 miles, is 18 feet high at a medium and as many thick; according to which computation, it must contain 9,504,000 solid fathoms; and yet, if we may credit the Chinese historians, this immense mass of building was finished in five years. If therefore we can suppose Nebuchadnezzar, or whoever fortified the city of Babylon, to have been capable of employing as many men for 10 years as were employed in raising the Chinese wall, we may suppose him able to have fortified the city of Babylon as strongly as it is said to have been; for the mass of building is not quite double that of the Chinese wall, though nearly so, amounting to 18,189,600 solid fathoms. When our author afterwards gaudonades about the works of the French king, it is difficult to avoid laughter at hearing him declare, that "infinitely more money has been expended, and much more genius required, as well as more power, taste, and time, to finish Versailles, with all its defects, than to construct a pyramid, or erect an obelisk." The genius, taste, and time, we shall not dispute; but as the same author confesses that 100,000 men were employed for 30 years together in the construction of the largest pyramid, we think the power may justly be doubted. This doubt will appear still the more reasonable, when we consider what time the abovementioned number of men would have taken to accomplish some of the works of which M. Goguet boasts so much. The canal of Languedoc, he tells us, extends in length upwards of 70 leagues, and required the removal of two millions of cubic fathoms of earth. This was no doubt a great work; but had 100,000 men been employed upon it at once, they must have removed this quantity of earth in three weeks, supposing each to have removed only a single fathom a-day.

Nor can we imagine, that any modern work will at all stand in competition with the works of the ancients as to greatness, whatever they may do in other respects.

As to the improvements in architecture, the Greeks were undoubtedly the first European nation who began to distinguish themselves in this way. Whence they took the first hint of improvement, we have no means of knowing: though, as we have already hinted, it is scarce credible but that Solomon's temple must have somewhat contributed thereto; especially as we learn from Scripture, that the capitals of the columns there were ornamented in the richest manner. The origin of the Doric and Ionic orders we have already given an account of from Vitruvius; to which we may add, that the volutes, which are the peculiar ornament of the Ionic capital, are by some said to represent the natural curling down of a piece of bark from the top of a beam, which is supposed to have been the first kind of column.—The Corinthian order was not invented till long after the others, and is said to have taken its rise from the following accident: A basket had been set upon the ground, and covered with a square tile; there grew near it a plant of acanthus or bears-breech; the leaves shot up and covered the outer surface of the basket; and as the stalks rose up among them, they soon reached the tile which overhung the edges of the basket at the top; this stopping their course upwards, they curled and twisted themselves into a kind of volutes. In this situation a sculptor, Callimachus, saw it; the twisted part of the stalk represented to him the volutes of the Ionic capital, which, as they were here smaller, and more numerous, appeared in a new form: he saw the beauty of raising them among leaves, and was struck with the representation of a noble and lofty capital; which being afterwards put into execution, has been universally admired.

In their private houses the Greeks had greater conveniences, but much less magnificence, than the Romans, as the former reserved the use of their grandest architecture for their temples and public buildings. The entrance to their private houses, however large they were, was always small, narrow, and plain. The whole edifice usually consisted of two courts, and several ranges of building. The porter's lodge, if such a phrase may be allowed, was usually on the right hand of this narrow entrance, and opposite to this were the stables. From this entrance one came into the first or smaller court. This had piazzas on three sides; and on the fourth, which was usually the south side, there were buttments of pilasters, which supported the more inward parts of the ceiling.—A space being thus left between the one and the other, they had places for the lodgings of men and maid servants, and such as had the principal care of the house. Upon the same floor with these buttments they had several regular apartments, consisting of an antichamber, a chamber, and closets; and about the piazzas, rooms for eating and other common purposes.—Opposite to the entrance was a lobby or vestibule, through which lay the passage into the several rooms; and through this, in front, one entered a large passage, which led into the larger or principal square. Round this they had four piazzas, which, in the common way of building, were all of one height; but, in more magnificent houses, they made that which

14
Architecture improved by the Greeks.
15
Origin of the Corinthian order.
16
Private houses of the Greeks.

faced the great entrance loftier, and every way nobler, than the other three. A nobleman of Rhodes added this to the common method of building; and it was thence called the *Rhodian* manner. In this more noble part of the building were the apartments of the family. These were adorned with lofty galleries, and here were the best rooms: they were called the *mens apartments*; for, in rude times, the Greeks lodged their wives and female relations in the best rooms of the first court, where they had also their separate and detached place. The two sides of this larger court were kept for the reception of visitors; and servants were appointed to wait upon them. The master of the house entertained his guests the first day in his own apartments; but after this, how long soever they staid, they lived without restraint in one of those separate piazzas, and joined the family only when they chose it. Thus was the upper end and two sides of the great court disposed of; and its lower end, being the same range of building that was the upper end of the first court, held the lady of the house and her female friends.

The Romans borrowed their architecture from the Greeks, but did not imitate them in the modesty of their private dwellings. They placed the principal front of their house towards the south, and on this they bestowed all the decoration of expensive ornament. They had here lofty galleries and spacious rooms, and every thing carried an air of greatness and show. In their country houses they preserved the same situation and the same front, but the inner distribution was different. At the entrance they placed the meaner and more offensive offices, after the manner of the Greeks. The first gallery, which received the stranger at his entrance, had on one side a passage to the kitchen, and on the other to the stalls where they kept cattle, that their noise or smell might not be offensive within, while yet they were in readiness for all services. These stalls were placed to the left, as in the Greek houses; on the right was the kitchen, which had its light from above, and its chimney in the middle. Farther within the building were placed on one side bathing-rooms, and on the other family-conveniences, in the manner of our butteries and store-rooms: the bathing-rooms were on the left, and the others on the right. Backwards, and full to the north, they placed their cellars, for fear of the sun, and over these were other store-rooms. From this part of the structure one came into the court; for in these there generally was only one court: this was taken up by servants, and those who had the care of the cattle; and on each side there were stalls for the cattle. In front from the entrance, but very far from all these annoyances, stood the nobler apartments for the master of the family.

How magnificent the Romans were in their temples and public buildings, is yet to be seen in what remains of them, and which are not only models for all modern architects, but have never been surpassed or even equalled to this day. But though the art of architecture continued almost at its highest pitch among the Romans for two centuries, it declined exceedingly as the empire began to fail. Tacitus relates, that after the battle of Actium no men of genius appeared; and after the reign of Alexander Severus, a manner of building altogether confused and irregular was introduced, wherein nothing of the true graces and majesty of the

former was preserved. When the empire was entirely over-run by the Goths, the conquerors naturally introduced their own method of building. Like the ancient Egyptians, the Goths seem to have been more studious to amaze people with the greatness of their buildings than to please the eye with the regularity of their structure, or the propriety of their ornaments. They corrected themselves, however, a little by the models of the Roman edifices which they saw before them: but these models themselves were faulty; and the Goths being totally destitute of genius, neither architecture nor any other art could be improved by them.

Most writers who mention the ancient buildings in this island, particularly the religious ones, notwithstanding the striking difference in the styles of their construction, class them all under the common denomination of *Gothic*; a general appellation by them applied to buildings not exactly conformable to some one of the five orders of architecture. Our modern antiquaries, more accurately, divide them into Saxon,—Norman,—and Saracenic, or that species vulgarly tho' improperly called *modern Gothic*.

It has been maintained by some, that the Saxon churches, after they began to be built with stone, consisted only of upright walls, without pillars or arches, the construction of which it is alleged they were entirely ignorant of. But this opinion is not only contradicted by the testimony of several cotemporary or very ancient writers, who expressly mention them both, but also by the remains of some edifices univerally allowed to be of Saxon workmanship, one of them the ancient conventual church at Ely. Indeed, it is highly improbable that the Saxons could be ignorant of so useful a contrivance as the arch. Many of them, built by the Romans, they must have had before their eyes; some of which have reached our days: two particularly are now remaining in Canterbury only; one in the castle-yard, the other at Riding-gate. And it is not to be believed, that once knowing them and their convenience, they would neglect to make use of them; or having used, would relinquish them. Besides, as it appears from undoubted authorities they procured workmen from the Continent to construct their capital buildings "according to the Roman manner," this alone would be sufficient to confute that ill-grounded opinion; and at the same time proves, that what we commonly call *Saxon*, is in reality Roman architecture.

This was the style of building practised all over Europe; and it continued to be used by the Normans, after their arrival here, till the introduction of what is called the *modern Gothic*, which was not till about the end of the reign of Henry II. so that there seems to be little or no grounds for a distinction between the Saxon and Norman architecture. Indeed it is said, the buildings of the latter were of larger dimensions both in height and area; and they were constructed with a stone brought from Caen in Normandy, of which their workmen were peculiarly fond: but this was simply an alteration in the scale and materials, and not in the manner of the building. The ancient parts of most of our cathedrals are of this early Norman work.—The characteristic marks of this style are these: The walls are very thick, generally without buttresses; the arches, both within and without, as well as those over the doors and windows, semicircular, and supported by very

19
Gothic
manner of
building.

20
Of the Sax-
on and Nor-
man styles.

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Romans.

very solid, or rather clumsy, columns, with a kind of regular base and capital: in short, plainness and solidity constitute the striking features of this method of building. Nevertheless, the architects of those days sometimes deviated from this rule: their capitals were adorned with carvings of foliage, and even animals; and their massive columns decorated with small half columns united to them, and their surfaces ornamented with spirals, squares, lozenge net-work, and other figures, either engraved or in relievo. Various instances of these may be seen in the cathedral of Canterbury, particularly the undercroft, the monastery at Lindisfarn, or Holy Island, the cathedral at Durham, and the ruined choir at Orford in Suffolk. The columns 1, 1, 1, 1, (Plate XXXIII.), are at the monastery of Lindisfarn, or Holy Island. Those 2, 2, 2, belong to the ruined chancel at Orford in Suffolk. N° 3 is at Christ-church, Canterbury. N° 4, a column with two remarkable projections like claws, in the south aisle of Romley-church, Hampshire.

21
Of the modern Gothic or Saracenic style,

To what country or people the *modern Gothic*, or the style of building with pointed arches so called, owes its origin, seems by no means satisfactorily determined. Some have imagined it may possibly have taken its rise from those arcades we see in the early Norman or Saxon buildings or walls, where the wide semicircular arches cross and intersect each other, and form at their intersection a narrow and sharp-pointed arch: But it is more generally conjectured to be of Arabian extraction, and to have been introduced into Europe by some persons returning from the Crusades in the Holy Land. Sir Christopher Wren was of that opinion, and it has been subscribed to by most writers who have treated on this subject.

“Modern Gothic, as it is called (says Rions), is distinguished by the lightness of its work, by the excessive boldness of its elevations and of its sections; by the delicacy, profusion, and extravagant fancy of its ornaments. The pillars of this kind are as slender as those of the ancient Gothic are massive; such productions, so airy, cannot admit the heavy Goths for their author. How can be attributed to them a style of architecture, which was only introduced in the tenth century of our era, several years after the destruction of all those kingdoms which the Goths had raised upon the ruins of the Roman empire, and at a time when the very name of Goth was entirely forgotten? From all the marks of the new architecture, it can only be attributed to the Moors; or, what is the same thing, to the Arabians or Saracens, who have expressed, in their architecture, the same taste as in their poetry; both the one and the other falsely delicate, crowded with superfluous ornaments, and often very unnatural: the imagination is highly worked up in both; but it is an extravagant imagination; and this has rendered the edifices of the Arabians (we may include the other orientals) as extraordinary as their thoughts. If any one doubts of this assertion, let us appeal to any one who has seen the mosques and palaces of Fez, or some of the cathedrals in Spain built by the Moors: one model of this sort is the church at Burgos; and even in this island there are not wanting several examples of the same; such buildings have been vulgarly called modern Gothic, but their true appellation is Arabic, Saracenic, or Moreaque.—This manner was introduced

into Europe thro’ Spain. Learning flourished among the Arabians all the time that their dominion was in full power; they studied philosophy, mathematics, physic and poetry. The love of learning was at once excited; in all places that were not at too great a distance from Spain, these authors were read; and such of the Greek authors as they had translated into Arabic, were from thence turned into Latin. The physic and philosophy of the Arabians spread themselves in Europe, and with these their architecture: many churches were built after the Saracenic mode; and others with a mixture of heavy and light proportions, the alteration that the difference of the climate might require, was little, if at all considered. In most southern parts of Europe, and in Africa, the windows (before the use of glass), made with narrow apertures, and placed very high in the walls of the building, occasioned a shade and darkness within side, and were all contrived to guard against the fierce rays of the sun; yet were ill suited to latitudes, where that glorious luminous shades its feebler influences, and is rarely seen but through a watery cloud.”

Mr Grose, however, thinks the above opinion is not sufficiently favoured by the observations of several learned travellers who have accurately surveyed the ancient mode of building in those parts of the world. Thus Cornelius le Brun, an indefatigable and inquisitive traveller, has published many views of eastern buildings, particularly about the Holy Land: in all these, only one Gothic ruin, the church near Acre, and a few pointed arches occur; and those built by the Christians when in possession of the country. Near Ispahan, in Persia, he gives several buildings with pointed arches: but these are bridges and caravan-seras, whose age cannot be ascertained; consequently are as likely to have been built after as before the introduction of this style into Europe. At Ispahan itself, the mey doen, or grand market-place, is surrounded by divers magnificent Gothic buildings; particularly the royal mosque, and the Talael Ali-kapie, or theatre. The magnificent bridge of Alla-werdie-chan, over the river Zenderoet, 540 paces long and 17 broad, having 33 pointed arches, is also a Gothic structure; but no mention is made when or by whom these are built. The Chiaer Baeg, a royal garden, is decorated with Gothic buildings; but these were, it is said, built only in the reign of Scha Abbas, who died anno 1629. One building indeed, Mr Grose admits, seems at first as if it would corroborate this assertion, and that the time when it was erected might be in some degree fixed; it is the tomb of Abdalla, one of the apostles of Mahomet, probably him surnamed Abu Beer. “If this tomb (says he) is supposed to have been built soon after his death, estimating that even to have happened according to the common course of nature, it will place its erection about the middle of the seventh century: but this is by far too conjectural to be much depended on. It also seems as if this was not the common style of building at that time, from the temple of Mecca; where, if any credit is to be given to the print of it in Sale’s Koran, the arches are semicircular. The tomb here mentioned has one evidence to prove its antiquity; that of being damaged by the injuries of time and weather. Its general appearance much resembles the east end of the chapel belonging

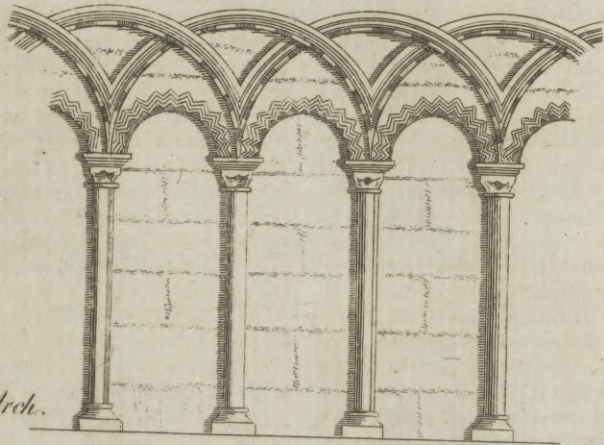
Saxon Capitals



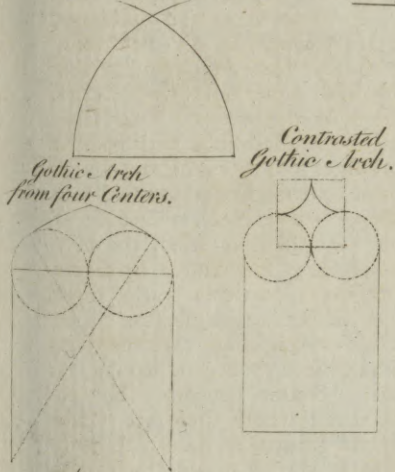
Saxon Arches

Saxon Arch

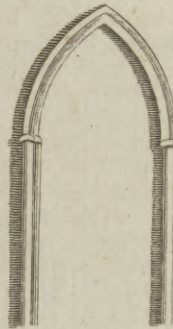
Saxon Arch



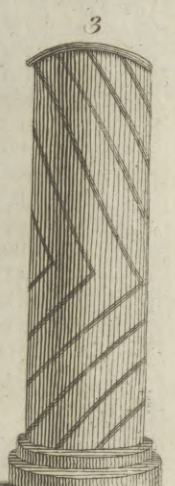
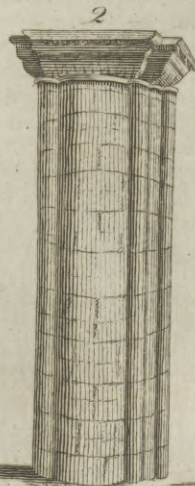
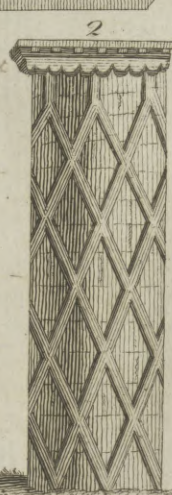
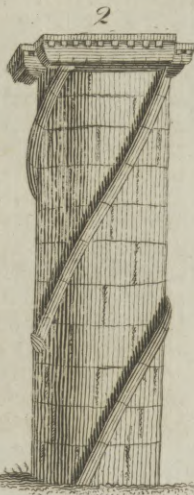
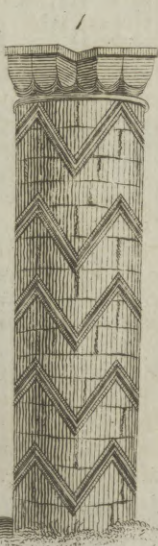
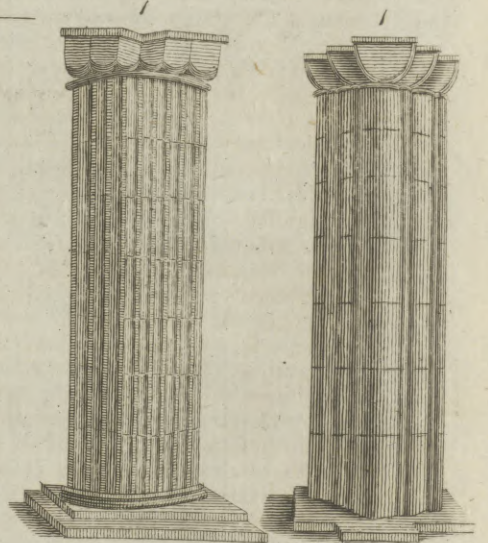
Method of describing a Gothic Arch.



Common Gothic Arch.



Gothic Column



A R C H I V E

The first part of the document is a list of names and titles, including the names of the authors and the titles of their works. The list is arranged in two columns, with the names on the left and the titles on the right. The names are written in a cursive hand, and the titles are in a more formal, printed style. The list includes names such as "John Smith" and "Jane Doe", and titles such as "The History of the United States" and "The Principles of Law".

The second part of the document is a list of names and titles, similar to the first part. It is also arranged in two columns, with names on the left and titles on the right. The names are written in a cursive hand, and the titles are in a more formal, printed style. The list includes names such as "John Smith" and "Jane Doe", and titles such as "The History of the United States" and "The Principles of Law".

The third part of the document is a list of names and titles, similar to the first two parts. It is also arranged in two columns, with names on the left and titles on the right. The names are written in a cursive hand, and the titles are in a more formal, printed style. The list includes names such as "John Smith" and "Jane Doe", and titles such as "The History of the United States" and "The Principles of Law".

The fourth part of the document is a list of names and titles, similar to the first three parts. It is also arranged in two columns, with names on the left and titles on the right. The names are written in a cursive hand, and the titles are in a more formal, printed style. The list includes names such as "John Smith" and "Jane Doe", and titles such as "The History of the United States" and "The Principles of Law".

The fifth part of the document is a list of names and titles, similar to the first four parts. It is also arranged in two columns, with names on the left and titles on the right. The names are written in a cursive hand, and the titles are in a more formal, printed style. The list includes names such as "John Smith" and "Jane Doe", and titles such as "The History of the United States" and "The Principles of Law".

to Ely House, London, except that which is filled up there by the great window: in the tomb is an open pointed arch, where also the columns or pinnacles on each side are higher in proportion."

As to the supposition that this kind of architecture was brought into Spain by the Moors (who possessed themselves of a great part of that country the beginning of the eighth century, which they held till the latter end of the fifteenth), and that from thence, by way of France, it was introduced into Britain; this at first seems plausible: though according to Mr Grose, the only instance which seems to corroborate this hypothesis, or at least the only one proved by authentic drawings, is the mosque at Cordua in Spain; where, if we may judge from the views published by Mr Swinburn, although most of the arches are circular or horse-shoe fashion, there are some pointed arches formed by the intersection of two segments of a circle. This mosque was, as it is there said, begun by Abdoulrahman I. who laid the foundation two years before his death, and was finished by his son Hishem, or Iffan, about the year 800. If these arches were part of the original structure, it would be much in favour of the supposition; but as it is also said that edifice has been more than once altered and enlarged by the Mahometans, before any well-grounded conclusion can be drawn, it is necessary to ascertain the date of the present building.

There are also several pointed arches in the Moorish palace at Grenada, called the Alhambra; but as that was not built till the year 1273, long after the introduction of pointed arches into Europe, they are as likely to be borrowed by the Moors from the Christians, as by the Christians from the Moors. The greatest peculiarity in the Moorish architecture is the horse-shoe arch, which containing more than a semicircle, contracts towards its base, by which it is rendered unfit to bear any considerable weight, being solely calculated for ornament. In Romsey-church, Hampshire, there are several arches somewhat of that form.

The drawings of the Moorish buildings given in *Les Delices de l'Espagne*, said to be faithful representations, there are no traces of the style called Gothic architecture: there, as well as in the Moorish castle at Gibraltar, the arches are all represented circular. Perhaps a more general knowledge of these buildings would throw some light on the subject: possibly the Moors may, like us, at different periods have used different manners of building.

The marks which constitute the character of Gothic, or Saracenic architecture, are its numerous and prominent buttresses, its lofty spires and pinnacles, its large and ramified windows, its ornamental niches or canopies, its sculptured fountains, the delicate lace-work of its fretted roofs, and the profusion of ornaments lavished indiscriminately over the whole building: but its peculiar distinguishing characteristics are, the small clustered pillars and pointed arches formed by the segments of two intersecting circles; which arches, though last brought into use, are evidently of more simple and obvious construction than the semicircular ones; two flat stones, with their tops inclined to each other, and touching, form its rudiments; a number of boughs stuck into the ground opposite each other, and tied to-

gether at the top, in order to form a bower, exactly describe it: whereas a semicircular arch appears the result of deeper contrivance, as consisting of more parts; and it seems less probable chance, from whence all these inventions were first derived, should throw several wedge-like stones between two set perpendicular, so as exactly to fit and fill up the interval.

Bishop Warburton, in his notes on Pope's Epistles, in the octavo edition, has the following ingenious observations on this subject:—"Our Gothic ancestors had juster and manlier notions of magnificence, on Greek and Roman ideas, than these mimics of taste, who profess to study only classic elegance; and because the thing does honour to the genius of those barbarians, I shall endeavour to explain it. All our ancient churches are called without distinction Gothic, but erroneously. They are of two sorts; the one built in the Saxon times, the other in the Norman. Several cathedral and collegiate churches of the first sort are yet remaining, either in whole or in part; of which this was the original: When the Saxon kings became Christians, their piety (which was the piety of the times) consisted chiefly in building churches at home, and performing pilgrimages abroad, especially to the Holy Land; and these spiritual exercises assisted and supported one another; for the most venerable as well as most elegant models of religious edifices were then in Palestine. From these the Saxon builders took the whole of their ideas, as may be seen by comparing the drawings which travellers have given us of the churches yet standing in that country, with the Saxon remains of what we find at home; and particularly in that sameness of style in the latter religious edifices of the knights temporals (professedly built upon the model of the church of the Holy Sepulchre at Jerusalem), with the earlier remains of our Saxon edifices. Now the architecture of the Holy Land was Grecian, but greatly fallen from its ancient elegance. Our Saxon performance was indeed a bad copy of it, and as much inferior to the works of St Helene and Justinian, as theirs were to the Grecian models they had followed: yet still the footsteps of ancient art appeared in the circular arches, the entire columns, the division of the entablature into a sort of architrave, frieze, and cornice, and a solidity equally diffused over the whole mass. This, by way of distinction, I would call the Saxon architecture. But our Norman works had a very different original. When the Goths had conquered Spain, and the genial warmth of the climate and the religion of the old inhabitants had ripened their wits and inflamed their mistaken piety, both kept in exercise by the neighbourhood of the Saracens, through emulation of their service, and aversion to their superstition, they struck out a new species of architecture, unknown to Greece and Rome, upon original principles, and ideas much nobler than what had given birth even to classical magnificence. For this northern people having been accustomed, during the gloom of paganism, to worship the deity in groves (a practice common to all nations); when their new religion required covered edifices, they ingeniously projected to make them resemble groves, as nearly as the distance of architecture would permit; at once indulging their old prejudices, and providing for their present conveniences,

niences, by a cool receptacle in a sultry climate: and with what skill and success they executed the project by the assistance of Saracen architects, whose exotic style of building very luckily suited their purpose, appears from hence, that no attentive observer ever viewed a regular avenue of well grown trees intermixing their branches overhead, but it presently put him in mind of the long vista through the Gothic cathedral; or even entered one of the larger and more elegant edifices of this kind, but it presented to his imagination an avenue of trees; and this alone is what can be truly called the Gothic style of building. Under this idea of so extraordinary a species of architecture, all the irregular transgressions against art, all the monstrous offences against nature, disappear; every thing has its reason, every thing is in order, and an harmonious whole arises from the studious application of means proper and proportionate to the end. For could the arches be otherwise than pointed, when the workmen were to imitate that curve which branches of two opposite trees make by their insertion with one another? or could the columns be otherwise than split into distinct shafts, when they were to represent the stems of a clump of trees growing close together? On the same principles they formed the spreading ramification of the stone-work in the windows, and the stained glass in the interstices; the one to represent the branches, and the other the leaves of an opening grove, and both concurred to preserve that gloomy light which inspires religious reverence and dread. Lastly, we see the reason of their studied aversion to apparent solidity in these stupendous masses, deemed so absurd by men accustomed to the apparent as well as real strength of Grecian architecture. Had it been only a wanton exercise of the artist's skill, to show he could give real strength without the appearance of any, we might indeed admire his superior science, but we must needs condemn his ill judgment. But when one considers, that this surprising lightness was necessary to complete the execution of his idea of a sylvan place of worship, one cannot sufficiently admire the ingenuity of the contrivance. This too will account for the contrary qualities in what I call the Saxon architecture. These artists copied, as has been said, from the churches in the Holy Land, which were built on the models of the Grecian architecture, but corrupted by prevailing barbarism; and still farther depraved by a religious idea. The first places of Christian worship were sepulchres and subterraneous caverns, low and heavy from necessity. When Christianity became the religion of the state, and sumptuous temples began to be erected, they yet, in regard to the first pious ages, preserved the massive style, made still more venerable by the church of the Holy Sepulchre; where this style was, on a double account, followed and aggravated."

22
Rise and
progress of
architec-
ture in Bri-
tain.

In Britain, before the Roman invasion, the natives appear to have had no better lodgings than thickets, dens, and caves. Some of these caves, which were their winter-habitations, and places of retreat in time of war, were formed and rendered secure and warm by art, like those of the ancient Germans, which are thus described by Tacitus: "They are used to dig deep caves in the ground and cover them with earth, where they lay up their provisions, and dwell in winter for the sake of warmth. Into those they retire also from their

enemies, who plunder the open country, but cannot discover these subterranean recesses." Some of the subterraneous, or *earth-houses*, as they are called, are still remaining in the western isles of Scotland and in Cornwall. The summer habitations of the most ancient Britons were very slight; and, like those of the Finians, consisted only of a few stakes driven into the ground, interwoven with wattles, and covered over with the boughs of trees.

When Julius Cæsar invaded Britain, the inhabitants of Cantium (Kent), and of some other parts in the south, had learned to build houses a little more substantial and convenient. "The country (says Cæsar) abounds in houses which very much resemble those of Gaul." The first step towards this improvement seems to have been that of daubing the wattled walls of their houses with clay to fill up the chinks and make them warmer. "The Germans used for this purpose a kind of pure resplendent earth of different colours, which had an appearance of painting at a distance;" but the Gauls and Britons chose rather to whitewash the clay after it was dry with chalk. Instead of the boughs of trees, they thatched these houses with straw, as a much better security against the weather. They next proceeded to form the walls of large beams of wood, instead of stakes and wattles. This seems to have been the mode of building in Britain, when it was first invaded by the Romans. "The Britons (says Diodorus Siculus, who was cotemporary with Cæsar) dwell in wretched cottages, which are constructed of wood, covered with straw." These wooden houses of the ancient Gauls and Britons were not square but circular, with high tapering roofs, at the top or centre of which was an aperture for the admission of light and emission of smoke. Those of Gaul are thus described by Strabo: "They build their houses of wood, in the form of a circle, with lofty tapering roofs." The foundations of some of the most magnificent of these circular houses were of stone, of which there are some vestiges still remaining in Anglesey and other places. It was probably in imitation of these wooden houses, that the most ancient stone edifices, of which there are still some remains in the western isles of Scotland, were built circular, and have a large aperture at the top.

When the Britons were invaded by the Romans, they had nothing among them answering to our ideas of a city or town, consisting of a great number of contiguous houses, disposed into regular streets, lanes, and courts. Their dwellings, like those of the ancient Germans, were scattered about the country, and generally situated on the brink of some rivulet for the sake of water, and on the skirt of some wood or forest for the conveniency of hunting and pasture for their cattle. As these inviting circumstances were more conspicuous in some parts of the country than others, the princes and chiefs made choice of these places for their residence; and a number of their friends and followers, for various reasons, built their houses as near to them as they could with conveniency. This naturally produced an ancient British town, which is described by Cæsar and Strabo in the following manner: "From the Cassi he learnt that the town of Cassivelaun was at no great distance: a place defended by woods and marshes, in which very great numbers of men and cattle were collected. For what the Britons call a town,

is a tract of woody country, furrounded by a mound and ditch, for the security of themselves and their cattle against the incurfions of their enemies." "The forefts of the Britons are their cities: for when they have inclofed a very large circuit with felled trees, they build within it houfes for themfelves and hovels for their cattle. Thefe buildings are very flicht, and not defigned for long duration." The palaces of the Britifh princes were probably built of the fame materials, and on the fame plan, with the houfes of their fubjects, and differed from them only in folidity and magnitude.

Though the communication between this ifland and the Continent was more free and open after the firft Roman invafion than it had been before, and fome of the Britifh princes and chieftains even vifited Rome, then in its greateft glory; it doth not appear that the people of Britain made any confiderable improvements in their manner of building for at leaft a hundred years after that invafion. For when the renowned Charaçus was carried prifoner to Rome, A. D. 52, and obferved the beauty and magnificence of the buildings in that proud metropolis of the world, he is faid to have expreffed great furprife, "That the Romans, who had fuch magnificent palaces of their own, fhould envy the wretched cabbins of the Britons."

It muft appear very furprifing that the ancient Britons, when they were fo ignorant of architecture, were capable of ereçing (if indeed it was ereçed by them) fo ftupendous a fabric as that of Stonehenge on Salifbury plain: A fabric which hath been the admiration of all fucceeding ages, and hath outlafted all the folid and noble ftrudures which were ereçed by the Romans in this ifland. See the article *STONEHENGE*.

Of another very extraordinary fpecies of building feveral remains are found in the Highlands of Scotland. They confift of ruins; the walls of which, inftead of being cemented with lime or fome other fimilar fubftance, or of being raifed with dry ftones, as was the method before cement came into ufe, are defcribed as having been vetrified, or the ftones run and compacted together by the force of fire. Concerning the origin, ufe, &c. of thefe buildings, different opinions have been formed; and even the reality of them as works of contrivance has been called in queftion: of all which particulars the reader will find an account under the article *FORTS (Vitrified)*.

But for whatever purpofes, or by whatever means, the above and other fimilar ftrudures of a peculiar nature were ereçed, we have fufficient evidence that the people of Britain, before they were fubdued and inftrudted by the Romans, had but a rude knowledge of architecture, and were very meanly lodged. As foon, however, as the Romans began to form fettlements and plant colonies in this ifland, a fudden and furprifing change enfued in the ftate of architecture. For that wonderful people were as induftrious as they were brave, and made hafte to adorn every country that they conquered. The firft Roman colony was planted at Camelodunum, A. D. 50; and when it was deftroyed by the Britons in their great revolt under Boadicia, only eleven years after, it appears to have been a large and well built town, adorned with ftatues, temples, theatres, and other public edifices.

The Romans not only built a prodigious number of folid, convenient, and magnificent ftrudures for their

own accommodation, but they exhorted, encouraged, and inftrudted the Britons to imitate their example. This was one of the arts which Agricola, the moft excellent of the Roman governors, employed to civilize the Britons, and reconcile them to the Roman government. "The following winter (fays Tacitus) was fpent by Agricola in very falutary meafures. That the Britons who led a roaming and unfettled life, and were eafily infligated to war, might contract a love to peace and tranquillity, by being accuftomed to a more pleafant way of living, he exhorted and affifted them to build houfes, temples, courts, and market-places. By praifing the diligent and reproaching the indolent, he excited fo great an emulation among the Britons, that after they had ereçed all thofe neceffary edifices in their towns, they proceeded to build others merely for ornament and pleafure, as porticoes, galleries, baths, banqueting-houfes, &c." From this time, which was A. D. 80, to the middle of the fourth century, architecture and all the arts immediately connected with it greatly flourifhed in this ifland; and the fame tafte for ereçing folid, convenient, and beautiful buildings, which had long prevailed in Italy, was introduced into Britain. Every Roman colony and free city (of which there was a great number in this country) was a little Rome, encompassed with ftrong walls, adorned with temples, palaces, courts, halls, bafilisks, baths, markets, aqueducts, and many other fine buildings, both for ufe and ornament. The country every where abounded with well-built villages, towns, forts, and ftations; and the whole was defended by that high and ftrong wall, with its many towers and cafes, which reached from the mouth of the river Tyne on the eaft to the Solway Firth on the weft. This fpirit of building, which was introduced and encouraged by the Romans, fo much improved the tafte and increafed the number of the Britifh builders, that in the third century this ifland was famous for the great number and excellence of its architects and artificers. When the emperor Constantius, father of Constantine the Great, rebuilt the city of Autun in Gaul, A. D. 296, he was chiefly furnifhed with workmen from Britain, "which (fays Eumenius) very much abounded with the beft artificers."

Not very long after this period, architecture and all the arts connected with it began to decline very fenfibly in Britain, and in all the provinces of the weftern empire. This was partly owing to the building of Conftantinople, which drew many of the moft famous architects and other artificers into the eaft, and partly to the irruptions and depredations of the barbarous nations.

The final departure of the Romans was followed by the almoft total deftrudtion of architecture in this ifland. For the unhappy and unwarlike people whom they left behind, having neither fkill nor courage to defend the numerous towns, forts, and cities which they poffeffed, they were feized by their ferocious invaders, who firft plundered and then deftroyed them. By this means, the many noble ftrudures with which Provincial Britain had been adorned by the art and induftry of the Romans, were ruined or defaced in a very little time; and the unfortunate Britons were quite incapable of repairing them, or of building others in their room. That long fucceffion of miferies in which they were in-

volved by the Scots, Picts, and Saxons, deprived them of the many useful arts which they had learned from their former masters, and lodged them once more in forests, dens, and caves, like their savage ancestors.

The most wanton and extensive devastations were those committed by the Anglo-Saxons; among whom it seems to have been a maxim to destroy all the towns and castles which they took from their enemies, instead of preserving them for their own use.

It cannot be supposed, that a people who wantonly demolished so many beautiful and useful structures had any taste for the arts by which they had been erected. The truth is, that the Anglo-Saxons at their arrival in this island were almost totally ignorant of these arts; and, like all the other nations of Germany, had been accustomed to live in wretched hovels, built of wood or earth, and covered with straw or the branches of trees: nor did they much improve in the knowledge of architecture for 200 years after their arrival. During that period, masonry was quite unknown and unpractised in this island; and the walls even of cathedral churches were built of wood. "There was a time (says Venerable Bede) when there was not a stone church in all the land; but the custom was to build them all of wood. Finan, the second bishop of Lindisfarne, or Holy Island, built a church in that island, A. D. 652, for a cathedral, which yet was not of stone, but of wood, and covered with reeds; and so it continued till Eadbert, the successor of St Cuthbert, and seventh bishop of Lindisfarne, took away the reeds, and covered it all over, both roof and walls, with sheets of lead." The first cathedral of York was built of the same materials; and a church of stone was esteemed a kind of prodigy in those times that merited a place in history. "Paulinus, the first bishop of York, built a church of stone in the city of Lincoln, whose walls (says Bede) are still standing, though the roof is fallen down; and some healing miracles are wrought in it every year, for the benefit of those who have the faith to seek them."

There does not seem to have been so much as one church of stone, nor any artists who could build one, in all Scotland, at the beginning of the eighth century. For Naitan king of the Picts, in his famous letter to Ceolfred abbot of Weremouth, A. D. 710, earnestly intreats him to send him some masons to build a church of stone in his kingdom, in imitation of the Romans; which he promises to dedicate to the honour of the apostle Peter, to whom the abbey of Weremouth was dedicated: and we are told by Bede, who was then living in that abbey, that the reverend abbot Ceolfred granted this pious request, and sent masons according to his desire.

Masonry was restored, and some other arts connected with it introduced into England, towards the end of the seventh century, by two clergymen, who were great travellers, and had often visited Rome, where they had acquired some taste for these arts. These were, the famous Wilfrid bishop of York, and afterwards of Hexham, and Benedict Biscop, founder of the abbey of Weremouth. Wilfrid, who was one of the most ingenious, active, and magnificent prelates of the seventh century, was a great builder, and erected several structures at York, Rippon, and Hexham, which were the admiration of the age in which he

flourished. The cathedral of Hexham, which was one of these structures, is thus described by his biographer: *Eddi* "Having obtained a piece of ground at Hexham from *Wilfrid* Queen Etheldreda, he there founded a most magnificent church, which he dedicated to the blessed apostle St Andrew. As the plan of this sacred structure seems to have been inspired by the Spirit of God, it would require a genius much superior to mine to describe it properly. How large and strong were the subterraneous buildings, constructed of the finest polished stones! How magnificent the superstructure, with its lofty roof, supported by many pillars, its long and high walls, its sublime towers, and winding stairs! In one word, there is no church on this side of the Alps so great and beautiful." This admired edifice, of which some vestiges are still remaining, was built by masons and other artificers brought from Rome by the munificence of its generous founder. Benedict Biscop was the cotemporary and companion of Wilfrid in some of his journeys, and had the same taste for the arts. He made no fewer than six journeys to Rome, chiefly with a view of collecting books, pictures, statues, and other curiosities, and of persuading artificers of various kinds to come from Italy and France and settle in England. Having obtained a grant of a considerable estate from Egfrid king of Northumberland, near the mouth of the river Wre, he there founded a monastery, A. D. 674. "About a year after the founda- *Bede* tions of this monastery were laid, Benedict crossed the *Abbat* sea into France, where he collected a number of masons, and brought them over with him, in order to build the church of his monastery of stone after the Roman manner, of which he was a great admirer. His love to the apostle Peter, to whom he designed to dedicate his church, made him urge these workmen to labour so hard, that mass was celebrated in it about a year after it was founded. When the work was far advanced, he sent agents into France to procure if possible some glass-makers, a kind of artificers quite unknown in England, and to bring them over to glaze the windows of his church and monastery. These agents were successful, and brought several glass-makers with them; who not only performed the work required by Benedict, but instructed the English in the art of making glass for windows, lamps, drinking-vessels, and other uses."

But though these arts of building edifices of stone, with windows of glass and other ornaments, were thus introduced by these two prelates in the latter part of the seventh century, they do not seem to have flourished much for several centuries. It appears from many incidental hints in our ancient historians, that stone buildings were still very rare in the eighth and ninth ages; and that when any such buildings were erected, they were the objects of much admiration. When Alfred the Great, towards the end of the ninth century, formed the design of rebuilding his ruined cities, churches, and monasteries, and of adorning his dominions with more magnificent structures, he was obliged to bring many of his artificers from foreign countries. "Of these (as we are told by his friend and companion Asserius) he had an almost innumerable multitude, collected from different nations; many of them the most excellent in their several arts."

In the other parts of this island architecture was, as might

might naturally be imagined, in a still less flourishing state. It appears indeed to have been almost entirely lost among the posterity of the ancient Britons after they retired to the mountains of Wales. The chief palace of the kings of Wales, where the nobility and wise men assembled for making laws, was called the *white palace*, because the walls of it were woven with white wands which had the bark peeled off. By the laws of Wales, whoever burnt or destroyed the king's hall or palace was obliged to pay one pound and eighty pence, besides one hundred and twenty pence for each of the adjacent buildings, which were eight in number; viz. the dormitory, the kitchen, the chapel, the granary, the bake-house, the store-house, the stable, and the dog-house. From hence it appears, that a royal residence in Wales, with all its offices, when these laws were made, was valued at five pounds and eighty pence of the money of that age, equal in quantity of silver to sixteen pounds of our money, and in efficacy to one hundred and sixty. This is certainly a sufficient proof of the meanness of those buildings which were only of wood. Even the castles in Wales, in this period, that were built for the security of the country, appear to have been constructed of the same materials; for the laws required the king's vassals to come to the building of these castles with no other tools but an axe.

The arts of building do not seem to have been much better understood by the Scots and Picts than by the ancient Britons in the former part of this period. When Finan, the second bishop of Lindisfarne, built a church of wood in that island, A. D. 652, he is said to have done it *more Sæctorum*, after the manner of his countrymen the Scots; and it hath been already observed, that Naitan king of the Picts was obliged to bring masons from Northumberland when he resolved to build a church of stone in his dominions, A. D. 710. After this last period, it is probable that the Picts, and perhaps the Scots, began to learn and practise the art of masonry; because there are still some stone buildings of a very singular construction, and great antiquity, to be seen in Scotland. These buildings are all circular; though of two kinds so different from each other, that they seem to be the works of different ages and of different nations. The largest of these structures are in a very extraordinary taste of architecture; and are thus described by a modern antiquary, who viewed them with no little attention: "Having arrived at the baron's I-
rarium
centri-
e, p.
rack of Glenelg, I was conducted to the remains of those stupendous fabrics, seated about two miles from thence, in a valley called *Glenbeg*, in which four of them anciently stood. Two of these are now almost quite demolished, the third is half fallen down, the fourth is almost entire. The first I met with lies towards the north side of the valley, and is called *Castle Chalamine*, or *Malcom's Castle*. It stands upon a considerable eminence, and affords us a fine prospect of the island of Sky and a good part of the sea-coast. The foundation of this only appears; as also of that other, on the east end of the valley, called *Castle Chonnel*. About a quarter of a mile further, upon the bank of a rivulet which passes through the middle of the glen, stands the third fabric, called *Castle Tellve*. I found it composed of stones without cement; not laid in regular courses, after the manner of elegant buildings, but rudely and without order. Those to-

ward the base were pretty large, but ascending higher they were thin and flat, some of them scarce exceeding the thickness of an ordinary brick. I was surpris'd to find no windows on the outside, nor any manner of entrance into the fabric, except a hole towards the west, at the base, so very low and narrow, that I was forced to creep in upon hands and knees, and found that it carried me down four or five steps below the surface of the ground. When I was got within, I was environed betwixt two walls, having a cavity or void space which led me round the whole building. Opposite to the little entry on the outside was a pretty large door in the second or inner wall, which let me into the area or inner court. When I was there, I perceived that one half of the building was fallen down, and thereby had the opportunity of seeing a complete section thereof. The two walls join together at the top, round about, and have formed a large void space or area in the middle. But to give a more complete idea of these buildings, I shall describe the fourth, called *Castle Troddan*, which is by far the most entire of any in that country, and from whence I had a very clear notion how these fabrics were originally contrived. On the outside were no windows, nor were the materials of this castle any wise different from those of the other already described, only the entry on the outside was somewhat larger; but this might be occasioned by the falling of the stones from above. The area of this makes a complete circle; and there are four doors in the inner wall, which face the four cardinal points of the compass. These doors are each eight feet and a half high, and five feet wide, and lead from the area into the cavity between the two walls, which runs round the whole building. The perpendicular height of this fabric is exactly 33 feet; the thickness of both walls, including the cavity between, no more than 12 feet; and the cavity itself is hardly wide enough for two men to walk abreast: the external circumference is 178 feet. The whole height of the fabric is divided into four parts or stories, separated from each other by thin floorings of flat stones, which knit the two walls together, and run quite round the building; and there have been winding stairs of the same flat stones ascending betwixt wall and wall up to the top. The undermost partition is somewhat below the surface of the ground, and is the widest; the others grow narrower by degrees till the walls close at the top. Over each door are nine square windows, in a direct line above each other, for the admission of light; and between every row of windows are three others in the uppermost story, rising above a cornice which projects out from the inner wall and runs round the fabric." From this description of these singular edifices, it plainly appears, that they were designed both for lodging and defence; and considering the state of the times in which they were built, they were certainly very well contrived for answering both these purposes.

The stone edifices of the other kind which were probably erected in this period, and of which some few are still to be seen in Scotland, are not so large as the former, but more artificial. They are slender, lofty, circular towers, of cut stone, laid in regular rows, between 40 and 50 feet in external circumference, and from 70 to 100 feet high, with one door some feet from the ground. They are exactly similar to the

round tower of Ardmore, and several others, in Ireland; and therefore were probably built about the same time, which was in the tenth century, and for the same purposes; which are believed by some to have been for the confinement of penitents while they were performing penance. On this account these towers are always found in the neighbourhood of churches both in Scotland and Ireland; and are said to have been used in this manner: "The penitents were placed in the uppermost story of the tower (which commonly consisted of five or six stories); where having made probation, or done penance, such a limited time, according to the heinousness of their crimes, they then were permitted to descend to the next floor, and so on by degrees, until they came to the door, which always faced the entrance of the church, where they stood to receive absolution from the clergy, and the blessings of the people." A tedious process, to which few penitents in the present age would willingly submit. Other writers are of opinion, that the design of these circular towers (of which one is still remaining at Abernethy and another at Brechin) was to be places from whence the people were called to public worship by the sound of a horn or trumpet, before the introduction of bells.

This art received very great improvements in the 12th century; which indeed may be called *the age of architecture*; when the rage for building was more violent in England than at any other time. The great and general improvements that were made in the fabrics of houses and churches in the first years of this century, are thus described by a cotemporary writer.

Oracric Vi-
tal. Hist.
Eccles.
p. 783.

"The new cathedrals and innumerable churches that were built in all parts, together with the many magnificent cloisters and monasteries, and other apartments of monks, that were then erected, afford a sufficient proof of the great felicity of England in the reign of Henry I. The religious of every order, enjoying peace and prosperity, displayed the most astonishing ardour in every thing that might increase the splendor of divine worship. The fervent zeal of the faithful prompted them to pull down houses and churches every where, and rebuild them in a better manner. By this means the ancient edifices that had been raised in the days of Edgar, Edward, and other Christian kings, were demolished, and others of greater magnitude and magnificence, and of more elegant workmanship, were erected in their room, to the glory of God."

As the prodigious power of religious zeal, whatever turn it happens to take, when it is thoroughly heated, is well known, it may not be improper to give one example of the arts employed by the clergy and monks of this period, to inflame the pious ardour of the kings, nobles, and people, for building and adorning churches. When Joffred Abbot of Croyland resolved to rebuild the church of his monastery in a most magnificent manner, A. D. 1106, he obtained from the Archbishops of Canterbury and York, a bull dispensing with the third part of all penances for sin to those who contributed any thing towards the building of that church. This bull was directed not only to the king and people of England, but to the kings of France and Scotland, and to all other kings, earls, barons, archbishops, bishops, abbots, priors, rectors, presbyters, and clerks, and to all true believers in Christ,

rich and poor, in all Christian kingdoms. To make the best use of this bull, he sent two of his most eloquent monks to proclaim it over all France and Flanders, two other monks into Scotland, two into Denmark and Norway, two into Wales, Cornwall, and Ireland, and others into different parts of England. "By this means (says the historian) the wonderful benefits granted to all the contributors to the building of this church were published to the very ends of the earth; and great heaps of treasure and masses of yellow metal flowed in from all countries upon the venerable Abbot Joffred, and encouraged him to lay the foundations of his church." Having spent about four years in collecting mountains of different kinds of marble from quarries both at home and abroad, together with great quantities of lime, iron, brass, and other materials for building, he fixed a day for the great ceremony of laying the foundation, which he contrived to make a very effectual mean of raising the superstructure: For on the long-expected day, the feast of the Holy Virgins Felicitas and Perpetua, an immense multitude of earls, barons, and knights, with their ladies and families, of abbots, priors, monks, nuns, clerks, and persons of all ranks, arrived at Croyland, to assist at this ceremony. The pious Abbot Joffred began by saying certain prayers, and shedding a flood of tears on the foundation. Then each of the earls, barons, knights, with their ladies, sons, and daughters, the abbots, clerks, and others, laid a stone, and upon it deposited a sum of money, a grant of lands, tithes, or patronages, or a promise of stone, lime, wood, labour, or carriages, for building the church. After this the Abbot entertained the whole company, amounting to 5000 persons, at dinner. To this entertainment they were all intitled; for the money, and grants of different kinds, which they had deposited on the foundation-stones, were alone sufficient to have raised a very noble fabric. By such arts as these the clergy inspired kings, nobles, and people of all ranks, with so ardent a spirit for these pious works, that in the course of this period almost all the sacred edifices in England were rebuilt, and many hundreds of new ones raised from the foundation. Nor was this spirit confined to England, but prevailed as much in Scotland in proportion to its extent and riches. King David I. alone, besides several cathedrals and other churches, built no fewer than thirteen abbeys and priories, some of which were very magnificent structures.

The sacred architecture of the Anglo-Normans in the beginning of this period did not differ much in its style and manner from that of the Anglo-Saxons; their churches being in general plain, low, strong, and dark; the arches both of the doors and windows semicircular, with few or no ornaments. By degrees, through much practice, our architects, who were all monks or clergymen, improved in their taste and skill, and ventured to form plans of more noble, light, and elevated structures, with a great variety of ornaments; which led to that bold magnificent style of building, commonly, though perhaps not very properly, called *the later Gothic*. It is not improbable that our monkish architects were assisted in attaining this style of building by models from foreign countries, or by instructions from such of their own number as had visited Italy, France, Spain, or the East. But the origin

of this style of architecture has been already considered, and the characters by which it is distinguished from the ancient Gothic have also been described: (See n° 21. *supra*.) Its first appearance in England was towards the latter end of the reign of king Henry II. But it was not at once thoroughly adopted; some short solid columns and semicircular arches being retained and mixed with the pointed ones; as for example, in the west end of the Old Temple Church; and at York, where under the choir there remains much of the ancient work, the arches of which are but just pointed and rise on short round pillars. In the reign of Henry III. however, this manner of building seems to have gained a complete footing; the circular giving place to the pointed arch, and the massive column yielding to the slender pillar. Indeed, like all novelties, when once admitted, the rage of fashion made it become so prevalent, that many of the ancient and solid buildings, erected in former ages, were taken down in order to be re-edified in the new taste, or had additions patched to them, of this mode of architecture. The present cathedral church of Salisbury was begun early in this reign, and finished in the year 1258. It is entirely in the Saracenic style; and, according to Sir Christopher Wren, may be justly accounted one of the best patterns of architecture of the age in which it was built. Its excellency is undoubtedly in a great measure owing to its being constructed on one plan; whence arises that symmetry and agreement of parts, not to be met with in many of our other cathedral churches; which have mostly been built at different times, and in a variety of styles. From this time till the reign of Henry VIII. the fashionable pillars in churches were of Purbeic marble, very slender and round, encompassed with marble shafts a little detached, having each a capital adorned with foliage, which joining, formed one elegant capital for the whole pillar. The windows were long and narrow, with pointed arches and painted glass, which was introduced about that time, or at least became more common. In this century also they began to delight in lofty steeples, with spires and pinnacles. In the fourteenth century, the pillars consisted of an assemblage of shafts not detached, but united, forming one solid and elegant column; the windows, especially those in the east and west ends, were greatly enlarged, divided into several lights by stone mullions running into ramifications above, and forming numerous compartments in various fanciful shapes. Those windows, filled with stained glass of the most lively colours, representing kings, saints, and martyrs, and their histories, made a most solemn and glorious appearance. There were several other variations, especially in the taste of the carvings and other ornaments, which are too minute for general history.

As to the state of civil architecture during the same period: The houses of the common people in the country, and of the lower burghers in towns and cities, were very little improved in their structure, that most numerous and useful order of men being much depressed in the times we are now delineating. Even in the capital city of London, all the houses of mechanics and common burghers were built of wood, and covered with straw or reeds, towards the end of the twelfth century. But the palaces, or rather castles, of the Anglo-Norman kings, barons, and prelates, were very different from

the residences of persons of the same rank in the Anglo-Saxon times. For this we have the testimony of a person of undoubted credit, who was well acquainted with them both. "The Anglo-Saxon nobles (says William of Malmesbury) squandered away their ample revenues in low and mean houses; but the French and Norman barons are very different from them, living at less expence, but in great and magnificent palaces." The truth is, that the rage of building fortified castles, was no less violent among the Norman princes, prelates, and barons, than that of building churches. To this they were prompted not only by the custom of their native country, but also by their dangerous situation in this island. Surrounded by multitudes, whom they had depressed and plundered, and by whom they were abhorred, they could not think themselves safe without the protection of deep ditches and strong walls. The conqueror himself was sensible, that the want of fortified places in England had greatly facilitated his conquest, and might facilitate his expulsion; and therefore he made all possible haste to remedy this defect, by building very magnificent and strong castles in all the towns within the royal demesnes. "William (says Matthew Paris) excelled all his predecessors in building castles, and greatly harassed his subjects and vassals with these works." All his earls, barons, and even prelates, imitated his example; and it was the first care of every one who received the grant of an estate from the crown, to build a castle upon it for his defence and residence. The disputes about the succession in the following reigns, kept up this spirit for building great and strong castles. William Rufus was still a greater builder than his father. "This William (says Henry Knyghton) was much addicted to building royal castles and palaces, as the castles of Dover, Windsor, Norwich, Exeter, the palace of Westminster, and many others, testify; nor was there any king of England before him that erected so many and such noble edifices." Henry I. was also a great builder both of castles and monasteries. But this rage for building never prevailed so much in any period of the English history as in the turbulent reign of king Stephen, from A. D. 1135 to A. D. 1154. "In this reign (as we are told by the author of the Saxon Chronicle) every one who was able built a castle; so that the poor people were worn out with the toil of these buildings, and the whole kingdom was covered with castles." This last expression will hardly appear too strong, when we are informed, that besides all the castles before that time in England, no fewer than 1115 were raised from the foundation in the short space of 19 years. See the article CASTLE.

The castles, monasteries, and greater churches of this period, were generally covered with lead, the windows glazed; and when the walls were not of Ashler, they were neatly plastered, and whitewashed on both sides. The doors, floors, and roof, were commonly made of oak planks and beams, exactly smoothed and jointed, and frequently carved. It is hardly necessary to observe, that the building one of these great and magnificent castles, monasteries, or churches, of which there were many in England, must have been a work of prodigious expence and labour; and that the architects and artificers, by whom that work was planned and executed, must have attained considerable dexterity

dexterity in their respective arts. Several of these architects have obtained a place in history, and are highly celebrated for their superior skill. William of Sens, architect to Archbishop Lanfranc in building his cathedral, is said, by Gervase of Canterbury, to have been a most exquisite artist both in stone and wood. He made not only a model of the whole cathedral, but of every particular piece of sculpture and carving, for the direction of the workmen, and invented many curious machines for loading and unloading ships, and conveying heavy weights by land, because all the stones were brought from Normandy. Matthew Paris speaks even in a higher strain of Walter of Coventry, who flourished towards the end of this period, when he says, that "so excellent an architect had never yet appeared, and probably never would appear, in the world." This encomium was undoubtedly too high; but it is impossible to view the remains of many magnificent fabrics, both sacred and civil, that were erected in this period, without admiring the genius of the architects by whom they were planned, and the dexterity of the workmen by whom they were executed.

In the beginning of the reign of Henry VIII. or rather towards the latter end of that of Henry VII. when brick building became common, a new kind of low pointed arch grew much in use: it was described from four centers, was very round at the haunches, and the angle at the top was very obtuse. This sort of arch is to be found in every one of Cardinal Wolfey's buildings; also at West Sheen; an ancient brick gate at Mile End, called *King John's Gate*; and in the great gate of the palace of Lambeth. From this time Gothic architecture began to decline; and was soon after supplanted by a mixed style, if one may venture to call it one; wherein the Grecian and Gothic, however discordant and irreconcilable, are jumbled together. Concerning this mode of building, Mr Warton, in his observations on Spencer's Fairy Queen, has the following anecdotes and remarks:

"Altho' the Roman or Grecian architecture did not begin to prevail in England till the time of Inigo Jones, yet our communication with the Italians, and our imitation of their manners, produced some specimens of that style much earlier. Perhaps the earliest was Somerset House in the Strand, built about the year 1549, by the Duke of Somerset, uncle to Edward VI. The monument of Bishop Gardiner, in Winchester cathedral, made in the reign of Mary, about 1555, is deco-

rated with Ionic pillars. These verses of Spencer,

Did rise
On stately pillars, fram'd after the Doric guise.

bear an allusion to some of the fashionable improvements in building, which at this time were growing more and more into esteem. Thus also Bishop Hall, who wrote about the same time, viz. 1598:

There findest thou some stately Doricke frame,
Or neat Ionicke work.

But these ornaments were often absurdly introduced into the old Gothic style: as in the magnificent portico of the schools at Oxford, erected about the year 1613; where the builder, in a Gothic edifice, has affectedly displayed his universal skill in the modern architecture, by giving us all the five orders together. However, most of the great buildings of Queen Elizabeth's reign have a style peculiar to themselves both in form and finishing; where, though much of the old Gothic is retained, and great part of the new taste is adopted, yet neither predominates; while both, thus distinctly blended, compose a fantastic species, hardly reducible to any class or name. One of its characteristics is the affectation of large and lofty windows: where, says Bacon, "you shall have sometimes fair houses so full of glass, that one cannot tell where to come to be out of the sun."

To return now to our general history, and to conclude: In the 15th and 16th centuries, when learning of all kinds began to revive, the chaste architecture of the Greeks and Romans seemed as it were to be recalled into life. The first improvements in it began in Italy, and owed their existence to the many ruins of the ancient Roman structures that were to be found in that country, from whence an improved method of building was gradually brought into the other countries of Europe: and though the Italians for a long time retained the superiority as architects over the other European nations; yet, as men of genius travelled from all quarters into Italy, where they had an opportunity of seeing the originals from whence the Italians copied, architects have arisen in other nations equal, if not superior, to any that ever appeared in Italy. Of this we have a recent instance in our own countryman Mr Mylne, who lately gained the prize in architecture at Rome, where it would no doubt be disputed by such natives of Italy as were best skilled in that art.

PART I. PRINCIPLES OF ARCHITECTURE.

MANY ages must have elapsed before architecture came to be considered as a fine art. Utility was its original destination, and still continues to be its principal end. Experience, however, has taught us, that architecture is capable of exciting a variety of agreeable feelings. Of these, utility, grandeur, regularity, order, and proportion, are the chief.

23
Distinction
of build-
ings.

Architecture, being an useful as well as a fine art; leads us to distinguish buildings, and parts of buildings, into three kinds, viz. what are intended for use solely, what for ornament solely, and what for both. Buildings intended for utility solely, ought in every part to correspond precisely to that intention: the least devia-

tion from use, though contributing to ornament, will be disagreeable; for every work of use being considered as a mean to an end, its perfection as a mean is the capital circumstance, and every other beauty in opposition is neglected as improper. On the other hand, in such things as are intended solely for ornament, as columns, obelisks, triumphal arches, &c. beauty alone ought to be regarded. The principal difficulty in architecture lies in combining use and ornament. In order to accomplish these ends, different and even opposite means must be employed; which is the reason why they are so seldom united in perfection; and hence, in buildings of this kind, the only practicable method is,

Principles. to prefer utility to ornament according to the character of the building: in palaces, and such buildings as admit of a variety of useful contrivance, regularity ought to be preferred; but in dwelling-houses that are too small for variety of contrivance, utility ought to prevail, neglecting regularity as far as it stands in opposition to convenience.

24
intrinsic
and rela-
tive beau-
ty. In considering attentively the beauty of visible objects, we discover two kinds. The first may be termed *intrinsic* beauty, because it is discovered in a single object, without relation to any other. The second may be termed *relative* beauty, being founded on a combination of relative objects. Architecture admits of both kinds. We shall first give a few examples of *relative* beauty.

The proportions of a door are determined by the use to which it is destined. The door of a dwelling-house, which ought to correspond to the human size, is confined to seven or eight feet in height and three or four in breadth. The proportions proper for a stable or coach house are different. The door of a church ought to be wide, in order to afford an easy passage for a multitude; and its height must be regulated by its wideness, that the proportion may please the eye. The size of the windows ought always to be proportioned to that of the room they are destined to illuminate; for if the apertures be not large enough to convey light to every corner, the room must be unequally lighted, which is a great deformity. Steps of stairs should likewise be accommodated to the human figure, without regarding any other proportion; they are accordingly the same in large and in small buildings, because both are inhabited by men of the same size.

We shall next consider *intrinsic* beauty, blended with that which is *relative*. A cube itself is more agreeable than a parallelepipedon; this constantly holds in small figures: but a large building in the form of a cube is lumpy and heavy; while a parallelepipedon, set on its smaller base, is more agreeable on account of its elevation: Hence the beauty of Gothic towers. But if this figure were to be used in a dwelling-house, to make way for relative beauty, we would immediately perceive that utility ought chiefly to be regarded; and this figure, inconvenient by its height, ought to be set on its larger base: the lossiness in this case would be lost; but that loss will be more than sufficiently compensated by the additional convenience. Hence the form of buildings spread more upon the ground than raised in height, is always preferred for a dwelling-house.

25
internal
divisions of
houses. With regard to the internal divisions, utility requires that the rooms be rectangular, to avoid useless spaces. An hexagonal figure leaves no void spaces; but it determines the rooms to be all of one size, which is both inconvenient and disagreeable for want of variety. Though a cube be the most agreeable figure, and may answer for a room of a moderate size; yet, in a very large room, utility requires a different figure. Unconfined motion is the chief convenience of a great room; to obtain this the greatest length that can be had is necessary. But a square room of large size is inconvenient. It removes chairs, tables, &c. at too great a distance from the hand, which, when unemployed, must be ranged along the sides of the room. Utility, therefore, requires a large room to be a paral-

lelogram. This figure is likewise best calculated for the admission of light; because, to avoid cross-lights, all the windows ought to be in one wall; and if the opposite wall be at such a distance as not to be fully lighted, the room must be obscure. The height of a room exceeding nine or ten feet has little relation to utility; therefore proportion is the only rule for determining the height when above that number of feet.

26
Utility and
beauty of-
ten incom-
patible. Artists who deal in the beautiful, love to entertain the eye; palaces and sumptuous buildings, in which intrinsic beauty may be fully displayed, give them an opportunity of exerting their taste. But such a propensity is peculiarly unhappy with regard to private dwelling-houses; because, in these, relative beauty cannot be displayed to perfection without hurting intrinsic beauty. There is no opportunity for great variety of form in a small house; and in edifices of this kind, internal convenience has not hitherto been happily adjusted to external regularity. Perhaps an accurate coincidence in this respect is beyond the reach of art. Architects, however, constantly split upon this rock; for they never can be persuaded to give over attempting to reconcile these two incompatibles: how otherwise should it happen, that of the endless variety of private dwelling-houses, there should not be one found that is generally agreed upon as a good pattern? the unwearied propensity to make a house regular as well as convenient obliges the architect, in some articles, to sacrifice convenience to regularity; and, in others, regularity to convenience; and accordingly the house which turns out neither regular nor convenient, never fails to displease.

Nothing can be more evident, than that the form of a dwelling-house ought to be suited to the climate; yet no error is more common than to copy in Britain the form of Italian houses, not forgetting even those parts that are purposely contrived for collecting air, and for excluding the sun: witness our colonnades and loggias, designed by the Italians to gather cool air, and exclude the beams of the sun, conveniences which the climate of this country does not require.

27
Architec-
ture consid-
ered as a
fine art. We shall next view architecture as one of the fine arts; which will lead us to the examination of such buildings, and parts of buildings, as are calculated solely to please the eye. Variety prevails in the works of nature; but art requires to be guided by rule and compass. Hence it is, that in such works of art as imitate nature, the great art is, to hide every appearance of art; which is done by avoiding regularity and indulging variety. But in works of art that are original and not imitative, such as architecture, strict regularity and uniformity ought to be studied, so far as consistent with utility.

28
Difference
between
proportions of
number
and quan-
tity. Proportion is not less agreeable than regularity and uniformity; and therefore, in buildings intended to please the eye, they are all equally essential. It is taken for granted by many writers, that in all the parts of a building there are certain strict proportions which please the eye, in the same manner as in found theretofore. There are certain strict proportions which please the ear; and that, in both, the slightest deviation is equally disagreeable. Others seem to relish more a comparison between proportion in numbers and proportion in quantity; and maintain, that the same proportions are agreeable in both. The proportions, for example, of the num-
bers

Principles. bers 16, 24, and 36, are agreeable; and so, say they, are the proportions of a room, whose height is 16 feet, the breadth 24, and the length 36. But it ought to be considered, that there is no resemblance or relation between the objects of different senses. What pleases the ear in harmony, is not the proportion of the strings of the instrument, but of the sound which these strings produce. In architecture, on the contrary, it is the proportion of different quantities that pleases the eye, without the least relation to sound. The same thing may be said of numbers. Quantity is a real quality of every body; number is not a real quality, but merely an idea that arises upon viewing a plurality of things in succession. An arithmetical proportion is agreeable in numbers; but have we from this any reason to conclude, that it must also be agreeable in quantity? At this rate, a geometrical proportion, and many others, ought also to be agreeable in both. A certain proportion may coincide in quantity and number; and amongst an endless variety of proportions, it would be wonderful if there never should be a coincidence. One example is given of this coincidence in the numbers 16, 24, and 36; but, to be convinced that it is merely accidental, we need but reflect, that the same proportions are not applicable to the external figure of a house, and far less to a column.

It is ludicrous to observe writers acknowledging the necessity of accurate proportions, and yet differing widely about them. Laying aside reasoning and philosophy, one fact universally agreed on ought to have undeceived them, that the same proportions which please in a model are not agreeable in a large building: a room 48 feet in length, and 24 in breadth and height, is well proportioned: but a room 12 feet wide and high, and 24 long, approaches to a gallery.

29
Beauty arising from proportion

Perrault, in his comparison of the ancients and moderns, goes to the opposite extreme; maintaining, that the different proportions assigned to each order of columns are arbitrary, and that the beauty of these proportions is entirely the effect of custom. But he should have considered, that if these proportions had not originally been agreeable, they could never have been established by custom.

For illustrating this point, we shall add a few examples of the agreeableness of different proportions. In a sumptuous edifice, the capital rooms ought to be large, otherwise they will not be proportioned to the size of the building; for the same reason, a very large room is improper in a small house. But in things thus related, the mind requires not a precise or single proportion, rejecting all others; on the contrary, many different proportions are equally agreeable. It is only when a proportion becomes loose and distant, that the agreeableness abates, and at last vanishes. Accordingly, in buildings, rooms of different proportions are found to be equally agreeable, even where the proportion is not influenced by utility. With regard to the proportion the height of a room should bear to the length and breadth, it must be extremely arbitrary, considering the uncertainty of the eye as to the height of a room when it exceeds 16 or 17 feet. In columns, again, every architect must confess that the proportion of height and thickness varies betwixt 8 diameters and 10, and that every proportion between these two extremes is agreeable. Besides, there must certainly be a further

N^o 26.

variation of proportion, depending on the size of the column. A row of columns 10 feet high, and a row twice that height, requires different proportions: The intercolumniations must also differ in proportion according to the height of the row.

Proportion of parts is not only itself a beauty, but is inseparably connected with a beauty of the highest relish, that of concord and harmony; which will be plain from what follows: A room, the parts of which are all finely adjusted to each other, strikes us not only with the beauty of proportion, but with a pleasure far superior. The length, the breadth, the height, the windows, raise each of them a separate emotion: These emotions are similar; and, tho' faint when separately felt, they produce in conjunction the emotion of concord or harmony, which is very pleasant. On the other hand, where the length of a room far exceeds the breadth, the mind, comparing together parts so intimately connected, immediately perceives a disagreement or disproportion which disgusts. Hence a long gallery, however convenient for exercise, is not an agreeable figure of a room.

In buildings destined chiefly or solely to please the eye, regularity and proportion are essentially necessary, because they are the means of producing intrinsic beauty. But a skilful artist will not confine his view to regularity and proportion; he will also study congruity, which is perceived when the form and ornaments of a structure are suited to the purpose for which it is appointed. Hence every building ought to have an expression suited to its destination. A palace ought to be sumptuous and grand; a private dwelling, neat and modest; a play-house, gay and splendid; and a monument, gloomy and melancholy. A heathen temple has a double destination: It is considered as a house dedicated to some divinity; therefore it ought to be grand, elevated, and magnificent: It is also considered as a place of worship; and therefore ought to be somewhat dark and gloomy, because dimness or obscurity produces that tone of mind which is favourable to humility and devotion. Columns, besides their chief destination of being supports, contribute to that peculiar expression which the destination of a building requires. Columns of different proportions serve to express loftiness, lightness, &c. as well as strength. Situation may also contribute to expression: Conveniency regulates the situation of a private dwelling-house; and the situation of a palace ought to be lofty. This leads to a question, Whether the situation, where there happens to be no choice, ought, in any measure, to regulate the form of the edifice? The connection between a great house and a neighbouring field, though not extremely intimate, demands, however, some congruity. It would, for example, displease us to find an elegant building thrown away upon a wild uncultivated country: congruity requires a polished field for such a building. The old Gothic form of building was well suited to the rough uncultivated regions where it was invented; but was very ill adapted to the fine plains of France and Italy.

The external structure of a house leads naturally to its internal structure. A large and spacious room, which is the first that commonly receives us, is a bad contrivance in several respects. In the first place, when immediately from the open air we step into such

30
Form of structure to be suited to the purpose for which they are intended

31
Internal division of houses

Principles. a room, its size in appearance is diminished by contrast; it looks little, compared with the great canopy of the sky. In the next place, when it recovers its grandeur, as it soon doth, it gives a diminutive appearance to the rest of the house; passing from it, every apartment looks little. In the third place, by its situation it serves only for a waiting-room, and a passage to the principal apartments. Rejecting therefore this form, a hint may be taken from the climax in writing for another that appears more suitable: A handsome portico, proportioned to the size and fashion of the front, leads into a waiting-room of a larger size, and this to the great room, all by a progression of small to great.

Grandeur is the principal emotion that architecture is capable of raising in the mind: it might therefore be the chief study of the artist, in great buildings destined to please the eye. But as grandeur depends partly on size, it is unlucky for architecture that it is governed by regularity and proportion, which never deceive the eye by making objects appear larger than they are in reality. But though regularity and proportion contribute nothing to grandeur, so far as that emotion depends on size; yet they contribute greatly to it by confining the size within such bounds that it can be taken in and examined at one view; for when objects are so large as not to be comprehended but in parts, they tend rather to distract than satisfy the mind.

We shall next pass to such ornaments as contribute to give buildings a peculiar expression. It has been doubted, whether a building can regularly admit any ornament but what is useful, or at least has that appearance. But, considering the double aim of architecture as a fine, as well as an useful art, there is no reason why ornaments may not be added to please the eye, without any relation to utility. A private dwelling-house, it is true, and other edifices, where use is the chief aim, admit not regularly any ornament but what has at least the appearance of use; but temples, triumphal arches, and other buildings intended chiefly or solely for show, may be highly ornamented.

This suggests a division of ornaments into three kinds, viz. 1. Ornaments that are beautiful without relation to use; such as statues, vases, basso or alto relievo: 2. Things in themselves not beautiful, but possessing the beauty of utility, by imposing on the spectator, and appearing to be useful; such as blind windows: 3. Where things are beautiful in themselves, and at the same time take on the appearance of use; such as pilasters.

With regard to the first, we naturally require that a statue be so placed, as to be seen in every direction, and examined at different distances. Statues, therefore, are properly introduced to adorn the great stair that leads to the principal door of a palace, or to lessen the void between pillars. But a niche in the external front is an improper place for a statue. There is an additional reason against placing them upon the roof or top of the walls: their ticklish situation gives pain, as they have the appearance of being in danger of tumbling down; besides, we are inclined to feel from their being too much exposed to the inclemencies of the weather. To adorn the top of the wall

Principles. with a row of vases, is an unhappy conceit, by placing a thing, whose natural destination is utility, where it cannot have even the appearance of use. As to carvings upon the external surface of a building, termed *basso relievo* when flat, and *alto relievo* when prominent, all contradictory expressions ought to be avoided. Now, firmness and solidity being the proper expressions of a pedestal, and, on the contrary, lightness and delicacy of carved work, the pedestal, whether of a column or of a statue, ought to be sparingly ornamented. The ancients never ventured any bolder ornament than the basso relievo.

With respect to ornaments of the second kind, it is a great blunder to contrive them so as to make them appear useless. A blind window, therefore, when necessary for regularity, ought to be so disguised as to appear a real window: when it appears without disguise, it is disgusting, as a vain attempt to supply the want of invention; it shows the irregularity in a stronger light, by signifying that a window ought to be there in point of regularity, but that the architect had not skill sufficient to connect external regularity with internal convenience.

As to the third; it is an error to sink pilasters so far into the wall, as to remove totally, or mostly, the appearance of use. They should always project so much from the wall, as to have the appearance of supporting the entablature over them.

From ornaments in general, we descend to a pillar, the chief ornament in great buildings. The destination of a pillar is to support, really, or in appearance, another part termed the *entablature*. With regard to the form of a pillar, it must be observed, that a circle is a more agreeable figure than a square, a globe than a cube, and a cylinder than parallelipedon. This last, in the language of architecture, is saying, that a column is a more agreeable figure than a pilaster; and for that reason it ought to be preferred, when all other circumstances are equal. Another reason concurs, that a column annexed to a wall, which is a plain surface, makes a greater variety than a pilaster. Besides, pilasters at a distance are apt to be mistaken for pillars; and the spectator is disappointed, when, on a nearer approach, he discovers them to be only pilasters.

As to the parts of a column, a bare uniform cylinder, without a capital, appears naked; and without a base, appears too ticklishly placed to stand firm; it ought therefore to have some finishing at the top and bottom: Hence the three chief parts of a column, the shaft, the base, and the capital. Nature undoubtedly requires proportion among these parts, but it admits of variety of proportion. Vitruvius and some of the elder writers seem to think, that the proportions of columns were derived from the human figure, the capital representing the head, the base the feet, and the shaft the body. The Tuscan has been accordingly denominated the *Gigantic*; the Doric, the *Herculean*; the Ionic, the *Matronal*; and the Corinthian, the *Virginal*;—The Composite is a mixture of the Corinthian and Ionic. As to the base, the principle of utility interposes to vary it from the human figure, and to proportion it so to the whole, as to give the column the appearance of stability.

Among the Greeks, we find only three orders of columns, the Doric, the Ionic, and the Corinthian, distinguished

33
Columns.

34
Whether new orders can be invented.

G-g

32
different kinds of ornaments.

Principles distinguished from each other by their destination as well as by their ornaments. It has been disputed, whether any new order can be added to these: some hold the affirmative, and give for instances the Tuscan and Composite; others maintain, that these properly are not distinct orders, but only the original orders, with some slight variation. The only circumstances that can serve to distinguish one order from another, are the form of the column, and its destination. To make the first a distinguishing mark, without regard to the other, would multiply orders without end. Destination is more limited, and it leads us to distinguish three kinds of orders; one plain and strong, for the purpose of supporting plain and massy buildings; one delicate and graceful, for supporting buildings of that character; and between these, a third, for supporting buildings of a mixed nature. So that, if destination alone is to be regarded, the Tuscan is of the same order with the Doric, and the Composite with the Corinthian.

The ornaments of these three orders ought to be suited to the purposes for which they are intended. Plain and rustic ornaments would not be a little discordant with the elegance of the Corinthian order, and sweet and delicate ornaments not less with the strength of the Doric.

35
Rules re-
garding
building in
general.

With respect to buildings of every kind, one rule, dictated by utility, is, that they be firm and stable. Another, dictated by beauty, is, that they also appear so to the eye: for every thing that appears tottering, and in hazard of tumbling down, produceth in the spectator the painful emotion of fear, instead of the pleasing emotion of beauty; and accordingly it should be the great care of the artist, that every part of his edifice appear to be well supported. Some have introduced a kind of conceit in architecture, by giving parts of buildings the appearance of falling; of this kind is the church of St Sophia in Constantinople; the round towers in the uppermost stories of Gothic buildings is in the same false taste.

The most considerable ornaments used in architecture are the five orders of columns, pediments, arches, ballusters, &c. of which in the following chapters.

CHAP. I. Of the Orders of Architecture.

AN order consists of two principal members, the COLUMN and the ENTABLATURE; each of which is composed of three principal parts. Those of the Column are, the *Base*, the *Shaft*, and the *Capital*; and those of the Entablature are, the *Architrave*, the *Frize*, and the *Cornice*. All these are subdivided into many lesser parts, whose number, form, and dimensions, characterise each order, and express the degree of strength, delicacy, richness, or simplicity peculiar to it.

36
Parts of an
order divided
into
two classes.

The parts that compose an order may be distributed into two different classes. In the *first* may be ranged all that have an analogy to the primitive huts, and represent some part that was necessary in their construction. Such are the shaft of the column, with the plinth of its base, and the abacus of its capital; likewise the architrave and triglyphs, the mutules, modillions, or dentiles, which all of them represent the rafters, or some other pieces of timber used to sup-

port the covering; and the corona, representing the Principles of beds of materials that composed the covering. All these may properly be distinguished by the name of *essential members*. The subservient parts, contrived for the use or ornaments of the former, and commonly called *mouldings*, may constitute the *second class*.

There are eight regular mouldings in ornamenting columns: the fillet, listel, or square; the astragal, or bead; the torus, or tore; the scotia, mouth, or casement; the echinus, ovolo, or quarter-round; the inverted cyma, talon, or ogee; the cyma, cyma recta, or cymation; the cavetto, or hollow. The names of these allude to their forms, and their forms are adapted to the purposes for which they are intended. See Plate XXXVIII.

The ovolo and talon, as they are strong at the extremities, are fit for supports; the cyma and cavetto, though improper for supports, serve for coverings to shelter other members; the torus and astragal, being shaped like ropes, are intended to bind and fortify the parts with which they are connected: But the use of the scotia and fillet is only to separate and distinguish the other mouldings, to give a graceful turn to the profile, and to prevent the confusion which would arise from joining several curved members together.

There are various methods of describing the contours of mouldings; but the simplest and best is to form them of quadrants of circles.

An assemblage of what are called essential parts and mouldings is termed a *profile*. The most perfect profiles are such as are composed of few mouldings, varied in form and size; and so disposed, that the straight and curved ones succeed each other alternately. When ornaments are employed in mouldings, some of them should be left plain, in order to give a proper repose: For when all are ornamented, the figure of the profile is lost.

Columns, in imitation of trees, from which they drew their origin, are tapered in their shafts. In the antiques the diminution is variously performed: being sometimes from the foot of the shaft, and at others from one quarter, or one third of its height; the lower part being perfectly cylindrical. The former of these was most in use amongst the ancients, and, being the most natural and graceful, ought to have the preference, though the latter hath been more universally practised by modern artists.

The first architects, says Mr Auzoult, probably made their columns in straight lines, in imitation of trees; so that their shaft was a frustum of a cone: but finding this form abrupt and disagreeable, they made use of some curve, which, springing from the extremities of the superior and inferior diameters of the column, swelled beyond the sides of the cone, and by that means gave a more pleasing figure to the contour.

Vitruvius, in the second chapter of his third book, mentions this practice, but in so obscure and cursory a manner, that his meaning hath not been understood; and several of the modern architects, intending to conform themselves to his doctrine, have made the diameters of their columns greater in the middle than at the foot of the shaft. Leon Baptista, Alberti, and others of the Florentine and Roman architects, have carried this to a very great excess; for which they have

37

38

Fig. 1.
The first sort of Fluts.



Fig. 2.
The second sort of Fluts.

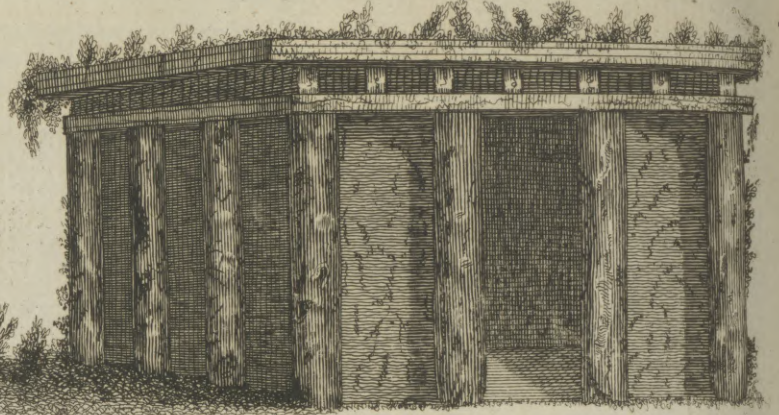


Fig. 3. The third sort of Fluts which gave rise to the Doric Order.

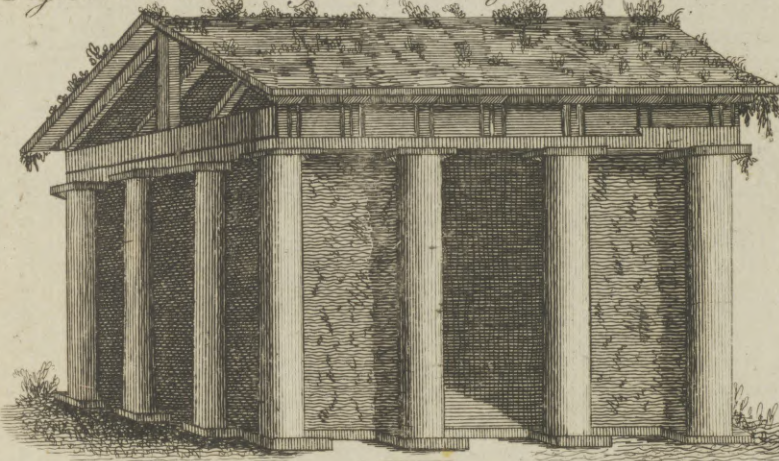
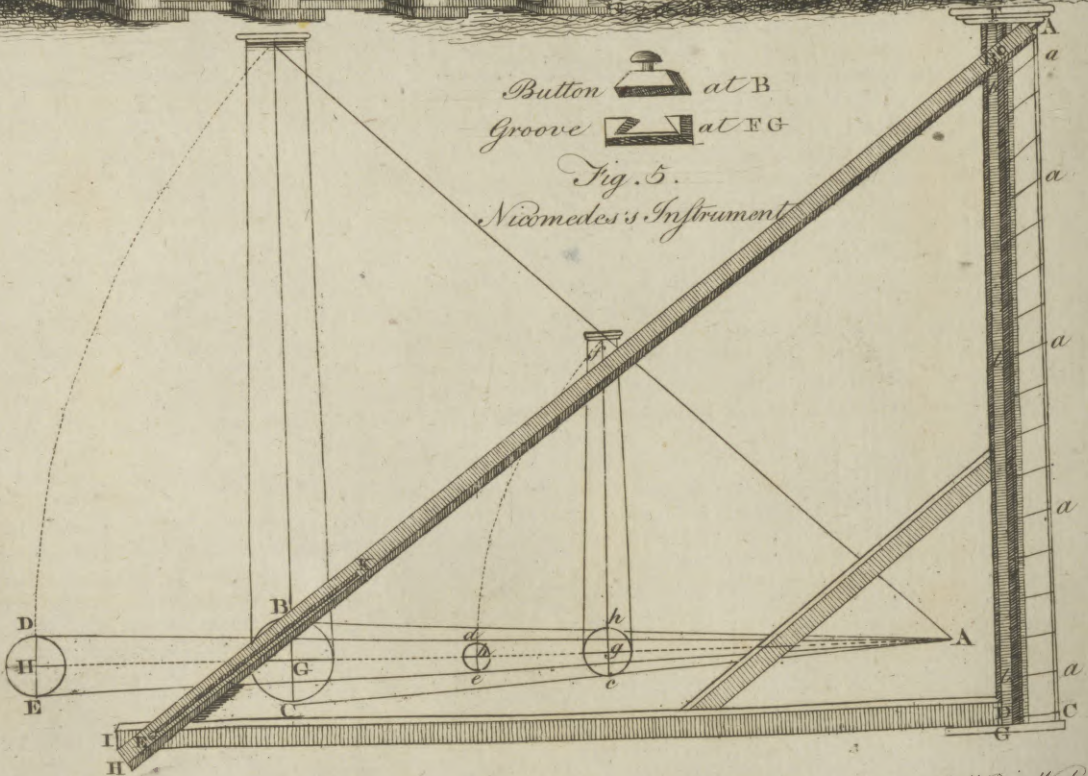
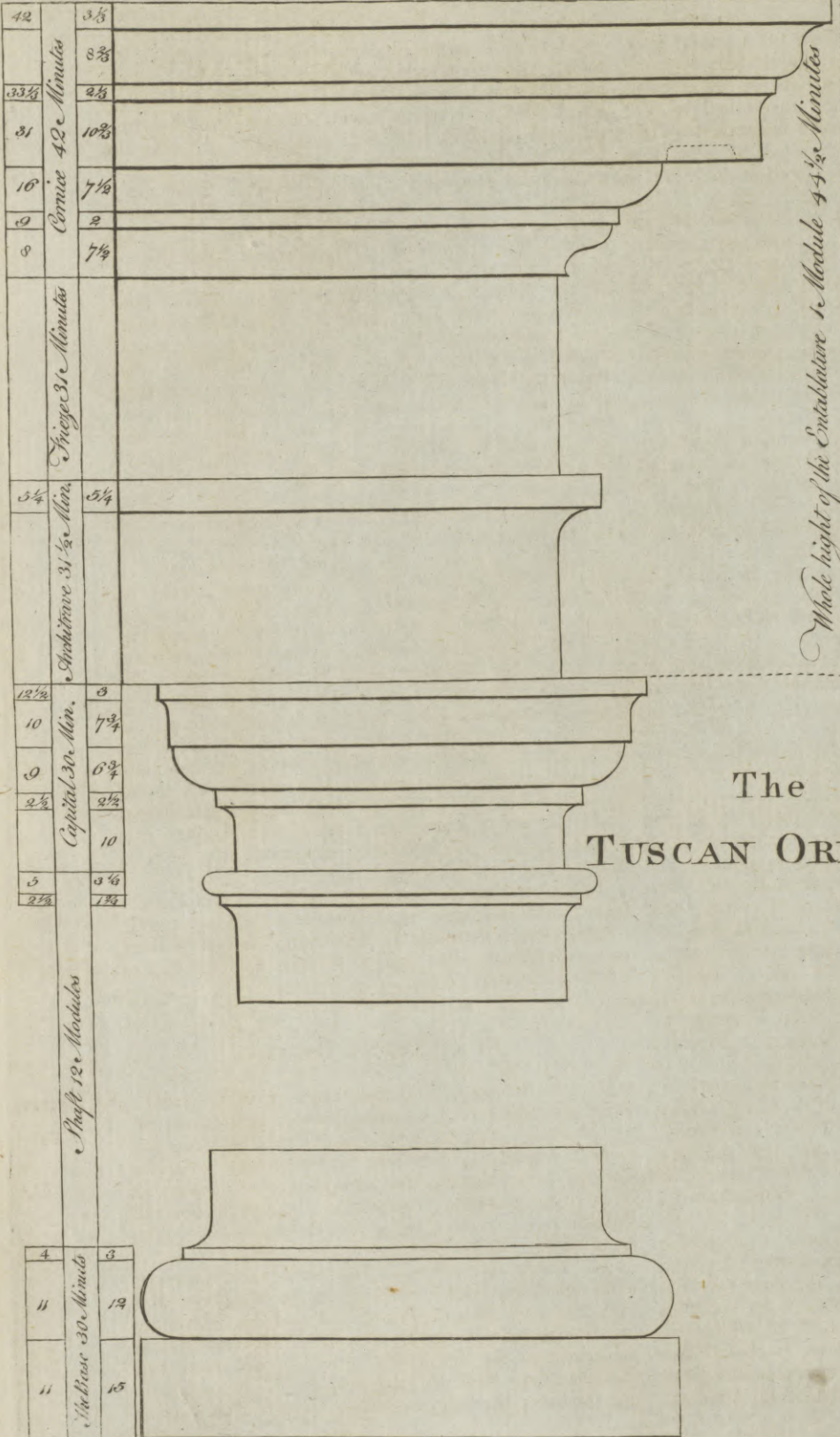


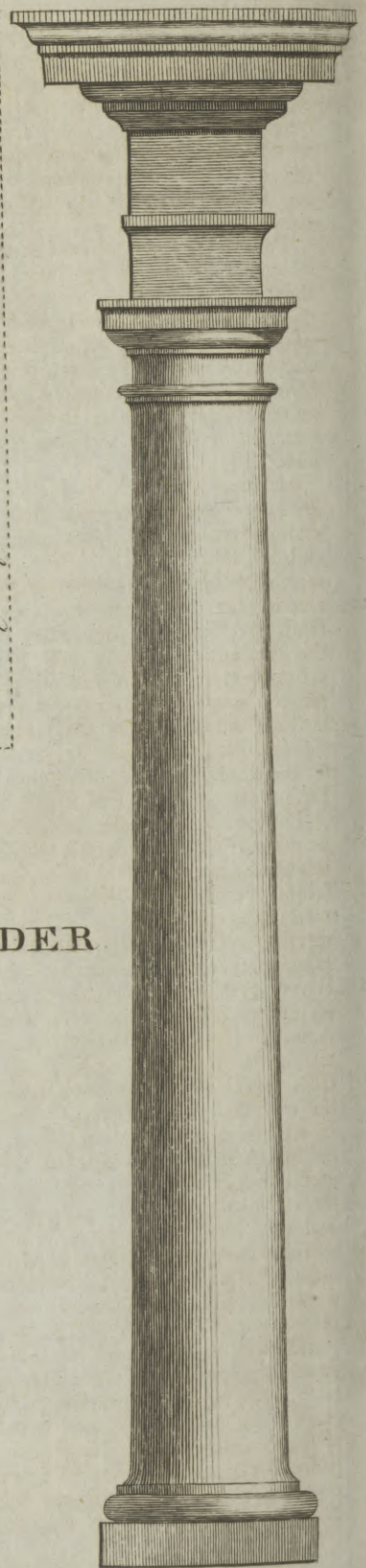
Fig. 4.
Origin of the Corinthian Order.



Projec-
tions Heights



The
TUSCAN ORDER.



A. Bell Sculp.

Principles. have been justly blamed, as it is neither natural, reasonable, nor beautiful.

Monfieur Auzoult observes, that a column, supposing its shafts to be the frustum of a cone, may have an additional thickness in the middle, without being swelled there beyond the bulk of its inferior parts; and supposes the addition mentioned by Vitruvius to signify nothing but the increase towards the middle of the column, occasioned by changing the straight line, which at first was in use, for a curve.

This supposition is extremely just, and founded on what is observed in the works of antiquity; where there is no instance of columns thicker in the middle than at the bottom, though all have the swelling hinted at by Vitruvius, all of them being terminated by curves; some granite columns excepted, which are bounded by straight lines; a proof, perhaps, of their antiquity, or of their having been wrought in the quarries of Egypt by bungling and unskilful workmen.

Monfieur Blondel, in his book entitled *Resolution des quatre principaux problemes d'Architecture*, teaches various manners of diminishing columns; the best and simplest of which is by means of the instrument which Nicomedes invented to describe the first conchoid: for this, being applied at the bottom of the shaft, performs at one sweep both the swelling and the diminution; giving such a graceful form to the column, that it is universally allowed to be the most perfect practice hitherto discovered. The columns in the Pantheon, accounted the most beautiful among the antiques, are made in this manner; as appears by the exact measures of one of them to be found in Desgodet's antiquities of Rome.

To give an accurate idea of the operation, it will be necessary first to describe Vignola's method of diminution, on which it is grounded. "As to this second method, says Vignola, it is a discovery of my own; and although it be less known than the former, it will be easily comprehended by the figure. Having therefore determined the measures of your column, (that is to say, the height of the shaft, and its inferior and superior diameters), draw a line indefinitely from C through D, perpendicular to the axis of the column: this done, set off the distance CD, which is the inferior semi-diameter, from A, the extreme point of the superior semi-diameter, to B, a point in the axis; then from A, through B, draw the line ABE, which will cut the indefinite line CD in E; and, from this point of intersection E, draw thro' the axis of the column any number of rays as Eba, on each of which, from the axis towards the circumference, setting off the interval CD, you may find any number of points, a, a, a, through which if a curve be drawn, it will describe the swelling and diminution of the column."

Though this method be sufficiently accurate for practice, especially if a considerable number of points be found, yet, strictly speaking, it is defective; as the curve must either be drawn by hand, or by applying a flexible ruler to all the points; both of which are liable to variations. Blondel therefore, to obviate this objection, (after having proved the curve passing from A to C through the points a, a, to be of the same na-

ture with the first conchoid of the ancients), employed the instrument of Nicomedes to describe it; the construction of which is as follows:

Having determined, as above, the length of the shaft, with the inferior and superior diameters of the column, and having likewise found the length of the line C D E, take three rulers, either of wood or metal, as F G, I D, and A H; of which let F G and I D be fastened together at right angles in G. Cut a dove-tail groove in the middle of F G, from top to bottom; and at the point E on the ruler I D (whose distance, from the middle of the groove in F G, is the same as that of the point of intersection from the axis of the column) fix a pin; then on the ruler A H set off the distance A B, equal to C D the inferior semi-diameter of the column, and at the point B fix a button, whose head must be exactly fitted to the groove made in F G, in which it is to slide; and, at the other extremity of the ruler A H, cut a slit or canal from H to K, whose length must not be less than the difference of length between E B and E D, and whose breadth must be sufficient to admit the pin fixed at E, which must pass through the slit, that the ruler may slide thereon.

The instrument being thus completed, if the middle of the groove, in the ruler F G, be placed exactly over the axis of the column, it is evident that the ruler A H, in moving along the groove, will with the extremity A describe the curve A a a C; which curve is the same as that produced by Vignola's method of diminution, supposing it done with the utmost accuracy; for the interval A B, a b, is always the same; and the point E is the origin of an infinity of lines, of which the parts B A, ba, ba, extending from the axis to the circumference, are equal to each other and to D C. And if the rulers be of an indefinite size, and the pins at E and B be made to move along their respective rulers, so that the intervals A B and D E may be augmented or diminished at pleasure, it is likewise evident that the same instrument may be thus applied to columns of any size.

In the remains of antiquity the quantity of the diminution is various; but seldom less than one eighth of the inferior diameter of the column, nor more than one sixth of it. The last of these is by Vitruvius esteemed the most perfect.

Of the TUSCAN ORDER.

This is the most solid and simple of all the orders. It is composed of few parts, devoid of ornaments, and so massy, that it seems capable of supporting the heaviest burden. There are no remains of a regular Tuscan order among the antiques: the doctrine of Vitruvius concerning it is obscure; and the profiles of Palladio, Scamozzi, Serlio, de l'Orme, and Vignola, are all imperfect.

The height of the Tuscan column is 14 modules, or semi-diameters, each consisting of 30 minutes; and that of the whole entablature $3\frac{1}{2}$ modules; which being divided into 10 equal parts, three of them are for the height of the architrave, three for the frieze, and the remaining four for the cornice. The capital is one module; the base, including the lower cincture of

Principles. the shaft is likewise one module; and the shaft, with its upper cincture and astragal, 12 modules.

These are the general dimensions of the order; the particular dimensions may be learned by inspection of the plates.

In the remains of antiquity, the quantity of diminution at the top of the Tuscan column is various; but seldom less than one eighth, nor more than one sixth, of the inferior diameter of the column. The last of these is generally preferred; and Chalmers and others make the same diminution in all columns, without regard to their order.

Of the DORIC Order.

43
Plate XXXVI. This order is next in strength to the Tuscan; and, being of a grave, robust, and masculine aspect, is by Scamozzi called the *Herculean*. As it is the most ancient of all the orders, it retains more of the structure of the primitive huts than any of the rest; the triglyphs in its frieze representing the ends of the joists, and the mutules in its cornice representing the rafters.

The height of the Doric column, including its capital and base, is 16 modules, and the height of the entablature four; the latter of which being divided into eight parts, two of them are for the architrave, three for the frieze, and three for the cornice.

In most of the antiques, the Doric column is executed without a base. Vitruvius likewise makes it without one; the base, according to him, having been first employed in the Ionic order, in imitation of the sandal of a woman's foot. Scamozzi blames this practice, and most of the modern architects are of his opinion.

44
Ornaments of the frieze. In the profile of the theatre of Marcellus, the frieze is enriched with husks and roses; the architrave consists only of one fascia and a fillet; the drops are conical; the metope is enriched with a bull's skull, adorned with a garland of beads, in imitation of those on the temple of Jupiter Tonans, at the foot of the Capitol. In some antique fragments, and in a great many modern buildings, the metopes are alternately adorned with ox-skulls and pateras. But they may be filled with any other ornaments, according to the destination of the building.

The IONIC Order

45
Plate XXXVII. Is of a more slender make than the Doric or Tuscan; its appearance is simple, yet graceful and majestic; its ornaments are few; so that it has been compared to a sedate matron, in decent, rather than magnificent, attire.

Among the ancients, the form of the Ionic profile appears to have been more positively determined than that of any other order; for, in all the antiques at Rome (the temple of Concord excepted), it is exactly the same.

The modern artists have likewise been unanimous in their opinions; all of them, excepting Palladio and his imitators, having employed the dentil, cornice, and the other parts of the profile, nearly as they are found in the Coliseum, the temple of Fortune, and the theatre of Marcellus.

Principles. The height of the Ionic column is 18 modules, and that of the entablature $4\frac{1}{2}$, or one quarter of the height of the column, as in the other orders, which is a trifle less than in any of the antique Ionics. In all the antiques, the base is Attic; and the shaft of the column may either be plain, or fluted with 24 flutings, or 20 only, as in the temple of Fortune. The plan of the flutings may be a trifle more than a semicircle, as in the forum of Nerva, because they then appear more distinct. The fillets, or intervals between them, must not be broader than one third of the breadth of a fluting, nor narrower than one fourth. The ornaments of the capital must correspond with the flutings of the shaft; and there must be an oval above the middle of each fluting. The volutes ought to be traced according to Mr Goldman's method, which is as follows:

46
Method of drawing volutes. Plate XXXVIII. fig. 9. Draw the cathetus, F C, whose length must be 15 minutes, or one fourth of a module; and, from the point C, describe the eye of the volute A E B D, of which the diameter is to be $6\frac{2}{7}$ minutes; divide it into four equal sectors by the diameters A B, D E. Bisect the radii C A, C B, in 1 and 4; and on the line 1, 4, construct a square 1, 2, 3, 4. From the centre C, to the angles 2, 3, draw the diagonals C 2, C 3, and divide the side of the square 1, 4, into 6 equal parts, at 5, 9, C, 12, 8. Then through the points 5, 9, 12, 8, draw the lines 5, 6, 9, 10, 12, 11, 8, 7, parallel to the diameter E D, which will cut the diagonals in 6, 7, 10, 11; and the points 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, will be the centres of the volute. From the first centre 1, with the distance 1 F, describe the quadrant F G; from the second centre 2, with the distance 2 G, describe the quadrant G H; and, continuing the same operation from all the 12 centres, the contour of the volute will be completed.

Fig. 10. The centres for describing the fillet are found in this manner. Construct a triangle, of which the side A F is equal to the part of the cathetus contained between A F and the side F V, equal to C 1; place the distance F S from F towards A, equal to F S the breadth of the fillet, and through the point S draw the line S T, which will be to C 1 in the same proportion as A S is to A F; place this line on the diameter of the eye A B; divide it into three equal parts; and, through the points of division, draw lines parallel to the diameter E D, which will cut the diagonals C 2, C 3, and you will have twelve new centres, from whence the interior contour of the fillet may be described in the same manner as the exterior one was from the first centres.

Of the CORINTHIAN Order.

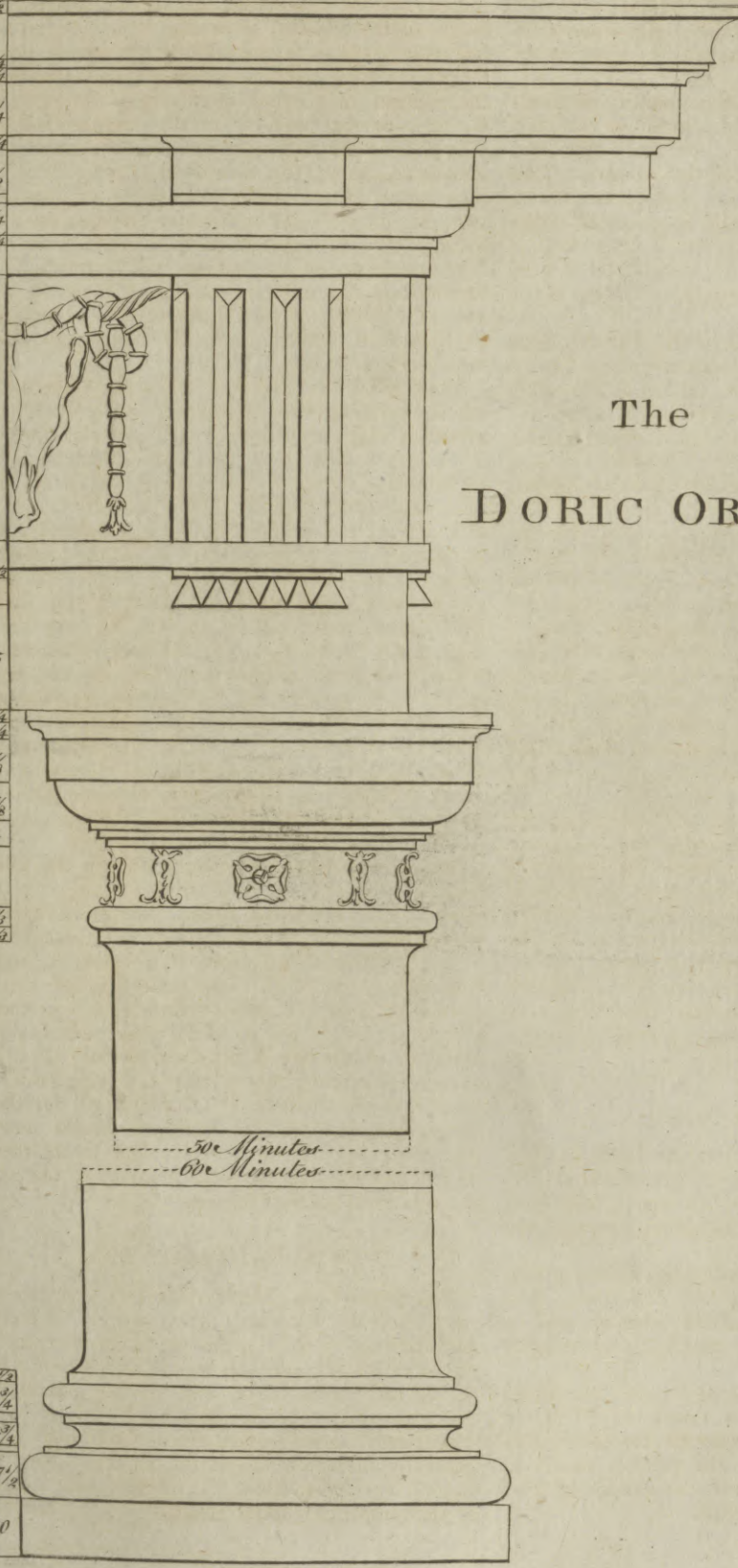
47
Plate XXXIX. The proportions of this order are extremely delicate. It is divided into a great variety of members, and enriched with a profusion of ornaments. Scamozzi calls it the *virginal order*; and indeed it has all the delicacy in its make, and all the delicacy in its dress, peculiar to young girls.

The most perfect model of the Corinthian order is generally allowed to be in the three columns in the Campo Vaccino at Rome, the remains, as it is thought, of the temple of Jupiter Stator.

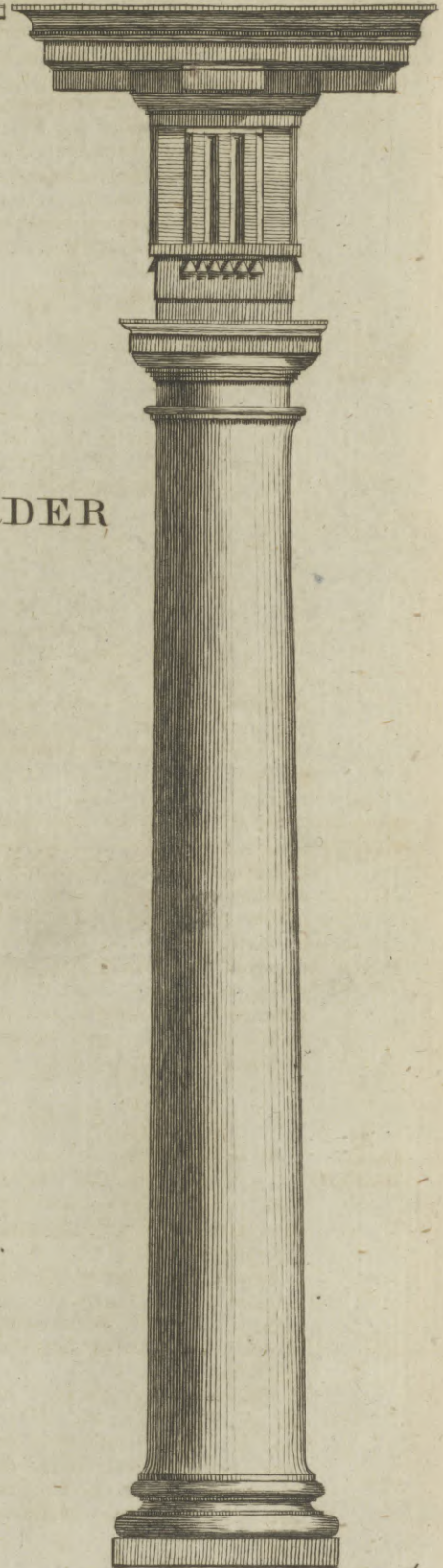
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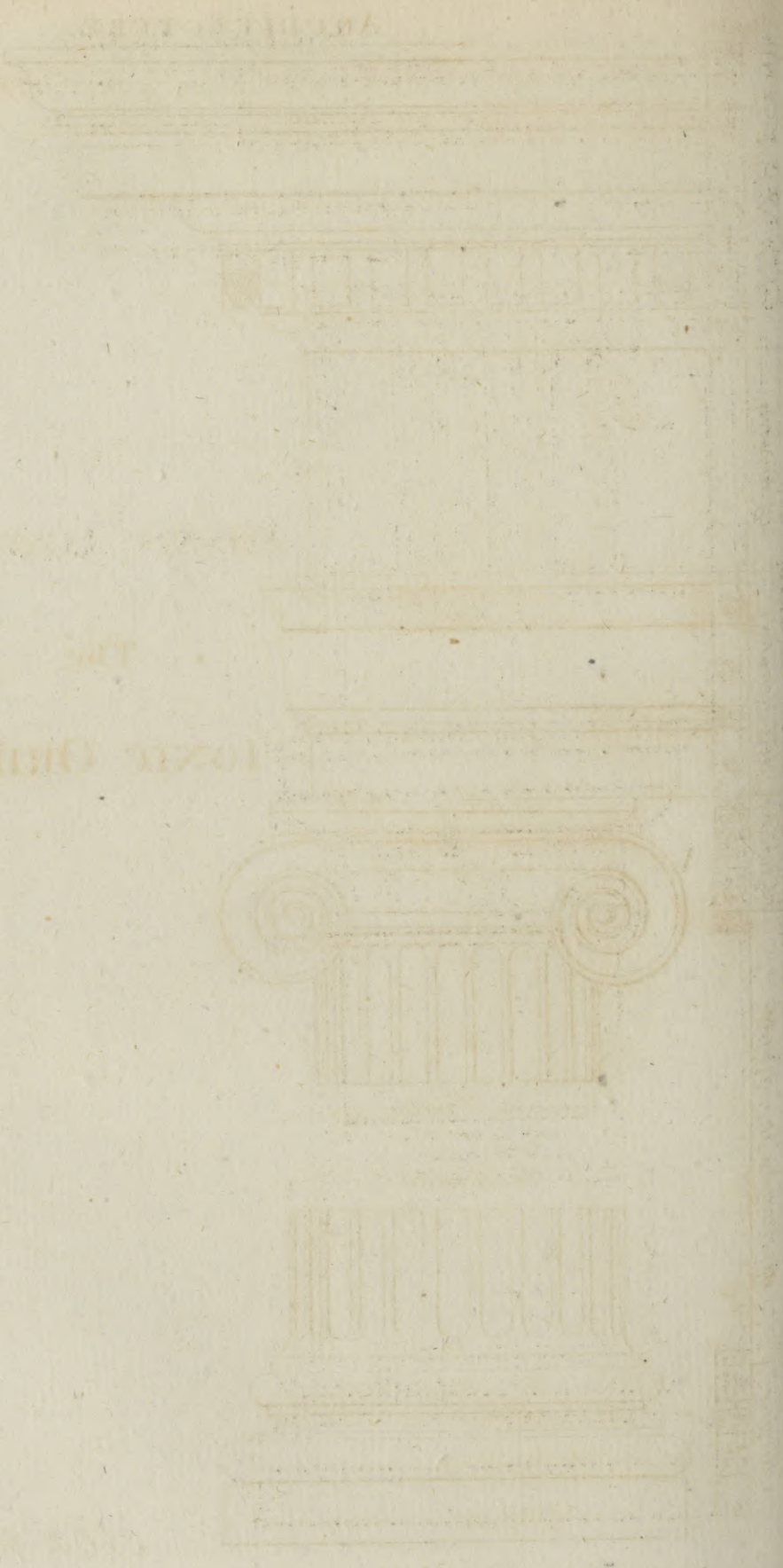
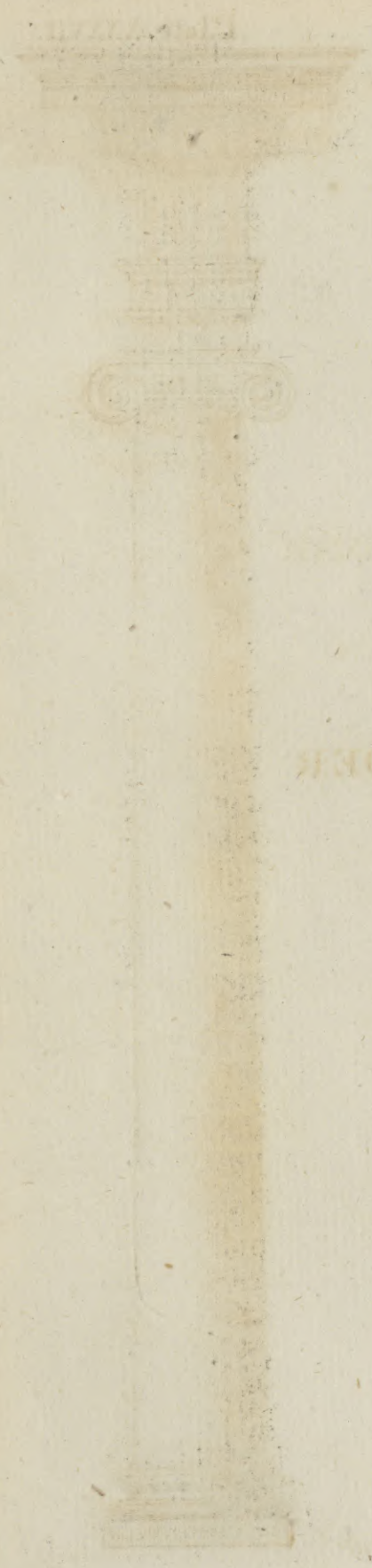
37	2 1/2
50	7
70	7 1/4
73	2 1/2
43	8 3/4
43 1/2	2 3/4
40	7 1/2
9	5 1/4
7	7 1/4
3 1/2	5
<i>45 Minutes</i>	
3 1/2	5
3 1/2	4
<i>30 Minutes</i>	
25	
13 1/2	1 1/4
13 1/2	2 3/4
11 1/2	7 1/8
9 1/2	6 1/8
7 1/2	4
4 1/4	
<i>32 Minutes</i>	
5	3 1/4
2 1/2	1 1/2
<i>33 Modules 28 Minutes</i>	
37 1/2	2 1/2
7	5 1/4
2	4 1/4
<i>30 Minutes</i>	
11 1/2	7 1/2
11 1/2	10



The
DORIC ORDER



A. Bell Sculp.^t



IONIC ORDER

Object	Heights
34	2 3/8
	8 1/2
45	1
44 1/2	3
41	11
33	6 3/4
17	2
15	10 1/2
1 1/2	6 3/4
1 1/2	6 3/4
8 3/8	15 1/2
2 3/4	2 1/4
2 3/4	3 3/4
1 3/4	5 2/3
10 3/8	7 2/3
4 1/2	3 3/4
3 1/2	7 2/3
7	2 1/2
2	5 3/4
2	1
1 1/2	4 3/4
1 1/2	7 1/2
1 1/2	10

54 Minutes

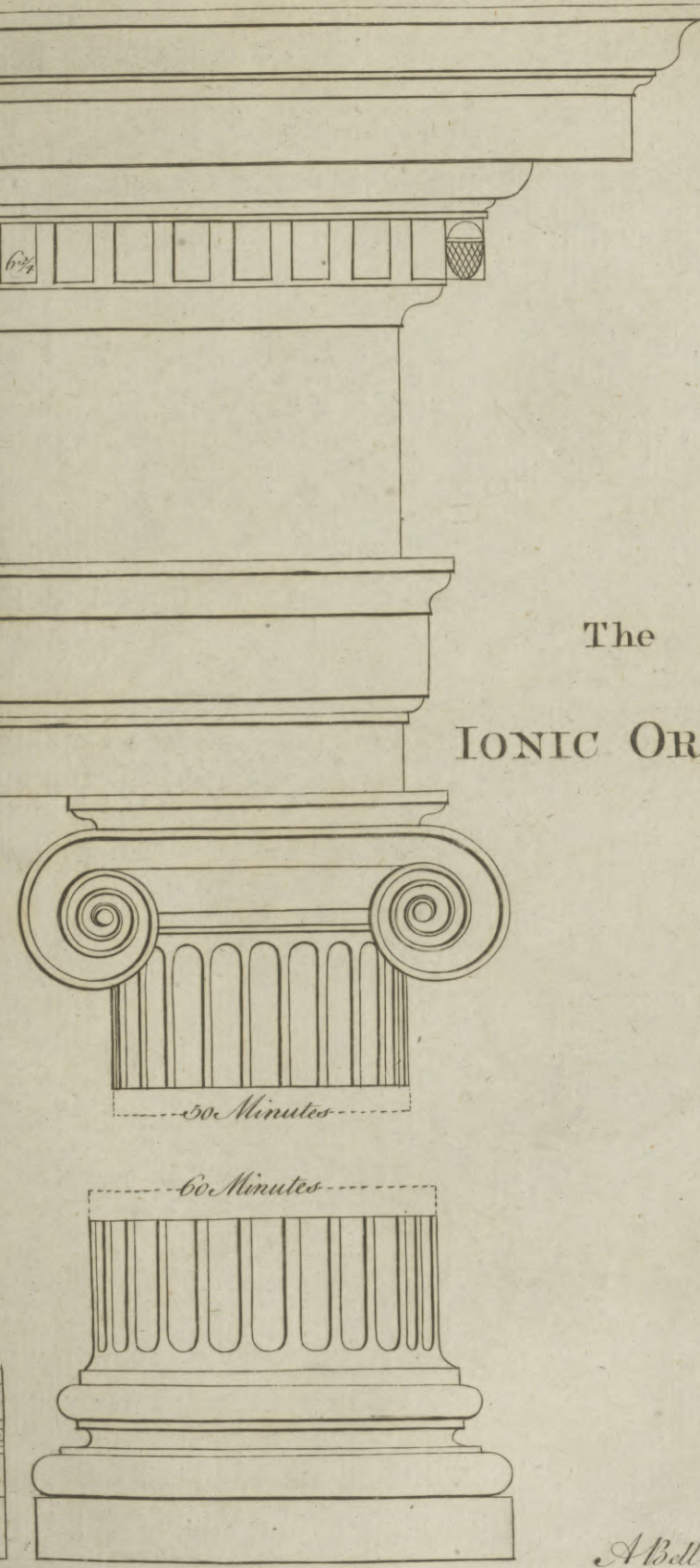
40 1/2 Minutes

40 1/2 Minutes

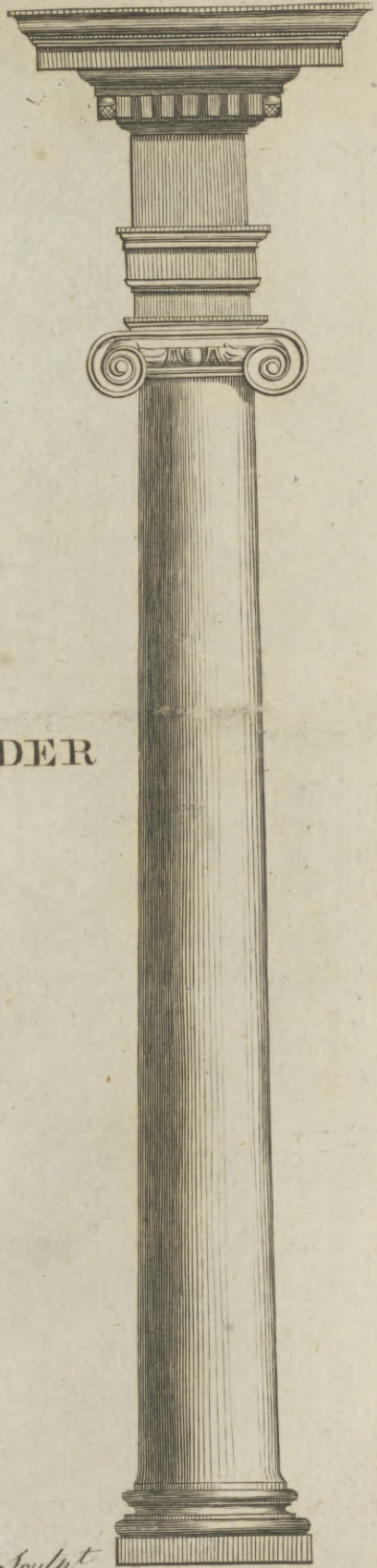
12 Minutes

10 1/2 Modules 9 Minutes

30 Minutes



The
IONIC ORDER



A Bell Sculp^t.



ARCHITECTURE.

Fig. 1.
Sillet List

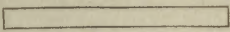


Fig. 3.
Torus



Fig. 5.
Ovolo

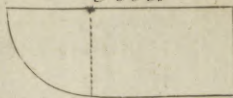


Fig. 7.
Cyma Recta

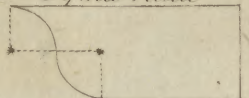


Fig. 2.
Astragal

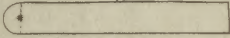


Fig. 4.
Scotia Mouth

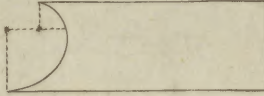


Fig. 6.
Ogee

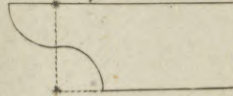


Fig. 8.
Cavetto

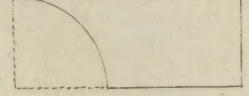


Fig. 9.
VOLUTE

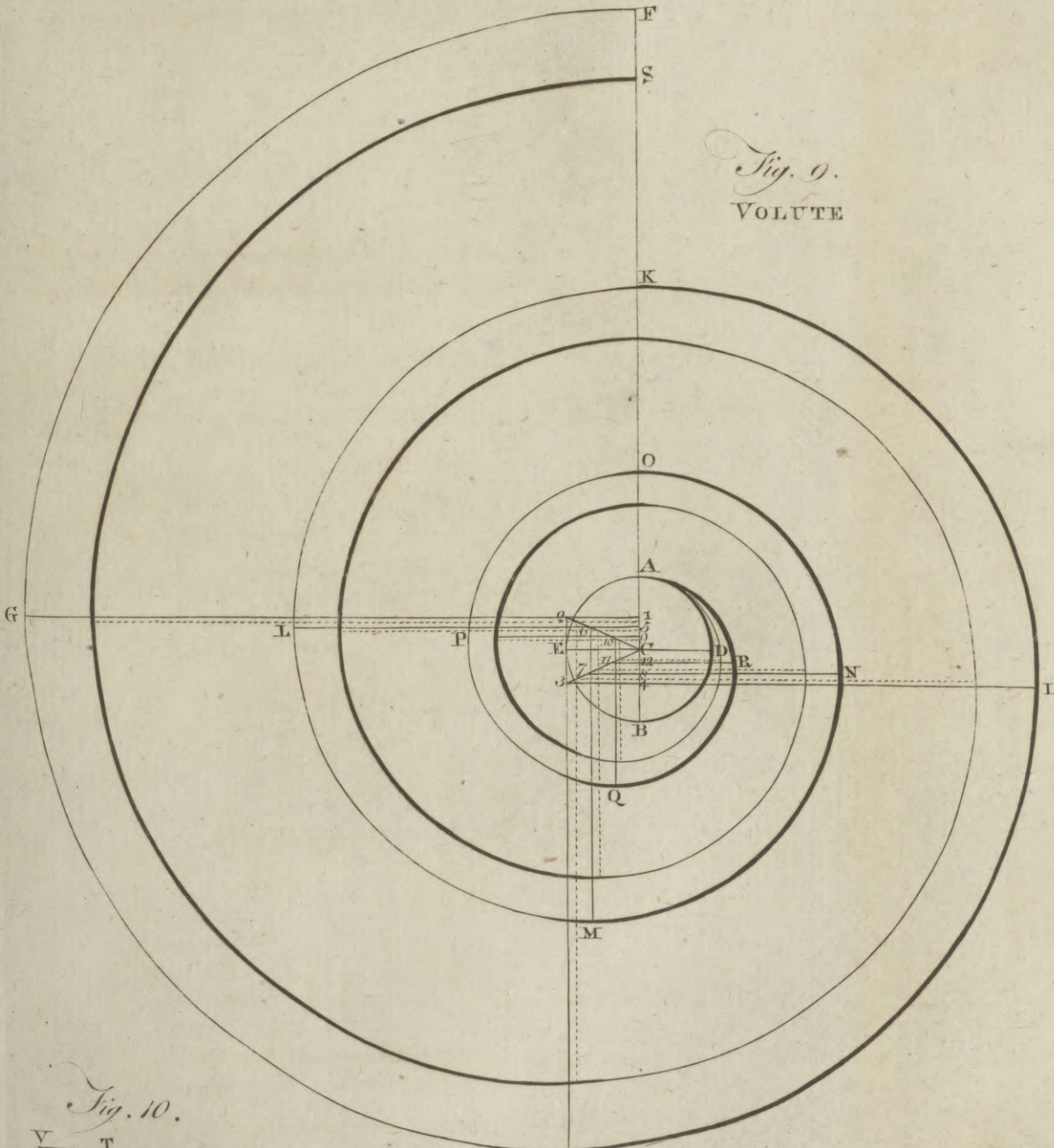
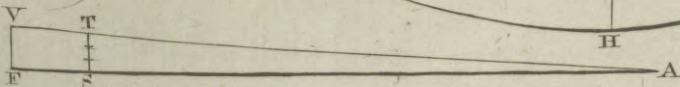
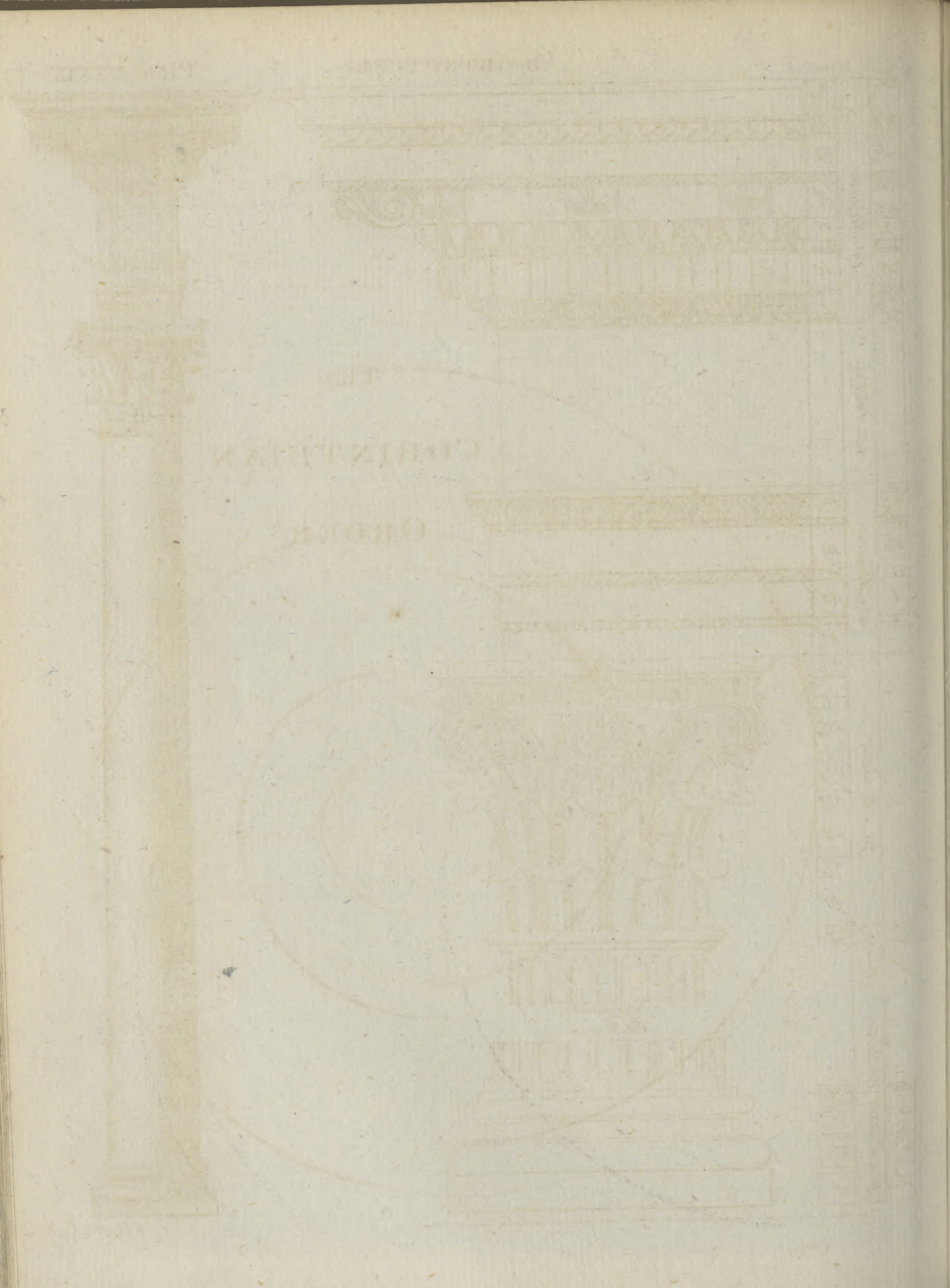


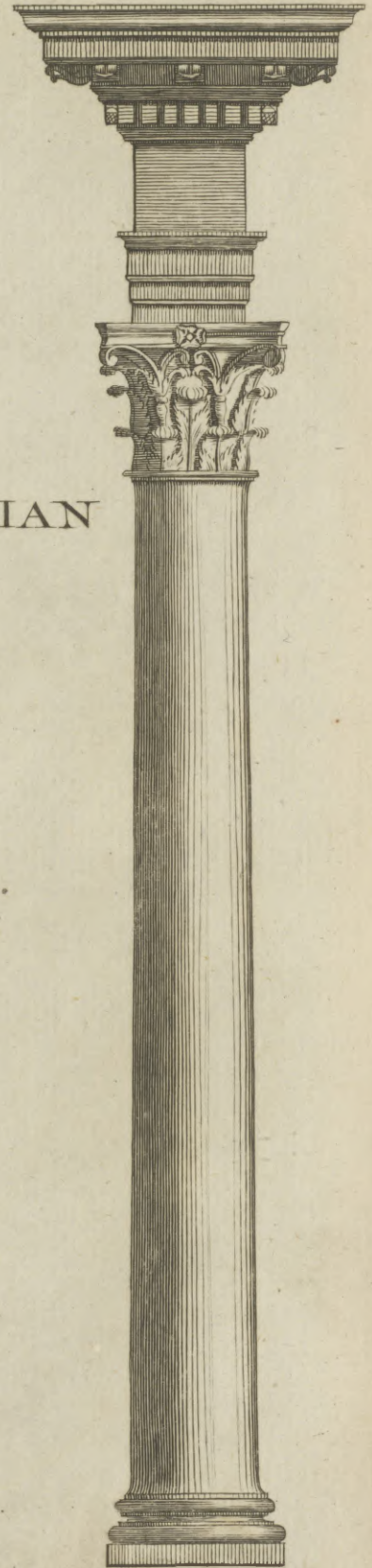
Fig. 10.



A. Bell Sculp!



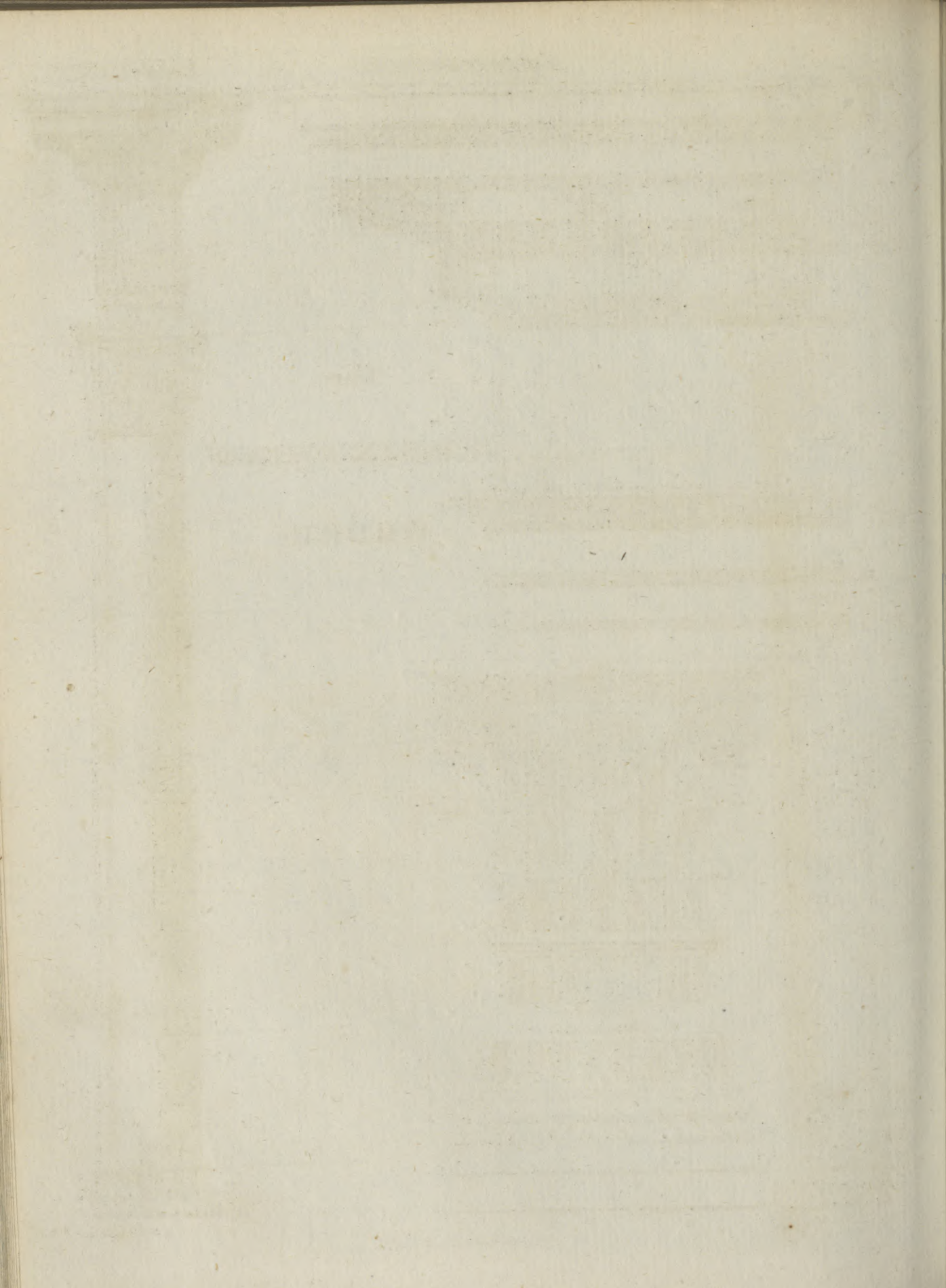
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49	2 1/2	
46 1/2	9	
45 1/2	2 1/2	
43 1/2	9	
21 1/2	6	
21	2 1/2	
16 1/2	10	6 2/3
15	1 1/2	
8 1/2	5	
7 1/2	2 1/2	
3		



The
CORINTHIAN
ORDER

Projections	Hights	
9	2	
8 1/2	6 1/4	
4 1/2	1 1/2	
3 1/2	12	
3	3	
1	10	
1	1 1/2	
	8 1/4	
	3 1/2	
	1 1/2	
	5	
	3	
	13 1/2	
	9 1/2	
	4 1/2	
	18	
	4 1/2	
	19	
15	3 1/3	
12 1/2	1 2/3	
		50r Minutes
		60r Minutes
3 1/2	2 1/2	
7	5 3/4	
4	4 3/4	
2	7 1/2	
1 1/2		
1 1/3		
2		
1 1/3	10	

A. Bell Sculp.



Projections	Height	
28	2	
		7 ³ / ₄
40 ¹ / ₄	4 ¹ / ₂	3 ¹ / ₂
40 ³ / ₈		2 ¹ / ₂
43		9
41		0 ¹ / ₂
2 ³ / ₈		4 ¹ / ₄
40		9
21		5 ¹ / ₂
16 ¹ / ₂		6
15		0 ¹ / ₂
8 ¹ / ₄		10
7 ¹ / ₂		6 ² / ₈
3		1 ¹ / ₂
		2 ¹ / ₂
		2
		4
		3 ³ / ₄
		1 ¹ / ₄
		16 ³ / ₄
		3 ¹ / ₄
		14
		3 ¹ / ₂
		1 ¹ / ₂
		5
		3
		7
		2 ¹ / ₂
		7 ¹ / ₄
		5
		18 ² / ₃
		5
		10 ² / ₃
		3 ¹ / ₂
		1 ¹ / ₂
		1 ¹ / ₂
		5 ³ / ₄
		4 ³ / ₄
		1
		7 ¹ / ₂
		10

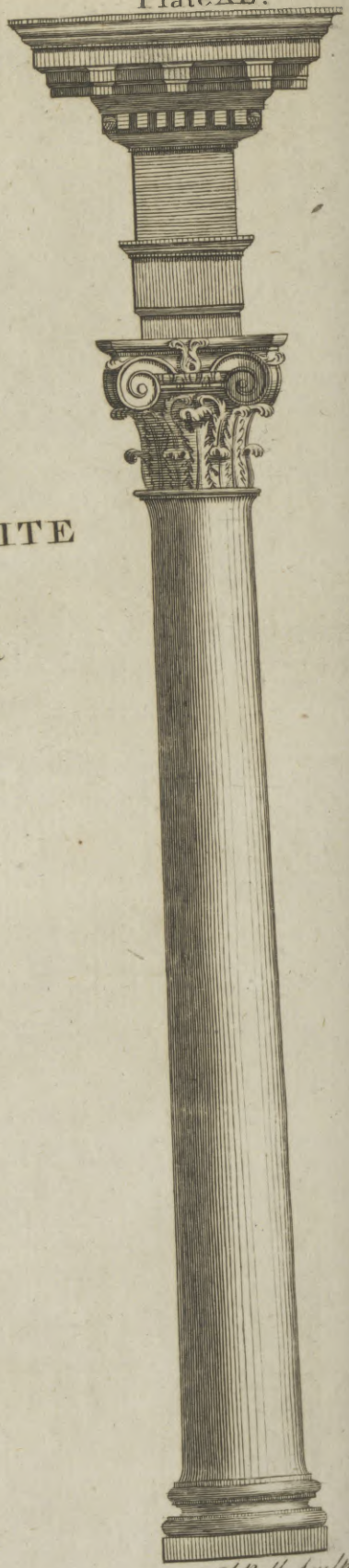
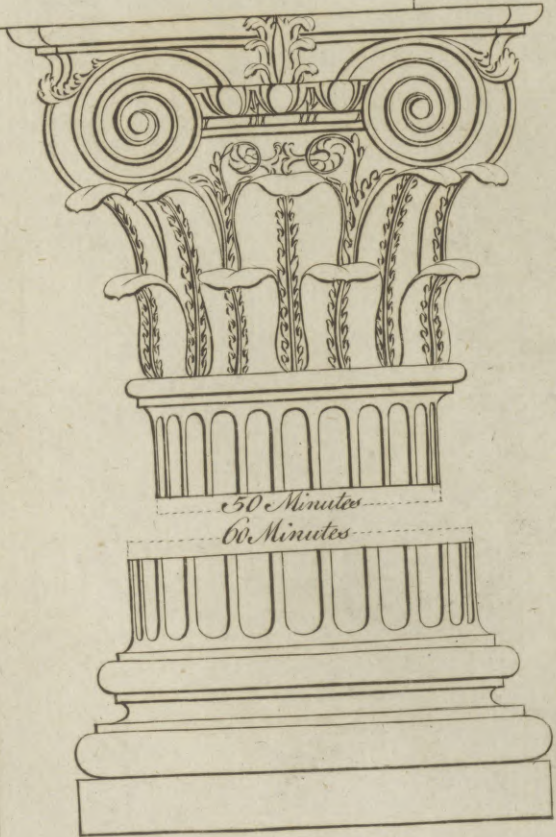
60 Minutes

45 Minutes

45 Minutes

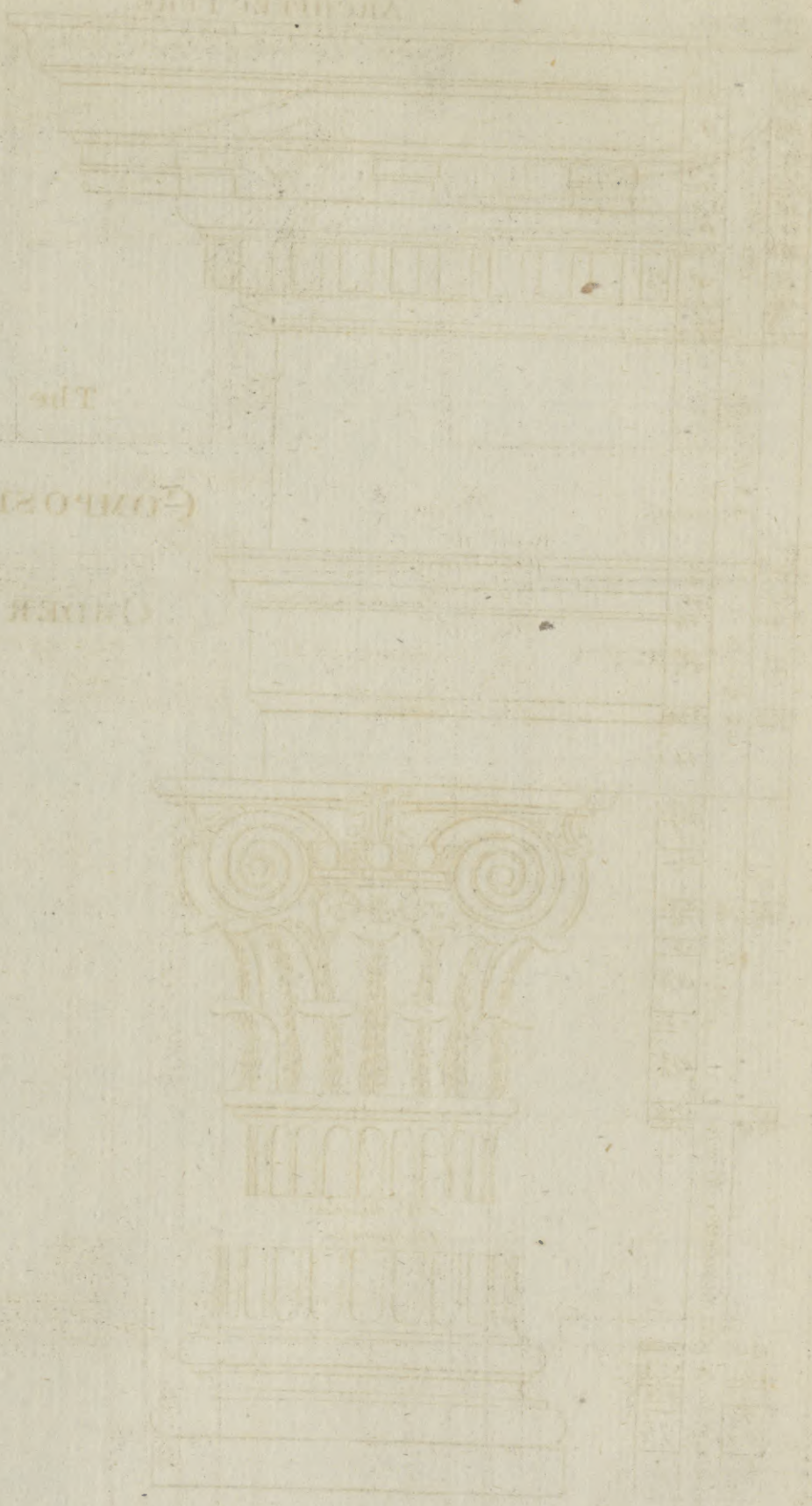
70 Minutes

30 Minutes



The
COMPOSITE
ORDER

A. Bell Sculp.



COMPOSITE

ORDER

The

Principles. The Corinthian column should be 20 modules high, and the entablature 5; which proportions are a medium between those of the Pantheon and the three columns. The base of the column may be either Attic or Corinthian: They are both beautiful. If the entablature be enriched, the shaft may be fluted. The flutings may be filled, to one third of their height, with cabbings, as in the inside of the Pantheon; which will strengthen the lower part of the column, and make it less liable to injury.

In most of the antiques at Rome, the capital of this order is enriched with olive-leaves; the acanthus being seldom employed but in the Composite. De Cordemoy, however, prefers the acanthus.

The divisions of the entablature bear the same proportions to each other, as the Tuscan, Ionic, and Composite orders.

THE COMPOSITE

48
late XL. Is, strictly speaking, only a species of the Corinthian; and therefore retains, in a great measure, the same character.

49
ifferent
ads of or-
aments. It does not appear that the ancients affected any particular form of entablature to this order. Sometimes the cornice is entirely plain, as in the temple of Bacchus; at others, as in the arch of Septimius Severus, it is enriched with dentils differing very little from the Ionic; and in the arch of Titus, there are both dentils and modillions; the whole form of the profile being the same with the Corinthian, as executed in the antiques at Rome.

The modern architects have varied more in this than in any other order, each following the bent of his own fancy.

The height of the Composite column, and parts of the entablature, is the same with that of the Corinthian. The foot of the leaves of the capital ought not to project beyond the upper part of the shaft. The different bunches of leaves should be strongly marked; the sprigs which arise between the upper ones should be kept flat upon the vase; and the ornaments of the volutes must not project beyond the fillets that inclose them.

CHAP. II. Of Pilasters.

50 THESE differ from columns only in their plan; which is a square, as that of columns is round. Their bases, capitals, and entablatures, have the same parts, with the same heights and projections, as those of columns: they are also distinguished in the same manner, by the names of Tuscan, Doric, Ionic, Corinthian, and Composite.

The column is undoubtedly more perfect than the pilaster. However, they may be employed with great propriety on many occasions. Some authors declaim against pilasters, because, according to them, they do not admit of diminution. But this is a mistake; there are many instances, in the remains of antiquity, of their being diminished. Scamozzi always gave his pilasters the same diminution as his columns: Palladio and Inigo Jones have likewise diminished them in many of their buildings.

st
ilasters
here use-
l. Pilasters are employed in churches, galleries, halls, and other interior decorations, to save room; for, as they seldom project beyond the solid wall above

one quarter of their diameter, they do not occupy **Principles.** near so much space as columns. They are likewise used in exterior decorations; sometimes alone, instead of columns, on account of their being less expensive; and sometimes they accompany columns, being placed behind them to support the architraves, where they enter the building, as in the Pantheon at Rome; or, in the same line with them, to fortify the angles, as in the portico of Septimius.

When pilasters are used alone, they should project one quarter of their diameter beyond the walls. When placed behind columns, especially if they be very near them, they need not project above one eighth of their diameter. But, when placed on a line with columns, their projection must be regulated by that of the columns; and consequently, it can never be less than a semidiameter, even when the columns are engaged as much as possible.

52
How orna-
mented. The shafts of pilasters are frequently adorned with flutings, in the same manner as those of columns; the plan of which may be a trifle more than a semicircle: their number must be seven on each face, which makes them nearly of the same size with those of columns. The intervals, or fillets, must either be one third or one fourth of the fluting in breadth.

The capitals of pilasters are profiled nearly in the same manner as those of columns. **Plate XLI.**

CHAP. III. Of Attics.

53

THESE very properly follow the pilasters; being nothing more than square pillars with their cornices. They had their origin in Athens, where it was for many ages a rule in building to conceal the roof. For this purpose, nothing served so well as a kind of low or little order ranged in a continued line, singly, or with the interruption of balusters; which, rising above the rest of the work and before the roof, hid it perfectly, and placed something agreeable in view. The place of Attics, therefore, is at the uppermost extremity of a building, to which they serve as a crown, or very properly make a finishing for the other orders when they have been used in the structure. They must never stand under any thing except such ornaments as are placed at the very top. These Attics should never exceed in height one third of the height of the order on which they are placed, nor be less than one quarter of it. The base, dye, and cornice, of which they are composed, may bear the same proportions to each other as those of pedestals do; and the base and cornice may be composed of the same mouldings as those pedestals. Sometimes the Attic is continued throughout; at others, it projects, and forms a pilaster over each column of the order. The breadth of this pilaster is seldom made narrower than the upper diameter of the column below it, and never broader. Its projection may be equal to one quarter of its breadth.

CHAP. IV. Of Persians, Caryatides, and Termini.

54

BESIDES columns and pilasters, it is sometimes customary to employ representations of the human figure, to support entablatures in buildings. The male figures are called *Persians*; and the female, *Caryatides*, or *Caryatides*.

The

Principles.

55
Origin of
Persians.

The *Persians* are so called from a victory gained over the Persians by Pausanias, who having brought home spoils and trophies to the Athenians, they fixed upon Persian figures for those which should support entablatures, and thus kept in mind that there were once Persian slaves in Athens. To represent these conquered people in the lowest state possible, they loaded them with the heaviest entablature, viz. that of the Doric order. In process of time, however, other figures besides those of Persians were introduced, and other entablatures put over them; but the name was still retained.

56
Of Caryatides.

The proper Caryatides are women dressed in long robes, after the Asiatic manner; and the origin of the device was as follows.—The Carians had been long at war with the Athenians; but being at length totally vanquished, their wives were led away captives; and, to perpetuate the memory of this event, trophies were erected, in which figures of women dressed in the Caryatic manner, were used to support entablatures like the Persians; and though other female figures were afterwards used in the same manner, the name of *Caryatides* was always retained.

The ancients made frequent use of Persians and Caryatides, and delighted in diversifying them a thousand ways. The modern artists have followed their example; and there is a great variety of compositions of this kind to be met with in different parts of Europe.

Indecent attitudes, distorted features, and all monstrous productions, ought to be avoided, of which there are many examples in Gothic buildings. On the contrary, the attitudes should be simple and graceful, the countenance always pleasing, though varied and strongly marked agreeable to the nature of the object represented.

57
Their proportions.

The Caryatides, or female figures, should never much exceed the human size. But the Persians or male figures, may be of any size; and the larger the better, as they will strike the beholder with the greater awe and astonishment. Persians may be used with propriety in arsenals, galleries of armour, &c. under the figures of captives, heroic virtues, &c. Their entablature ought to be Doric, and bear the same proportion to them as to columns of the same height. The entablature for Caryatides ought to be either Ionic or Corinthian, according as the character of the figures is more or less delicate.

58
Termini.

Termini are sometimes employed, instead of Persians or Caryatides, to support the entablatures of monuments, chimney-pieces, and such like compositions. These figures owe their origin to the stones used by the ancients to mark the limits of particular possessions. Numa Pompilius, to render these inviolable, consecrated the terminus into a deity, and instituted festivals and sacrifices to his honour. In a short time, what was formerly only large upright stones, were represented in human shape; and afterwards introduced as ornaments to temples and other buildings. The termini are now principally used as ornaments for gardens and fields.

59

CHAP. V. Of Pedestals.

Most writers consider the *Pedestal* as a necessary part of the order, without which it is not complete.

It is indeed a matter of little importance whether it be considered in that light, or as a distinct composition: we shall therefore treat of a pedestal as a distinct body, having no more connection with the order than an attic, a basement, or any other part with which it may on some occasions be associated.

A pedestal consists of three principal parts: the base, the dye, and the cornice. The dye is always nearly of the same figure; being constantly either a cube or a parallelepipedon: but the base and cornice are varied and adorned with more or fewer mouldings, according to the simplicity or richness of the composition in which the pedestal is employed. Hence pedestals are, like columns, distinguished by the names of *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*.

Some authors are averse to pedestals, and compare a column raised on a pedestal to a man mounted on stilts; imagining that they were introduced merely from necessity, and for want of columns of a sufficient length. It is indeed true, that the ancients often made use of artifices to lengthen their columns; as appears by some that are in the Baptistery of Constantine at Rome; the shafts of which, being too short for the building, were lengthened and joined to their bases by an undulated sweep, adorned with acanthus leaves. Nevertheless, there are many occasions where pedestals are evidently necessary; and some in which the order, were it not so raised, would lose much of its beautiful appearance. Thus, in the insides of churches, if the columns that support the vault were placed immediately on the ground, the seats would hide their bases and a good part of their shafts; and in the theatres of the ancients, if the columns of the scene had been placed immediately on the stage, the actors would have hid a part of them from the audience. In anterior decorations, a pedestal diminishes the parts of the order, which otherwise might perhaps appear too clumsy, and hath the advantage of placing the column in a more favourable view, by raising its base nearer the level of the spectator's eye. In a second order of arcades, there is no avoiding pedestals; as without them it is impossible to give the arches any tolerable proportion.

With regard to the proportion that pedestals ought to bear to that of the columns they support, it is by no means fixed. Both the ancients and moderns vary greatly on this head. Vignola's proportions are generally reckoned the best. He makes his pedestals in all the orders of the same height, viz. one third of the column; and as their breadth of course increases or diminishes in the same degree as the diameters of their respective columns do, the character of the order is always preserved, which, according to any other method, is impossible.

As to the divisions of the pedestals; if the whole height be divided into nine parts, one of them may be given to the height of the cornice, two to the base, and the six remaining to the dye. The breadth of the dye is always made equal to that of the plinth of the column. The projection of the cornice may be made equal to its height; and the base being divided into three parts, two of them will be for the height of the plinth, and one for the mouldings, whose projection must be less than that of the cornice. These

measures

Principles. measures are common to all pedestals. See Plate
 XLI.

Principles
 the intercolumniations of the peristyle, or gallery, it is not possible to make the intervals so narrow as eustyle, or even as diastyle: wherefore the moderns, authorized by some few examples of the ancients, where grouped columns are employed, have invented a manner of disposing them, called by Perrault *aræostyle*, which admits of a larger interval, without any detriment to the apparent solidity of the building. This kind of disposition is composed of two systyle intercolumniations; the column that separates them being approached towards one of those at the extremities, sufficient room only being left between them for the projection of the capitals; so that the great space is three diameters and a half wide, and the little one half a diameter.

CHAP. VI. Of Intercolumniations.

COLUMNS are either engaged, or insulated; and, when insulated, are either very near the wall, or at a considerable distance from it. Engaged columns, or such as are near the walls of a building, are not limited in their intercolumniations, as these depend on the breadths of the arches, windows, niches, or other decorations placed between the columns. But columns that are entirely detached, and perform alone the office of supporting the entablature, as in peristyles, porches and galleries, must be near each other, for the sake both of real and apparent solidity.

The intercolumniations among the ancients were various. Those used in the Ionic and Corinthian orders were the pycnostyle, of which the interval was equal to one diameter and a half of the column; the systyle, whose interval was equal to two diameters: the eustyle, to two and a quarter; the diastyle to three, and the aræostyle to four. In the Doric order, they used other intercolumniations, regulating them by the triglyphs, one of which was always placed directly over the middle of each column; so that they were either systyle, monotriglyph, of one diameter and a half; diastyle, of two diameters and three quarters; or aræostyle, of four diameters; and the Tuscan intervals were very wide, some of them being above seven diameters, which was very practicable, as the architraves were of wood.

Among these different intercolumniations, the pycnostyle and systyle are too narrow; for although the ancients made frequent use of them, that ought rather to be ascribed to necessity than choice. For as the architraves were composed of single stones, extending from the middle of one column to the middle of another, it would have been difficult, especially in large buildings, to find blocks of a sufficient length for diastyle intervals. With regard to the aræostyle and Tuscan intercolumniations, they are by much too wide, and can only be used in rustic buildings, where the architraves are of wood; neither is the diastyle sufficiently solid in large compositions. The eustyle is a medium between the narrow and broad intervals; and being at the same time both spacious and solid, hath been preferred to any of the rest by the ancients as well as the moderns.

Vignola observed nearly the same proportion in all his intercolumniations; which practice, though condemned by several writers, is certainly preferable to any other; as it preserves the character of each order, and maintains in all of them an equal degree of real solidity. Setting aside therefore the pycnostyle and systyle dispositions on account of their want of space, and the aræostyle for its deficiency in point of strength, it may be established, that the diastyle and eustyle intercolumniations (the latter of which on most occasions, ought to have the preference) may be employed in all the orders without distinction, excepting the Doric; in which the most perfect interval is ditriglyph; neither the monotriglyph, nor the aræostyle, being to be suffered but in cases of necessity.

Sometimes, on account of the windows, doors, niches, and other decorations, which correspond with

In peristyles, galleries, or porticos, all the intercolumniations must be equal; but in a loggia, or porch, the middle interval may be broader than the others, by a triglyph or modilion, or three or four dentils; unless the columns at the angles be coupled or grouped with pilasters; in which case, all the intervals should be of the same dimensions.

When buildings are very small, as is frequently the case in temples and other inventions used for ornamenting gardens, the intercolumniations may be broader, in proportion to the diameter of the columns, than usual; because, when they are nearer each other than three feet, there is hardly room for a bulky person to pass between them.

CHAP. VII. Of Arches.

ARCHES are not so magnificent as colonnades; but they are more solid and less expensive. They are proper for triumphal entrances, gates of cities, palaces, of gardens, and of parks, and, in general, for all openings that require an extraordinary breadth.

There are various manners of adorning arches. Sometimes their piers are rusticated; sometimes they are adorned with pilasters, termini, or caryatides; and sometimes they are made sufficiently broad to admit niches or windows. The circular part of the arch is either surrounded with rustic key-stones, or with an archivolt enriched with mouldings; which, in the middle, is sometimes interrupted by a console, a mask, serving at the same time as a key to the arch, and as a support to the architrave of the order. The archivolt is sometimes supported by an impost, at the head of the pier; and at others by columns placed on each side of it, with a regular entablature, or architrave and cornice. There are likewise instances of arcades without piers, the arches being turned on single columns as in the temple of Faunus at Rome, &c. This practice, however, ought to be seldom imitated, as it is neither solid nor handsome.

When arches are large, the key-stone should never be omitted, but cut in the form of a console, and carried close under the soffit of the architrave, which on account of its extraordinary length, requires a support in the middle. The imposts of arches should never be omitted; at least, if they be, a platform ought to supply their place. If columns are employed without pedestals in arcades, they should always be raised on a plinth. In all arches, the circular part ought not to spring immediately from the impost, but take

Principles take its rise at such a distance above it as is necessary in order to have the whole curve seen at the proper point of view.

67
Proportions.

The void or aperture of arches should never be higher nor much lower, than double their breadth; the breadth of the pier should seldom exceed two thirds, nor be less than one third, of the breadth of the arch; and the angular pier ought to be broader than the others, by one half, one third, or one fourth; the impost should not be more than one seventh, nor less than one ninth of the aperture; and the archivolt must not be more than one eighth, nor less than one tenth of it. The breadth of the console must, at the bottom, be equal to that of the archivolt; and its sides must be drawn from the centre of the arch: the length of it must not be less than one and a half of its smallest breadth, nor more than double. The thickness of the pier depends on the breadth of the portico; for it must be strong enough to resist the pressure of its vault. But with regard to the beauty of the building, it should not be less than one quarter of the breadth of the arch, nor more than one third. These are the general dimensions of arches.

68

CHAP. VIII. Of Orders above Orders.

WHEN, in a building, two or more orders are employed, one above another, the laws of solidity require the strongest should be placed lowermost. Hence the Tuscan must support the Doric, the Doric the Ionic, the Ionic the Composite or Corinthian, and the Composite the Corinthian.

This rule, however, is not always strictly adhered to. Most authors place the Composite above the Corinthian. There are likewise examples where the same order is repeated, as in the theatre of Statilus Taurus, and the Coliseum; and others, where an intermediate order is omitted, and the Ionic placed on the Tuscan, or the Corinthian on the Doric. But none of these practices ought to be imitated.

In placing columns above one another, the axis of all the columns ought to correspond, or be in the same perpendicular line, at least in front.

69
Proportions of columns placed above each other.

With regard to the proportions of columns placed above each other, Scamozzi's rule, That the lower diameter of the superior column should constantly be equal to the upper diameter of the inferior one, is universally esteemed the best, and gives all the columns the appearance of one long tapering tree, cut into several pieces. According to this rule, the Doric column will be to the Tuscan, as $13\frac{1}{2}$ to 14; the Ionic to the Doric, as 15 to 16; the Composite or Corinthian to the Ionic, as $16\frac{2}{3}$ to 18; and the Corinthian to the Composite, as $16\frac{2}{3}$ to 20.

In Britain there are few examples of more than two stories of columns in the same aspect; and though in Italy, and other parts of Europe, we frequently meet with three, and sometimes more; yet it is a practice by no means to be imitated; for there is no possibility of avoiding many striking inconsistencies, or of preserving the character of each order in its intercolumnial decorations.

70

CHAP. IX. Of Basements.

INSTEAD of employing several orders one above the other in a composition, the ground-floor is sometimes

N^o 26.

made in the form of a *basement*, on which the order that decorates the principal story is placed. The proportion of these basements is not fixed, but depends on the nature of the rooms on the ground-floor. In the palace of the Porti in Vicenza, the height of the basement is equal to that of the order. In some buildings, its height exceeds two thirds of that of the order; and, in others, only half the height of the order. It is not, however, advisable to make the basement higher than the order it supports: neither should it be lower than one half of the order.

The usual method of decorating basements is with rustics of different kinds. The best, where neatness and finishing is aimed at, are such as have a smooth surface. Their height, including the joint, should never be less, nor much more, than half a module of the order placed on the basement. Their figure may be from a square to a sesquialtera; and their joints may be either square or chamfered. The square ones should not be broader than one eighth of the height of the rustic, nor narrower than one tenth; and their depth must be equal to their breadth; those that are chamfered must form a rectangle; and the breadth of the whole joint may be from one fourth to one third of the height of the flat surface of the rustic.

CHAP. X. Of Pediments.

PEDIMENTS, among the Romans, were used only as coverings to their sacred buildings, till Cæsar obtained leave to cover his house with a pointed roof, after the manner of temples. In the remains of antiquity we meet with two kinds of pediments, the triangular and the circular. The former of these are promiscuously applied to cover small or large bodies: But the latter, being of a heavier figure, are never used but as coverings to doors, niches, windows, or gates.

As a pediment represents the roof, it should never be employed but as a finishing to the whole composition.

The ancients introduced but few pediments into their buildings, usually contenting themselves with a single one to adorn the middle or principal part. But some of the moderns, and particularly the Italians, have been so immoderately fond of them, that their buildings frequently consist of almost nothing else.

The girder being a necessary part in the construction of a roof, it is an impropriety to intermit the horizontal entablature of a pediment, by which it is represented, to make room for a niche, an arch, or a window.

In regular architecture, no other form of pediments can be admitted, besides the triangular and circular. Both of them are beautiful; and when a considerable number of pediments are introduced, as when a range of windows are adorned with them, these two figures may be used alternately, as in the niches of the Pantheon, and in those of the temple of Diana at Nismes.

The proportion of pediments depends upon their size; for the same proportions will not do in all cases.

When the base of the pediment is short, its height must be increased; and when the pediment is long, the height must be diminished. The best proportion

Fig. 1.

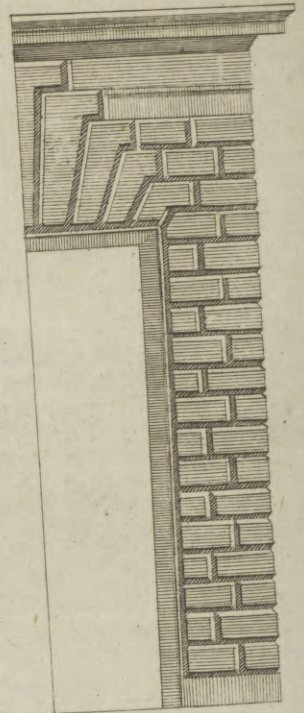


Fig. 2.

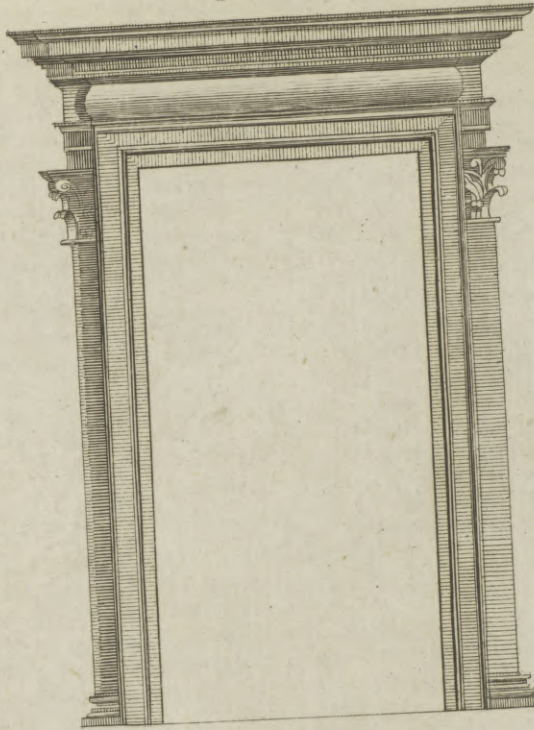


Fig. 3.

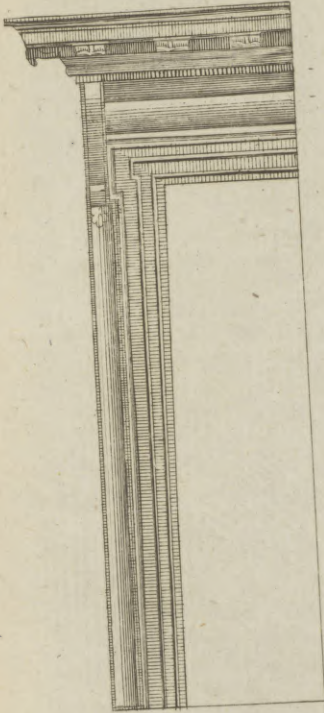


Fig. 4.

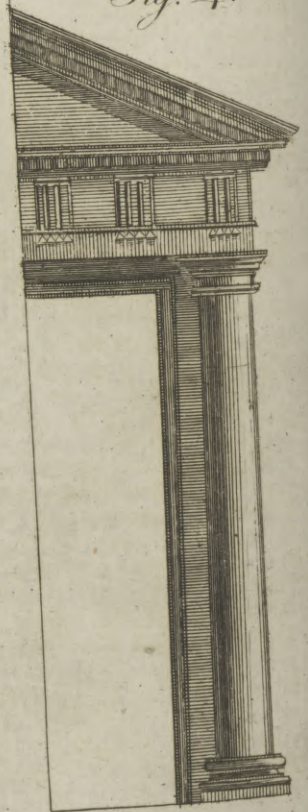


Fig. 5.

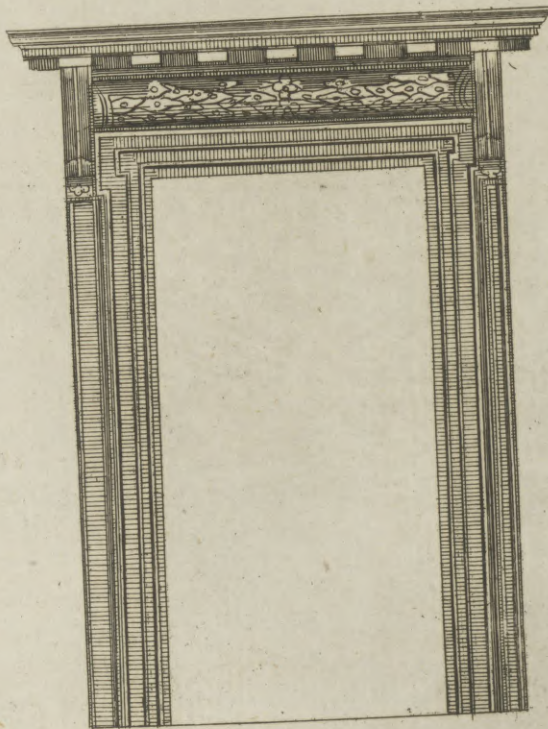
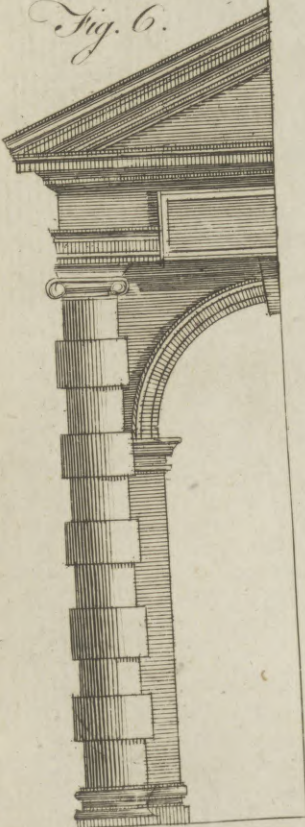


Fig. 6.



Principles. for the height is from one fifth to one fourth of the base, according to the extent of the pediment, and the character of the body it covers. The materials of the roof must also be attended to; for if it be covered with tiles, it will be necessary to raise it more than one quarter of the base, as was the custom of the ancients in their Tuscan temples.

The tympan is always on a line with the front of the frieze; and when large, admits of various ornaments.

Principles. The general proportion for the apertures, both of gates and doors, whether arched or square, is, that the height be about double the breadth.

The most common, and indeed almost the only ornaments for gates are the piers by which they are supported, and which were originally no more than bare posts into which the hinges of the gate were driven. Though this, however, is the only proper use of piers, it must be concealed as much as possible, and they must seem as if placed there only for ornament. As they are to be fixed to the wall before the house, so they must also be proportioned to it; and as they are to be seen in the same view with the front of the house, their correspondence with it is equally necessary. They are to be placed on a plinth, and something must be allowed by way of ornament and finishing at the top. All the luxuriance of fancy may be employed in the decoration of piers: but it will be proper to observe this general rule, that the pier being an inferior building, it must never be richer than the front of the house. If, for instance, the front of the house is ornamented with columns of the Doric order, the Ionic must not be used in the piers; and it will be found better to omit columns altogether, than to make use of the Tuscan order for piers in any case. If the Ionic or Corinthian orders are employed in the front of the house, the Doric or Ionic may be used with propriety in the piers. One piece of ornament is almost universal in piers, namely, a niche with its seat, made as if for the convenience of weary travellers. On this account, it will be proper to raise the columns on pedestals, because the continued moulding from their cap will be a good ornament under the niche. The base of the columns ought always to be the Attic.

Inside-doors, however small the building may be, should never be narrower than two feet nine inches; nor should they ever, in private houses, exceed three feet six inches in breadth, which is more than sufficient to admit the bulkiest person. Their height should at least be six feet three or four inches; otherwise a tall person cannot pass without stooping. In churches, palaces, &c. where there is a constant ingress and egress of people, the apertures must be larger. The smallest breadth that can be given to a gate is $8\frac{1}{2}$ or 9 feet, which is but just sufficient for the passage of a coach.

Plate XLII. fig. 1. Is a rustic door, composed by the celebrated Vignola, in which the aperture occupies two thirds of the whole height, and one half of the whole breadth; the figure of it being a double square. The rustics may be either smooth or hatched; their joints must form a rectangle, and the breadth of each joint may be one third, or two sevenths, of the vertical surface of a rustic. The joints of the claveaux, or key-stones, must be drawn to the summit of an equilateral triangle, whose base is the top of the aperture. The architrave surrounding the aperture may be composed either of a large ogee and fillet, or of a platband and fillet. Its whole breadth must be one tenth of the breadth of the aperture; the remaining part of each pier being for the rustics. The entablature is Tuscan: the cornice is to be one fifteenth of the whole height of the door; and what remains below it being divided into 21 equal parts,

H h
the

74 CHAP. XI. Of Ballustrades.

BALLUSTRADES are sometimes of real use in buildings; and at other times they are only ornamental. Such as are intended for use, as when they are employed in stair-cases, before windows, or to inclose terrasses, &c. must always be nearly of the same height; never exceeding three feet and a half, nor ever less than three. But those that are principally designed for ornament, as when they finish a building, should be proportioned to the architecture they accompany: and their height ought never to exceed four fifths of the height of the entablature on which they are placed; nor should it ever be less than two thirds thereof, without counting the zocholo, or plinth, the height of which must be sufficient to leave the whole ballustrade exposed to view.

The best proportion for ballustrades is to divide the whole given height into thirteen equal parts; eight of these for the height of the balluster, three for the base, and two for the cornice or rail; or into fourteen, (if it be required to make the balluster less), giving eight parts to the balluster, four to the base, and two to the rail. One of these parts may be called a *module*; and being divided into nine minutes, may serve to determine the dimensions of the particular members.

In ballustrades, the distance between two ballusters should not exceed half the diameter of the balluster measured in its thickest part, nor be less than one third of it.

The breadth of the pedestals, when they are placed on columns or pilasters, is regulated by them; the dye never being made broader than the top of the shaft, nor much narrower; and when there are neither columns nor pilasters on the front, the dye should not be much lower than a square, and seldom higher. On stairs, or any other inclined planes, the same proportions are to be observed as on horizontal ones.

76 CHAP. XII. Of Gates, Doors, and Piers.

THERE are two kinds of entrances, *viz.* doors and gates. The former serve only for the passage of persons on foot; but the latter likewise admit horsemen and carriages. Doors are used as entrances to churches and other public buildings, to common dwelling-houses, and apartments: And gates serve for inlets to cities, fortresses, parks, gardens, palaces, &c. The apertures of gates being always wide, they are generally made in the form of an arch, that figure being the strongest. But doors, which are generally of small dimensions, are commonly parallelograms, and closed horizontally.

VOL. II. Part I.

Principles.

the two uppermost of them will be for the frieze and architrave, and the remaining 19 for the rustics and plinth at the foot of the door.

Fig. 2. Is a disposition of Michael Angelo's. The windows of the Capitol at Rome are of this kind; and Sir Christopher Wren hath executed doors of the same kind under the semicircular porches in the flanks of St Paul's. The figure of the aperture may be a double square; the architrave one sixth of the breadth of the aperture; and the whole entablature one quarter of its height. The front of the pilasters or columns on each side, must be on a line with the fascia of the architrave; and their breadth must be a semidiameter.

Fig. 3. Is likewise a design of Vignola's. It is of the Corinthian order, and executed in the Cancellaria at Rome. The height is equal to double its breadth; and the whole ornament at the top is equal to one third of the height of the aperture. The architrave is in breadth one fifth of the breadth of the aperture; and the pilasters, that support the consoles are half as broad as the architrave. The whole is well imagined, but rather heavy; and it will be best to reduce the architrave to one sixth of the aperture, diminishing the entablature proportionally.

Fig. 4. Is a design of Serlio's. The aperture may be either twice as high as broad, or a trifle less. The diameter of the columns may be equal to one quarter of the breadth of the aperture; and their height may be from eight diameters to eight and a half. The entablature must be somewhat less than one quarter of the height of the columns; and the height of the pediment may be one quarter of its base.

Fig. 5. Is a door in the salon of the Farnese at Rome, designed by Vignola. The aperture forms a double square. The entablature is equal to three elevenths of its height, the architrave being one of these elevenths; and the whole ornaments on the sides, consisting of the architrave and pilasters, is equal to two sevenths of the breadth of the aperture: the cornice is Composite, enriched with mutules and dentils; and the frieze is adorned with a festoon of laurel.

Fig. 6. Is copied from a door at Florence, said to be a design of Cigoli's. The height of the aperture is a trifle more than twice its breadth. It is arched; and the impost is equal to half a diameter. The columns are Ionic, somewhat above nine diameters high; and their shafts are garnished each with five rustic cinctures. The entablature is less than one quarter of the column; and the breadth of the tablet, in which there is an inscription, is equal to the breadth of the aperture.

Plate LII. fig. 1. Is a pier invented by Mr Chambers. Its diameter may be one quarter of its height, exclusive of the plinth and vase; and the height of both these may be equal to one diameter of the pier, or a trifle less. The rustics may either be plain, hatched, or vermiculated: the height of each course may be one eleventh part of the height of the pier, counting to the top of the entablature; the entablature two elevenths; and the base of the pier one eleventh part.

Fig. 2. Is likewise a composition of Mr Chambers, imitated from M. Angelo Buonaroti's design for Car-

dinal Sermonetti. The height of the aperture is somewhat more than twice its breadth; which breadth occupies one third of the breadth of the whole composition. The order is Composite; and the height of the entablature is equal to one quarter of the height of the column. He has made a break in it over each column: but, unless the column project considerably, it will be as well to carry the entablature on in a straight line. The dimensions of the particular parts may be measured on the design.

Fig. 3. Is also a composition of Mr Chambers, executed at Goodwood, the seat of his grace the duke of Richmond, in Suffex. The diameter is one quarter of the height, exclusive of the finishing, which is equal to one diameter: and the height of the pier, from the top of the entablature downwards, being divided into eleven and a half parts, one of these parts is given to the base, one to each rustic, and one and a half to the astragal, frieze and cornice.

Fig. 4. Is a composition of the late earl of Burlington's, that great architect and patron of the fine arts, which is executed at Chiswick, and at Bedford-house in Bloomsbury-square, with some little difference.

Fig. 5. Is an invention of Mr Chambers.

Fig. 6. Is one of Inigo Jones's; of which kind he hath executed a couple at Aimsbury in Wiltshire, the seat of his grace the duke of Queensberry.

CHAP. XIII. Of Windows.

THE first consideration with regard to windows is their size, which varies according to the climate, the destination of the building, &c. In Britain, the windows of the smallest private houses are commonly from 3 to 3½ feet broad; and being generally twice their breadth in height, or somewhat more, in the principal apartments, they generally rise to within a foot or two of the ceilings of the rooms, which are frequently no higher than 10 feet, and at most 12 or 13. But, in more considerable houses, the apartments are from 15 to 20 feet high, and sometimes more; and in these the windows are from 4 to 5 and 5½ feet broad, and high in proportion. These dimensions are sufficient for dwelling-houses of any size in this country; when they are larger, they admit too much of the cold air in winter. But churches, and other buildings of that kind, may have larger windows, proportioned to the size of the structures.

The proportions of the apertures of windows depend upon their situation. Their breadth in all the stories must be the same; but the different heights of the apartments make it necessary to vary the height of the windows likewise. In the principal floor, it may be from 2⅓ of the breadth to 2½, according as the rooms have more or less elevation. In the ground-story, where the apartments are lower, the apertures of the windows seldom exceed a double square; and, when they are in a rustic basement, they are frequently made much lower. The height of the windows of the second floor may be from 1½ of their breadth to 1¾; and Attics and Mezzanines may be either a perfect square, or somewhat lower.

The windows of the principal floor are generally most enriched. The simplest method of adorning them is, with an architrave surrounding the aperture, and

Fig. 1.

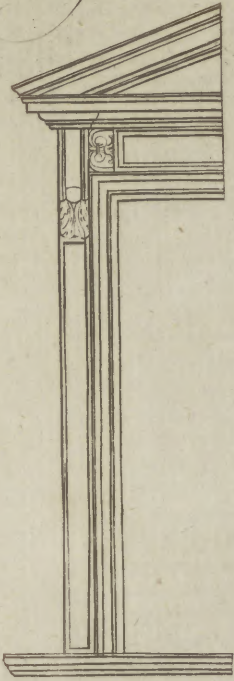


Fig. 2.

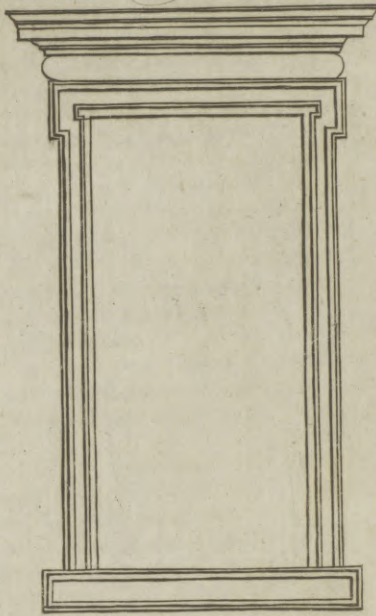


Fig. 3.



Fig. 4.

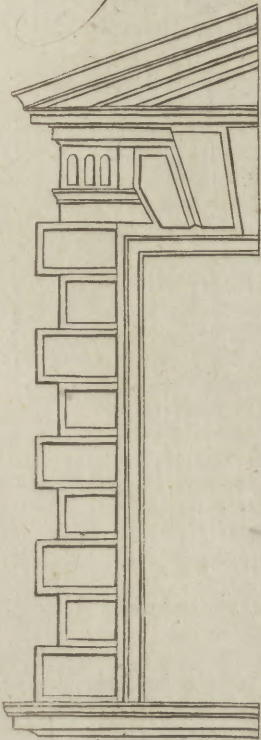


Fig. 5.

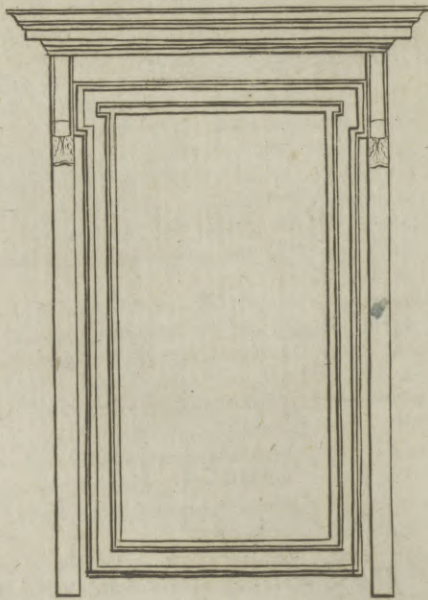
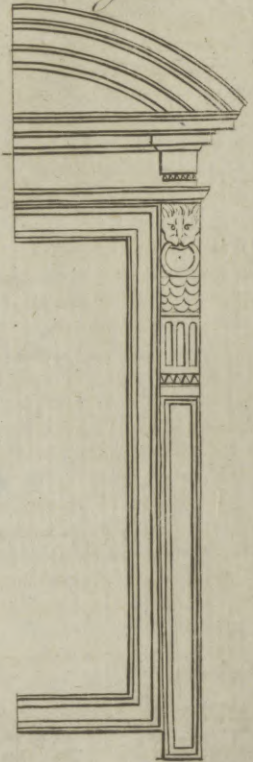


Fig. 6.



Principles. and crowned with a frieze and cornice. The windows of the ground-floor are sometimes left entirely plain, without any ornament; and at others they are surrounded with rustics, or a regular architrave with a frieze and cornice. Those of the second floor have generally an architrave carried entirely round the aperture; and the same is the method of adorning Attic and Mezzanine windows: but the two last have seldom either frieze or cornice; whereas the second-floor windows are often crowned with both.

Principles. ent parts of buildings with representations of the human body. Thus the ancients adorned their temples, baths, theatres, &c. with statues of their deities, heroes, and legislators. The moderns still preserve the same custom, placing in their churches, palaces, &c. statues of illustrious persons, and even groups composed of various figures, representing occurrences collected from history, fables, &c. Sometimes these statues or groups are detached, raised on pedestals, and placed contiguous to the walls of a building, or in the middle of a room, court or public square. But they are most frequently placed in cavities made in the walls, called *81*
niches. Of these there are two sorts; the one formed like an arch in its elevation, and semicircular or semi-elliptical in its plan; the other is a parallelogram both in its plan and elevation. *Different kinds of niches.*

The proportion of both these niches depends on the characters of the statues, or the general form of the groups placed in them. The lowest are at least a double square in height; and the highest never exceed $2\frac{1}{2}$ of their breadth.

With regard to the manner of decorating them, when they are alone in a composition, they are generally inclosed in a pannel, formed and proportioned like the aperture of a window, and adorned in the same manner. In this case the niche is carried quite down to the bottom; but on the sides and at the top, a small space is left between the niche and the architrave of the pannel. And when niches are intermixed with windows, they may be adorned in the same manner with the windows, provided the ornaments be of the same figure and dimensions with those of the windows. *82*
How decorated.

The size of the statue depends on the dimensions of the niches. They should neither be so large as to have the appearance of being rammed into the niches as in Santa Maria Majora at Rome; nor so narrow as to seem lost in them, as in the Pantheon. The distance between the outline of the statue and side of the niche should never be less than one third of a head, nor more than one half, whether the niche be square or arched; and when it is square, the distance from the top of the head to the ceiling of the niche should not be greater than the distance on the sides. Statues are generally raised on a plinth, the height of which may be from one third to one half of a head; and sometimes, where the niches are large, the statues may be raised on small pedestals. *83*
Statues.

The character of the statue should always correspond with the character of the architecture with which it is surrounded. Thus, if the order be Doric, Hercules, Jupiter, Mars, Æsculapius, and all male statues, representing beings of a robust and grave nature, may be introduced; if Ionic, then Apollo, Bacchus, &c.; and if Corinthian, Venus, Flora, and others of a delicate nature, should be employed.

CHAP. XV. Of Chimney-pieces.

Among the ancients there are very few examples of chimney-pieces to be met with. Neither the Italians nor French have excelled in compositions of this kind. Britain, by being possessed of many able sculptors at different times, has surpassed all other nations, both in taste of design, and workmanship.

The breasts of all the windows on the same floor should be on the same level, and raised above the floor from two feet nine inches to three feet six inches at the very most. When the walls are thick, the breasts should be reduced under the apertures, for the convenience of looking out. In France, the windows are frequently carried quite down to the floor. When the building is surrounded with gardens, or other beautiful objects, this method renders the rooms exceeding pleasant.

The interval between the apertures of windows depends in a great measure on their enrichments. The breadth of the aperture is the least distance that can be between them; and twice that breadth should be the largest in dwelling-houses; otherwise the rooms will not be sufficiently lighted. The windows in all the stories of the same aspect must be placed exactly above one another.

Plate XLIII. fig. 1. Is a design of P. Lescot, abbot of Clagny, executed in the old Louvre at Paris. The apertures may be a double square, or a trifle more; the architrave from one sixth to one seventh of the breadth of the aperture: the pilaster is equal to that breadth, when the architrave is narrow; or less by one quarter, or one fifth, when it is broad. The whole entablature should not exceed one quarter of the height of the aperture, nor be much lower. The consoles may be equal in length to half the breadth of the aperture at most, and to one third of it at least.

Fig. 2. Is a design of Palladio's, executed at the Chiericato in Vicenza: its proportions are not much different from the following. The plat-band that supports the window is equal to the breadth of the architrave.

Fig. 3. Is likewise a design of Palladio's, executed by him in many of his buildings. The aperture is a double square. The breadth of the architrave is one sixth of the breadth of the aperture; and the frieze and cornice together are double the height of the architrave. The breadth of the consoles is two thirds of the breadth of the architrave.

Fig. 4. Is a design of Ludovico da Cigoli; and executed in the ground-floor of the Ranunchini palace at Florence.

Fig. 5. Is a design of Inigo Jones, executed at the Banqueting-house. The aperture may be a double square; the architrave may be one sixth of its breadth; and the whole entablature one quarter of its height; and the breadth of the consoles two thirds of the breadth of the architrave.

Fig. 6. Is a design of M. Angelo Buonorati, executed at the Farnese.

CHAP. XIV. Of Niches and Statues.

It hath been customary, in all ages, to enrich differ-

The size of the chimney must be regulated by the dimensions of the room where it is placed. In the smallest apartments, the breadth of the aperture should never be less than three feet, or three feet six inches. In rooms from 20 to 24 feet square, or of equal superficial dimensions, it may be from 4 to $4\frac{1}{2}$ feet broad; in those of 24 to 27, from $4\frac{1}{2}$ to 5; and in such as exceed these dimensions, the aperture may even be extended to $5\frac{1}{2}$ or 6 feet.

The chimney should always be situated so as to be immediately seen by those who enter the room. The middle of the partition wall is the most proper place in halls, salons, and other rooms of passage; but in drawing-rooms, dressing-rooms, and the like, the middle of the back-wall is the best situation. In bedrooms, the chimney is always in the middle of one of the partition-walls: and in closets and other very small places, to save room, it is put in a corner. Wherever two chimneys are used in the same room, they should be placed either directly facing each other, if in different walls, or at equal distances from the centre of the wall in which they both are.

The proportion of the apertures of chimney-pieces of a moderate size is generally a perfect square; in small ones, it is a trifle higher; and in large ones, a trifle lower. Their ornaments consist in architraves, frizes, cornices, columns, pilasters, termini, caryatides, consoles, and all kinds of ornaments of sculpture, representing animals and vegetables, &c. likewise vases, chalices, trophies of arms, &c. In designing them regard must be had to the nature of the place where they are to be employed. Such as are intended for halls, salons, guard rooms, galleries, and other large places, must be composed of large parts, few in number, of distinct and simple forms, and having a bold relief; but chimney-pieces for drawing-rooms, dressing-rooms, &c. may be of a more delicate and complicated nature.

Chimney-pieces are composed of wood, stone, or marble; the last of which ought to be preferred, as figures or profiles are best represented in a pure white.

Plate XLIV. Exhibits different designs for chimney-pieces by Palladio and Inigo Jones. Their proportion may be gathered from the designs, which are accurately executed.

CHAP. XVI. *Of the Proportions of Rooms.*

THE proportions of rooms depend in a great measure on their use, and actual dimensions: but, with regard to beauty, all figures, from a square to a sesquilateral, may be employed for the plan.

The height of rooms depends on their figure. Flat cieled ones may be lower than those that are coved. If their plan be a square, their height should not exceed five sixths of the side, nor be less than four fifths; and when it is oblong, their height may be equal to their breadth. But coved rooms, if square, must be as high as broad; and when oblong, they may have their height equal to their breadth, more one fifth, one quarter, or even one third of the difference between the length and breadth: and galleries should at least be in height one and one third of their breadth, and at most one and a half, or one and three-fifths.

The coldness of the British climate is a strong objection to high rooms; so that it is not uncommon to see the most magnificent apartments not above 15, 16, or at most 18 feet high; though the extent of the rooms would require a much more considerable elevation. But where beauty is aimed at, this practice ought not to be imitated.

When rooms are adorned with an entire order, the entablature should never exceed one sixth of the whole height in flat-cieled rooms, and one sixth of the upright part in coved ones; and when there are neither columns nor pilasters, but only an entablature, its height should not be above one seventh of these heights. If the rooms be finished with a simple cornice, it should never exceed one fourteenth, nor ever be less than one fifteenth part of the above mentioned height.

CHAP. XVII. *Of Cielings.*

CIELINGS are either flat, or coved in different manners. The simplest of the flat kind are those adorned with large compartments, surrounded with one or several mouldings, either let into the cieiling, or projecting beyond its surface: and when the mouldings that form the compartments are enriched, and some of the compartments adorned with well executed ornaments, such cielings have a good effect, and are very proper for common dwelling-houses, and all low apartments. Their ornaments and mouldings do not require a bold relief; but, being near the eye, they must be finished with taste and neatness. For higher rooms, a flat cieiling which has the appearance of being composed of various joists framed into each other, and forming compartments of various geometrical figures, should be employed. The sides of the joists forming the compartments are generally adorned with mouldings, and represent either a simple architrave, or an architrave-cornice, according to the size of the compartments and the height of the room.

Coved cielings are more expensive; but they are likewise more beautiful. They are used promiscuously in large and small rooms, and occupy from one fifth to one third of the height of the room. If the room be low in proportion to its breadth, the cove must likewise be low; and when it is high, the cove must be so likewise: by which means the excess of the height will be rendered less perceptible. But, where the architect is at liberty to proportion the height of the room to its superficial dimensions, the most eligible proportion for the cove is one fourth of the whole height. In parallelogram-figured rooms, the middle of the cieiling is generally formed into a large flat pannel. This pannel, with the border that surrounds it, may occupy from one half to three fifths of the breadth of the room. The figure of the cove is commonly either a quadrant of a circle or of an ellipse, taking its rise a little above the cornice, and finishing at the border round the great pannel in the centre. The border projects somewhat beyond the cove on the outside; and, on the side towards the pannel, it is generally made of sufficient depth to admit the ornaments of an architrave, or architrave and cornice.

In Britain circular rooms are not much in use; but they

Fig. 1.

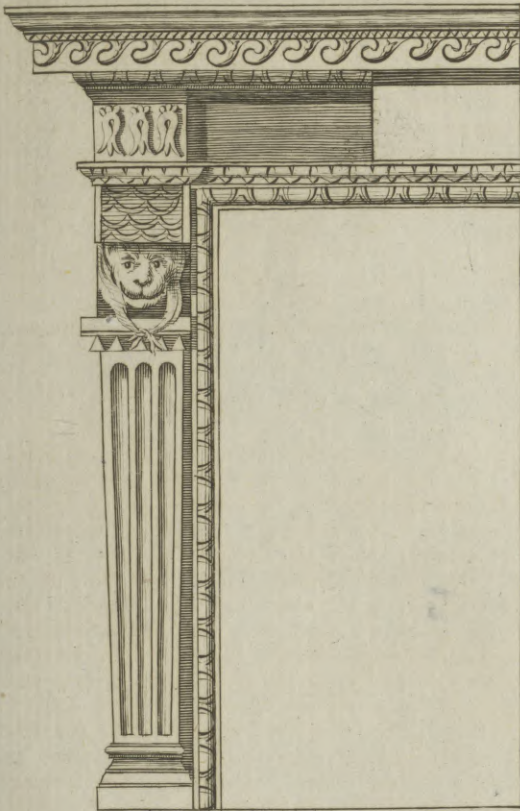


Fig. 2.

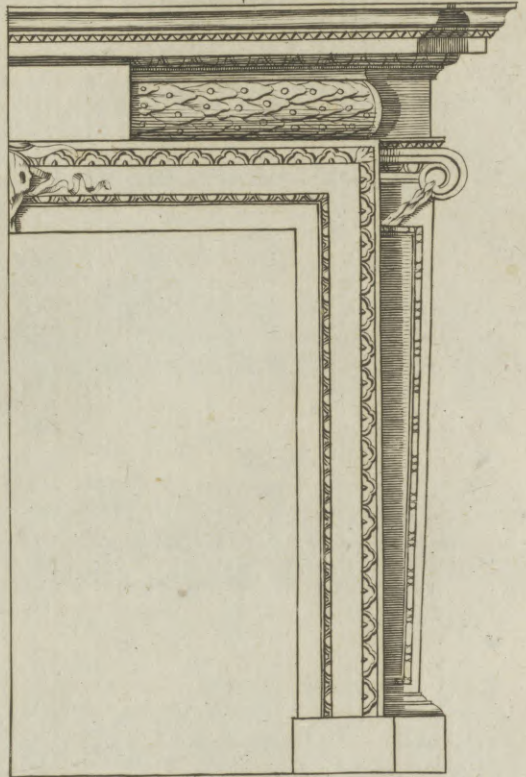


Fig. 3.

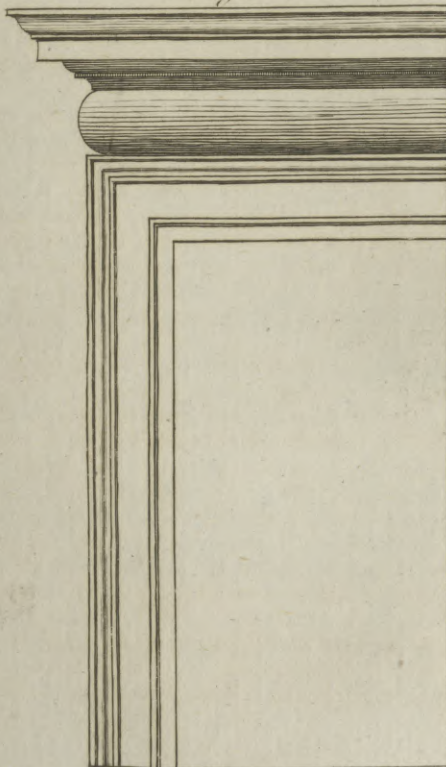
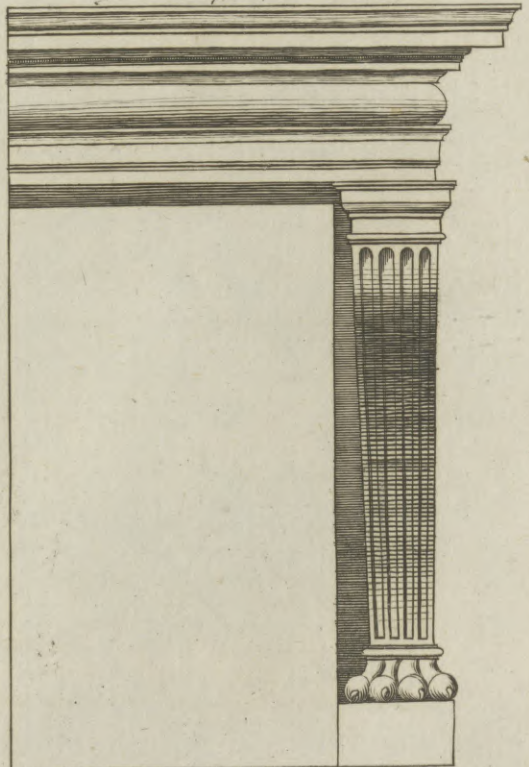


Fig. 4.



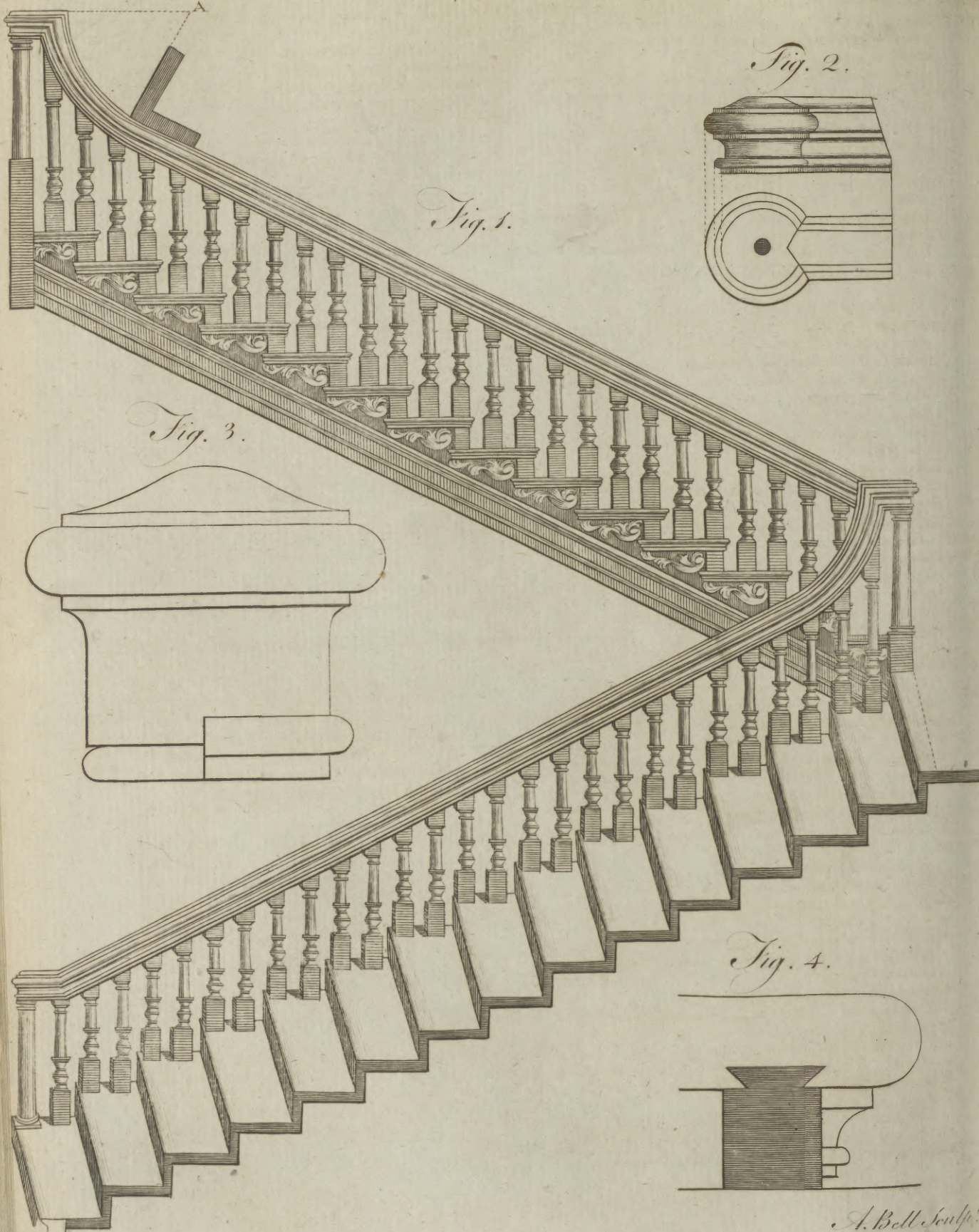


Fig. 2.

Fig. 1.

Fig. 3.

Fig. 4.

A. Bell Sculp.

principles. they are very beautiful. Their height must be the same with that of square rooms; their cielings may be flat; but they are handsomer when coved, or of a concave form.

Arcs doublaux, or soffits of arches, when narrow, are ornamented with *gullochs*, or frets; but when broad, they may be adorned in a different manner.

When the profiles of the room are gilt, the cielings ought likewise to be gilt. The usual method is to gild all the ornaments, and to leave the grounds white, pearl colour, light blue, or of any other tint proper to set off the gilding to advantage. Painted cielings, so common in France and Italy, are but little used in Britain.

CHAP. XVIII. Of Stairs and Stair-cases.

THERE are many kinds of Stair-cases: for, in some, the steps are made straight; in others winding; in others, mixed of both. Of straight stairs, some fly directly forward, others are square, others triangular. Others are called *French flights*, or *winding-stairs*, (which in general are called *spiral*, or *cockle-stairs*); of which some are square, some circular or round, and some elliptical or oval; and these again are various, some winding about a solid, others about an open newel. Stairs mixed of straight and winding steps are also of various kinds; some are called *dog legged*; some there are that wind about a solid newel, and others that fly about a square open newel.

Great care ought to be taken in placing of the stair-case in any building; and therefore stair-cases ought to be described and accounted for justly when the plan of a building is made. For want of this, sometimes unpardonable errors have been committed: such as having a little blind stair-case to a large house, or, on the other hand, a large spacious stair-case to a little one.

Palladio says, in placing stair-cases, the utmost care ought to be taken; it being difficult to find a place convenient for them, that will not at the same time prejudice the rest of the building. But commonly the stairs are placed in the angle, wing, or middle of the front.

To every stair-case are required three openings.

First, the door leading thereto.

Secondly, the window, or windows that give light to it;

And, thirdly, the landing.

First, the door leading to the stair-case should be so placed, that most of the building may be seen before you come at the stairs, and in such a manner that it may be easy for any person to find out.

Secondly, for the windows; if there be but one, it must be placed in the middle of the stair-case, that thereby the whole may be enlightened.

Thirdly, the landing of stairs should be large and spacious for the convenient entering into rooms: in a word, stair-cases should be spacious, light, and easy in ascent. The height of large steps must never be less than six inches, nor more than seven inches and a half.

The breadth of steps should never be less than 10 inches, nor more than 18 inches; and the length of them not less than three feet, nor more than 12.

Plate XLV. fig. 1. A stair-case of two flights.— Principles. *A* shews the manner of drawing the ramp, which is to rise equal to the height of the first step of the next flight, and as much as its *kneeling*; as is shewn by the ramp intersecting the rail of the second flight.

Fig. 2. Shews the straight rail intersecting a circular cap.

Fig. 3. Section of two different hand-rails.

Fig. 4. Shews the manner of dove-tailing the riser into the step.

Plate XLVI. fig. 1. Represents a stair-case, with flights, and its landing-rail.

Fig. 2. Shews the solid part of the step out of which the scroll is formed; where *a* represents the *over/ail* of the step; *b*, The thickness of the bracket, with its *mirring* to the riser; and, *c*, The *spring-board*.

Fig. 4. Shews the scale for drawing the scroll of fig. 3.—To perform which, take the distance from 1 to the centre, in fig. 3. and set it from 1 to the centre in fig. 4.; divide that extent into three parts, then set 4 such parts on the upper side of the scale, and draw the line from 4 to one; set one foot of your compasses at 4, and strike the circular line; let that be divided into 12 equal parts, and then draw lines from 4 through those divisions to the upright line.

The scale being thus made, draw the scroll of fig. 3. by it in the following manner.

Set one foot of your compasses in 1, and describe a stroke at *c*; take the same distance, and with one foot in 2, cross the stroke at *c*; then from *c*, turn the part from 1 to 2, and proceed in the same manner; for if the distance were taken in the scale from 1 to the centre, it would strike the circle too flat; and if taken from 2, it would strike the circle too quick.

When this is well understood, there will be little difficulty in drawing the scroll below fig. 2.; which throws itself out farther in proportion than that in fig. 3.; for this will always be the case when the upper line of the scale, which consists of four divisions in fig. 4. is made but with three divisions or less; whence it appears, that the upper line of the scale may be drawn at what length you please, according as you would bring in or keep out the scroll.

Plate XLVII. Shews the manner of squaring twist-rails.

Fig. 2. Exhibits the pitch-board, to shew what part of the step the twisted part of the rail contains; the three dotted lines drawn from the rail to the pitch-board represent the width of the rail, which is to be kept level. The dotted lines *a* and *b* shew how much half the width of the rail turns up from its first beginning to 3.

Fig. 3. Shews the same pitch-board with the manner of the rail's turning up. If the sides of the twisted part of the rail be shaped by the rail-mould, so that they direct down to its ground-plan, that is, the upper side of the rail being first struck by the mould, then apply the mould to the under side, as much back as the level of the pitch-board shews, by being struck on the side of the rail, and then fig. 3. being applied to the outside of the rail, from its first twisting part to 3, will show how much wood is to be taken off.

Fig. 5.

Fig. 5. Exhibits the square of the rail, with the raking line of the pitch-board drawn through the middle on the upper side; then draw the depth of the side the rail parallel to this, and the dotted lines from the diagonal of the rail, these lines shew what quantity of wood will be wanting on the upper and lower sides of the rail. Set your compasses at c , and draw the circular stroke from the raking part of the pitch-board to b ; take the distance ab and transfer it from a to b , in fig. 7. The several distances thus found may be set at any number of places, ranging with the straight part of the rail; and it then forms the width of the mould for the twisting part of the rail.

Fig. 7. Shows the sweep of the rail. The rail cannot be fixed less than one fourth part from the nosing or front of the step.

The remaining part of the pitch-board may be divided into any number of parts, as here into four; from these divisions draw lines across the pitch-board to the ranking line; then take the distances from the ground-line of the pitch-board to the plan of the rail, and set them perpendicular from the ranking line of the pitch-board; and these divisions, when the rail is in its proper position, lie directly over the divisions on the ground plan.

In this figure, l , m , and n , rise as much above o as the dotted line in fig. 5. does above the width of the rail; and they sink as much below o as the other dotted line in fig. 5. falls below the width of the rail; the same thickness must be glued upon o , though the greatest part will come off in squaring. The reason of placing the letters l , m , and n , where they are, is, that they might not obstruct the small divisions of the rail-mould.

Fig. 4. Shews how to find the rail when it takes more than one step. The remaining part of the pitch-board is divided into four parts, as before in fig. 7. and it takes in two such parts of the next step. Draw lines from these divisions to the diagonal of the pitch-board as in fig. 7. then take the distance ab , and set it from c to d , and so proceed with the other divisions.

Another way to find the outside of the rail-mould is, to draw all the divisions across the plan of the rail; then take the distance from the ground line of the pitch-board to 4, transfer it from the diagonal of the pitch-board to 4 on the rail; and so proceed with

the other distances. Now, when the rail is put in its proper situation c will be perpendicular to b , and all the divisions, as 1, 2, 3, 4, &c. in the rail, will be perpendicular to 1, 2, 3, 4, &c. in the ground-plan.

Fig. 6. Shews the plan of a rail of five steps.

To find the rail.—Set five divisions, as from e to b , which is the height of the five steps; draw the diagonal b to the plan of the rail; then take the distance ef , and transfer it to g b , and proceed in the same manner with the other seven distances.

To find the width of the rail-mould.—Draw the lines across the plan of the rail, as at k ; set that distance from the diagonal to i ; and so proceed with the rest, as shewn in fig. 4.

Having formed the sides of the rail perpendicular to its ground-plan, and having squared the lower end of the rail, then take a thin lath, and bend it with the rail, as is represented by m , fig. 1.

This is the readiest method of squaring a solid rail; but if the rail be bent in the thicknesses, the nosing of the steps must be drawn upon a cylinder, or some other solid body of a sufficient width to contain the width of the rail or string board.

r Represents the depth of the rail, touching the nose of each step. Take a sufficient number of thicknesses of this width, to make the thickness of your rail, glue them altogether upon your cylinder or templet, confine them till they are dry, and the rail taken off is ready squared. Proceed in the same manner with the architrave, marked a .

CHAP. XIX. Of Roofs.

PLATE XLVIII. Fig. 1. Shews the form of a trussed roof, with three ring posts, that may carry seventy feet or upwards.

Fig. 2. Exhibits an M roof, capable of carrying as great an extent as the former. Indeed both these designs are capable of carrying almost any extent.

Fig. 3. Represents two different sorts of trusses.

Fig. 4. Shews the manner of piecing timber. Sometimes the joint may be extended as far as a , with another bolt through it. To the right is shewn a different sort of joint.

Fig. 5. Shews the manner of trussing a girder. If the trusses are full long, with the pieces b and c , you may make them as light as you please.

Fig. 6. Represents the manner of trussing partitions.

PART II. PRACTICE OF ARCHITECTURE.

HAVING thus described and given rules for the most generally received proportions of the different parts of buildings, both of the useful and ornamental kind, we must next give an account of the method of erecting different kinds of edifices; and here the judgment of the architect must necessarily be very much employed, as no fixed rules have been laid down by which he can be directed in all cases. As a necessary preliminary, however, to the construction, we must first consider,

CHAP. I. The Situations of Houses.

THOUGH it must be, in many cases, impossible to chuse such a situation as might be agreeable either to the architect or the proprietor, yet where a choice can

be made, there are certainly a great many circumstances that will determine one situation to be preferable to another. These circumstances depend entirely on the person who is to inhabit the house. A farmer, for instance, ought to dwell in the most central part of his farm; an independent gentleman must regard the healthiness, the neighbours with whom he can converse, the prospect from his house, and also the aspect of the ground near it. To answer these purposes of health and pleasure, an open elevated situation is the best, as the air is there pure, and the prospect extensive; but two elevated a situation is disagreeable, as being both difficult of access, and exposed to cold and bleak winds. To build in bottoms between hills is both unhealthy and unpleasent, the house being in a manner buried,

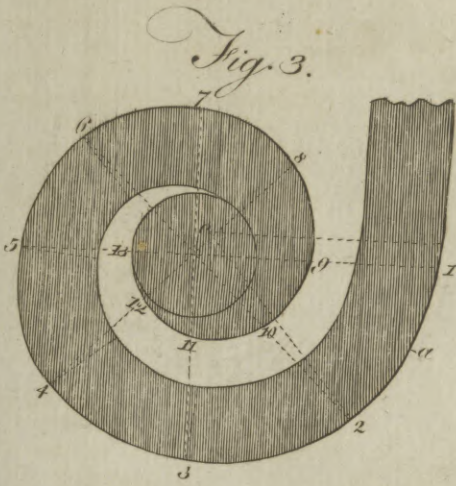
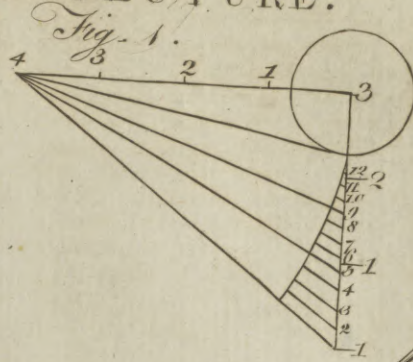


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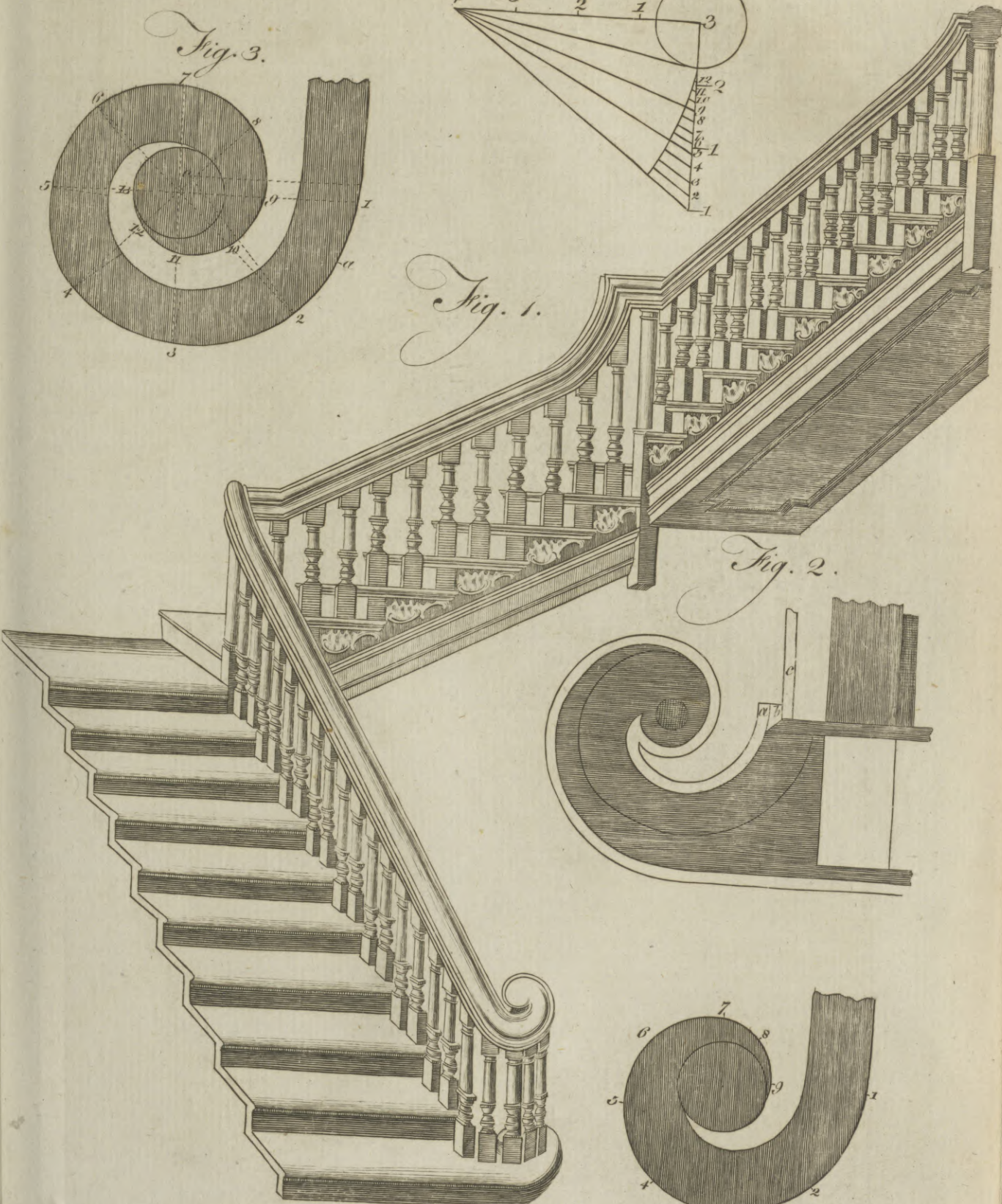


Fig. 2.

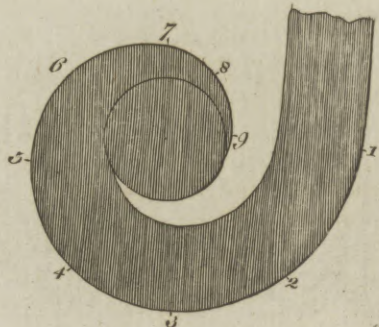
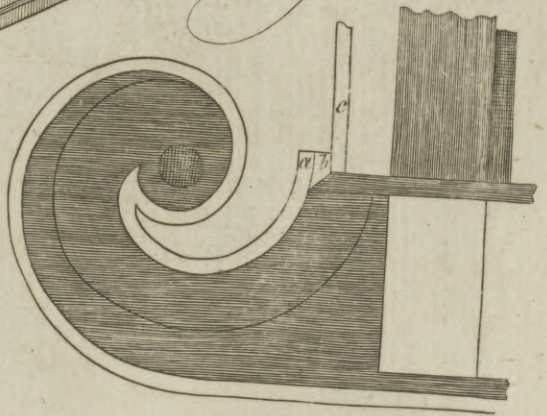


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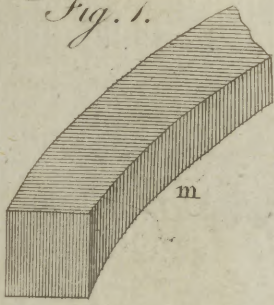


Fig. 6.

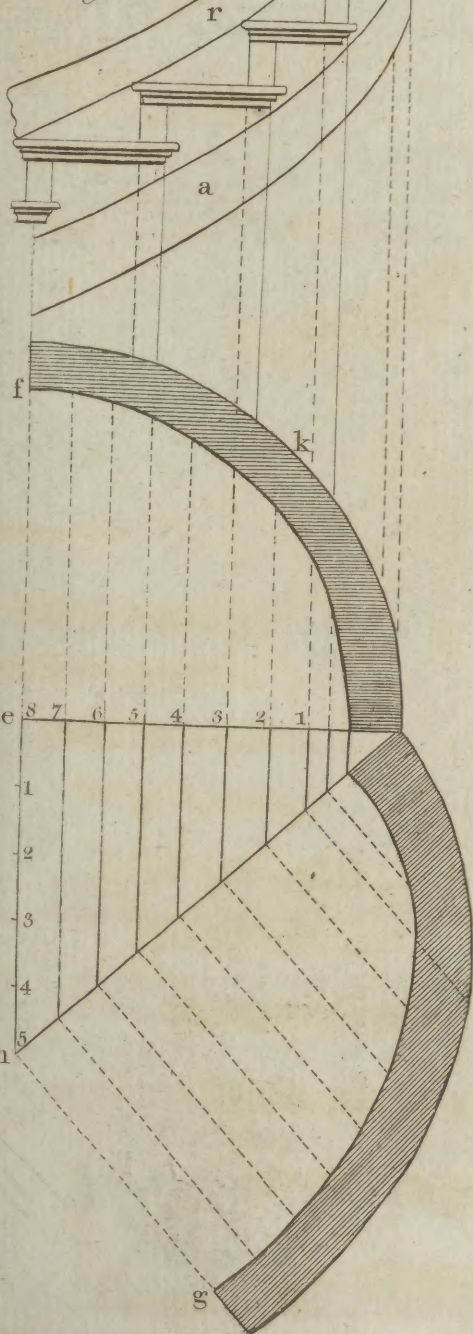


Fig. 2.

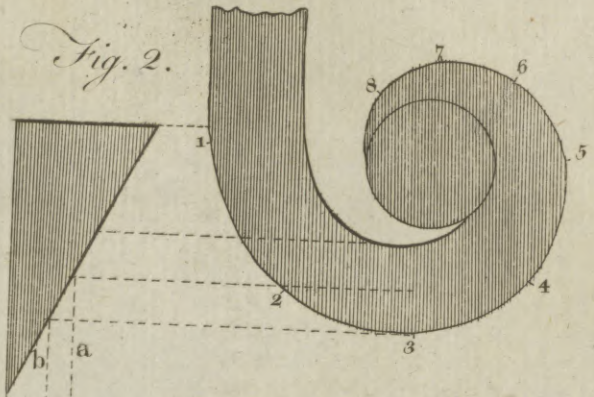


Fig. 3.

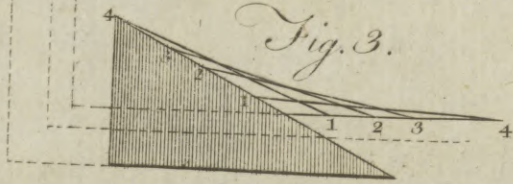


Fig. 4.

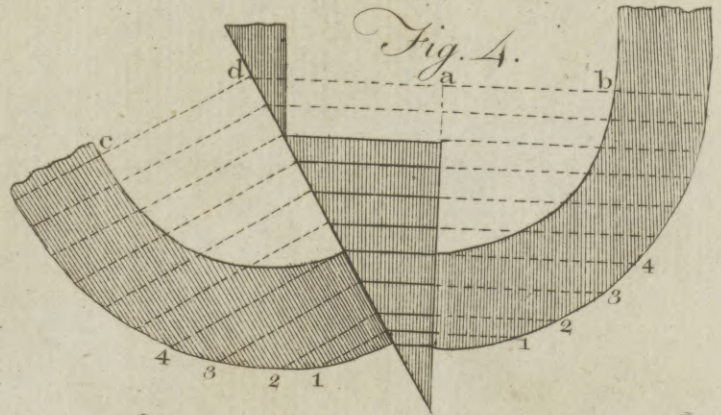


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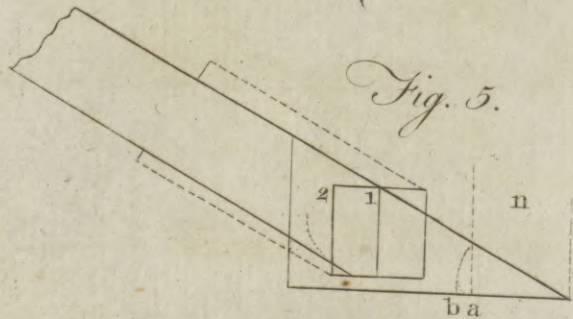


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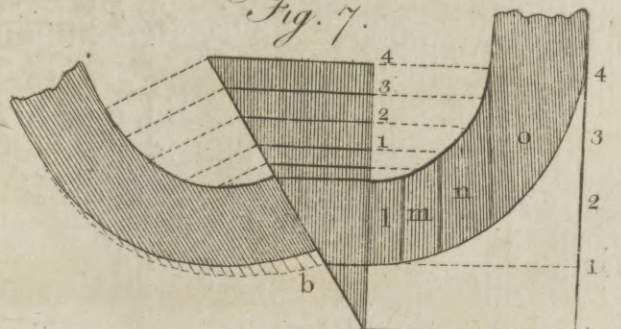


Fig. 1.

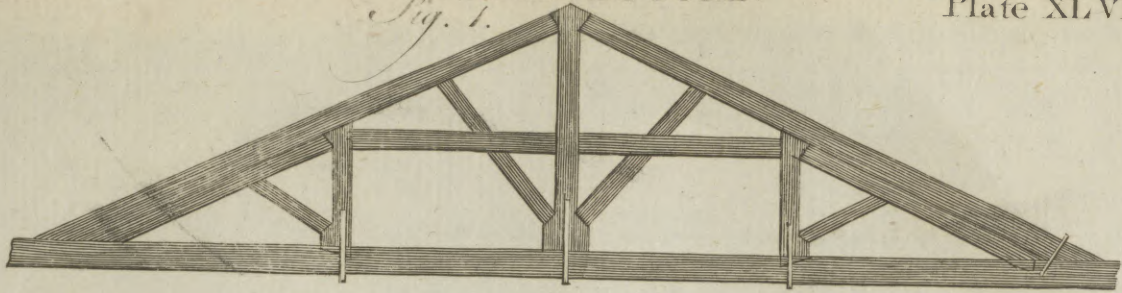


Fig. 2.

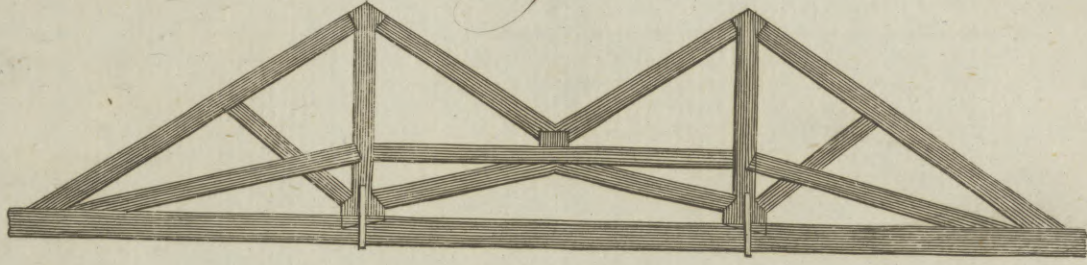


Fig. 3.

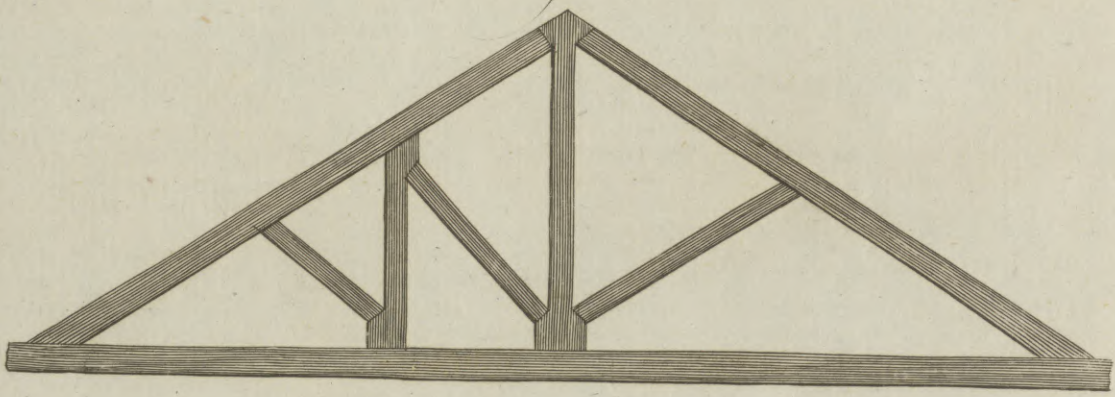


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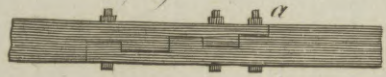


Fig. 5.

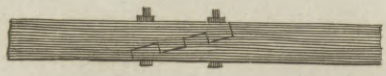
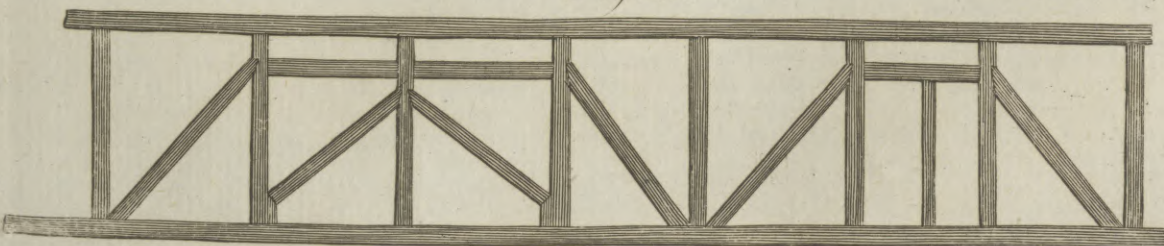


Fig. 6.



Practice buried, and the ground near it generally marshy from the rain-water which runs down from the hills, which renders the air unwholesome. As a garden also is a very necessary article to a country habitation, the soil is by no means a matter of indifference; and therefore it may be concluded, that an elevated situation on a gravelly loam, near some running water, is the best situation for a country house.

executed, are one of the firmest and most secure foundations.

Practice. 99 Foundations near waters dangerous.

In foundations near the edge of waters, we should always be careful to found to the very bottom, as many terrible accidents have happened from the ground being undermined by rivers. The same method is to be followed when the ground on which we build has been dug or wrought before. It ought never to be trusted in the condition in which it is left; but we must dig through it into the solid and unmoved ground, and some way into that, according to the weight and bigness of the intended edifice. The church of St Peter's at Rome is an instance of the importance of this last observation. That church is in great part built upon the old circus of Nero; and the builders having neglected to dig through the old foundation, the structure is consequently so much the weaker. The walls were judged of strength enough to bear two steeples upon the corners of the frontispiece; but the foundation was found too weak when it was impossible to remedy the defect perfectly.

100 Defect in St Peter's at Rome.

Before the architect, however, begins to lay the foundation of the building, it will be proper to construct such drains as may be necessary for carrying off the rain, or other refuse water that would otherwise be collected and lodge about the house. In making of drains for carrying off this water, it will be necessary to make large allowances for the different quantities that may be collected at different times. It must also be considered, that water of this kind is always loaded with a vast quantity of sediment, which by its continual falling to the bottom will be very apt to choke up the drain, especially at those places where there happen to be angles or corners in its course. The only method of preventing this is by means of certain cavities disposed at proper distances from one another. Into these the sediment will be collected, and they are for that reason called *sefpools*. With regard to these, the only directions necessary are, that they be placed at proper distances, be sufficiently large, and placed so as to be easily cleaned. It is a good rule to make a sefpool at each place where the water enters the drain; as by this means a considerable quantity of sediment will be prevented from entering the channel at all. Others are to be made at proper distances, especially where there are any angles. They must be made sufficiently large; the bigger, in moderation, the better; and they must also be covered in such a manner as to be easily got at in order to be cleaned. But as putrid water is exceedingly noxious, it will be necessary to carry up a brick funnel over every sefpool, in order to prevent the collection of the putrid effluvia, which would otherwise occasion the death of the person who cleaned it.

101 Drains show made.

102 Sefpools.

103 Proportions of drains.

All drains ought to be arched over at top, and may be most conveniently built of brick. According to their different sizes, the following proportions of height and thickness may be observed. If the drain is 18 inches wide, the height of the walls may be one foot, and their thickness 9 inches; the bottom may be paved with brick laid flatwise, and the arch turned 4 inches. If the drain is 22 inches wide, the side walls are then to be one foot three inches in height, and the rest constructed as before. If it is 14 inches wide, the height of the walls may be 9 inches, and the sweep of the arch 4. A drain of a yard wide should have the same

CHAP. II. Of the construction of Edifices in general.

The proper situation of a house, or any other building, being chosen, according to its intended nature, the next thing to be considered is to lay the foundation in a proper manner. The only security of a house, or any other building whatever, is in having a good foundation, and no error is so dangerous as that which is committed here; as the shrinking of the foundation but the breadth of a straw may cause a rent of five or six inches wide in the superstructure. To guard against errors of this kind, the qualities of the ground for a considerable depth must be carefully observed.

The best foundation is that which consists of gravel or stone; but, in order to know whether the inferior strata are sufficient for the support of the building, it will be advisable to sink wells at some little distance. By attending to what is thrown up in digging these, the architect will be acquainted with what lies under the stony or gravelly bed which on the surface promises so much security, and will know what measures to take.

But though a stony or gravelly bottom is undoubtedly the most sure and firm, where all is found beneath, there is no kind of ground which may prove more fallacious, or occasion such terrible accidents. The reason of this is, that such kind of ground often contains absolute vacancies; nor is rock itself, though a foundation upon a rock is strong even to a proverb, free from dangers of the same kind. Caverns are very frequent in rocky places; and should an heavy building be erected over one of these, it might suddenly fall down altogether. To guard against accidents of this kind, Palladio advises the throwing down great weights forcibly on the ground, and observing whether it sounds hollow, or shakes; and the beating of a drum upon it, by the sound of which an accustomed ear will know whether the earth is hollow or not.

Where the foundation is gravel, it will be proper to examine the thickness of the stratum, and the qualities of those that lie under it, as they have appeared in digging. If the bed of gravel is thick, and the under strata of a sound and firm kind, there needs no assistance; if otherwise, we must have recourse to various methods in order to supply the defect.

The other matters which may occur for a foundation are clay, sand, common earth or rotten boggy ground. Clay will often both raise and sink a foundation; yet it has a solidity which, with proper management, is very useful. The marshy, rotten or boggy ground is of all others the worst; yet even upon this great buildings may be raised with perfect safety, provided proper care be taken. In case of boggy earths, or unfirm sand, piling is one of the most common methods of securing a foundation; and, notwithstanding the natural disadvantage of the earth, piles, when properly

6 qualities of the ground necessary to examine.

97 rocky and sometimes dangerous.

98 dry or they are how managed.

Practice. fame height, and the arch turned over it ought to be 9 inches thick. Upon the same principles and proportions may other drains of any size be constructed.

104
Foundation
of buildings
how laid.

The sewers and drains being constructed in a manner proportioned to the size of the intended building, the architect may next proceed to lay the foundation of the walls. Here the first care must be, that the floor of the foundation be perfectly smooth and level. The Italians begin with laying over it an even covering of strong oak plank; and upon that they lay, with the most exact care, the first course of the materials. Whether we take this method, or begin upon the naked floor, all must be laid with the most exact truth by rule and line. When the board plat is laid, a course of stone is the best first bed, and this is to be laid without mortar; for lime would make the wood decay, which otherwise, in a tolerably good soil, will last for ages. After this, all the courses should follow with the same perfect evenness and regularity. If the materials are brick, they should be laid on with an equal, and not too great quantity of mortar: if stone, they ought to be placed regularly, and in the same situation in which they lay in the quarry: for many stones which will bear any weight flatwise, and in their natural position, are of such a grain, that they will split otherwise. The joinings of the under course must be covered by the solid of the next course all the way up; and the utmost care must be taken that there be no vacancy left in the wall, for the weight will most certainly crush it in. The less mortar there is in a foundation, the better. Its use is to cement the bricks and stones together; and the easier they are, the less will be required for that purpose. Where mortar is used to fill up cavities, it becomes part of the wall; and not being of equal strength with the solid materials, it takes from the firmness of the building. For the same reason, nothing can be more absurd than to fill up a foundation with loose stones or bricks thrown in at random; and where this is done, the ruin of the building is inevitable. Where the foundation of a principal wall is laid upon piles, it will be necessary also to pile the foundations of the partitions, though not so strongly.

105
Thickness
and dimi-
nutions of
wall, &c.

The thickness of foundation-walls in general ought to be double that of the walls which they are to support. The looser the ground, the thicker the foundation-wall ought to be; and it will require the same addition also in proportion of what is to be raised upon it. The plane of the ground must be perfectly level, that the weight may press equally every where: for when it inclines more to one side than another, the wall will split. The foundations must diminish as they rise, but the perpendicular is to be exactly kept in the upper and lower parts of the wall; and this caution ought to be observed all the way up with the same strictness. In some ground, the foundation may be arched; which will save materials and labour, at the same time that the superstructure has an equal security. This practice is peculiarly serviceable where the foundation is piled.

106
Diminution
of the
thickness
of walls.

As the foundation-walls are to diminish in thickness, so are those which are built upon them. This is necessary in order to save expence, but is not absolutely so to strengthen the wall; for this would be no less strong though it was continued all the way to the top of an equal thickness, provided the perpendicular was exactly kept. In this the ancients were very expert;

No. 27.

for we see, in the remains of their works, walls thus carried up to an exorbitant height. It is to be observed, however, that, besides perfect truth in their perpendiculars, they never grudging iron-work, which contributed greatly to the strength of their buildings. The thickness and diminution of walls is in a great measure arbitrary. In common houses built of brick, the general diminution from the bottom to the top is one half the thickness at the bottom; the beginning is two bricks, then a brick and a half, and lastly one brick, thickness. In larger edifices, the walls must be made proportionally thicker; but the diminution is preserved much in the same manner. Where stones are used regard must be had to their nature, and the propriety as their figures for holding one another. Where the wall is to be composed of two materials, as stone and brick, the heaviest ought always to be placed undermost.

Practice.

There is one farther particular regarding the strength of a plain wall, and that is, the fortifying its angles. This is best done with good stone on each side, which gives not only a great deal of strength, but a great deal of beauty. Pilasters properly applied are a great strengthening to walls. Their best distance is about every 20 foot, and they should rise five or six inches from the naked of the wall. A much slighter wall of brick with this assistance, is stronger than a heavier and massier one built plain. In brick walls of every kind, it is also a great addition to their strength to lay some chief courses of a larger and harder matter; for these serve like sinews to keep all the rest firmly together, and are of great use where a wall happens to sink more on one side than another. As the openings in a wall are all weakenings, and as the corners require to be the strongest parts, there should never be a window very near a corner. Properly, there should always be the breadth of the opening firm to the corner. In the most perfect way of forming the diminution of walls, the middle of the thinnest part being directly over the middle of the thickest, the whole is of a pyramidal form; but where one side of the wall must be perpendicular and plain, it ought to be the inner, for the sake of the floors and cross walls. The diminished side, in this case, may be covered with a fascia or cornice, which will at once be a strength and ornament.

107
Angles how
fortified.

108
Windows
improper
near the
corners.

Along with the construction of walls, that of the chimneys must also be considered; for errors in the construction of these, will render the most elegant building extremely disagreeable. The common causes of smoking are either that the wind is too much let in above at the mouth of the shaft, or the smoke is stifled below; and sometimes a higher building, or a great elevation of the ground behind, is the source of the mischief; or lastly, the room in which the chimney is may be so small or close, that there is not a sufficient current of air to drive up the smoke. Almost all that can be done, while the walls are constructing, to prevent smoke, is, to make the chimney vent narrower at bottom than at top: yet this must not be carried to an extreme; because the smoke will then linger in the upper part, and all the force of the draught will not be able to send it up. As for the methods of curing smoky chimneys in houses already built, see the article CHIMNEY.

109
Chimneys

After

Fig. 1.

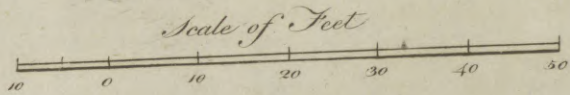
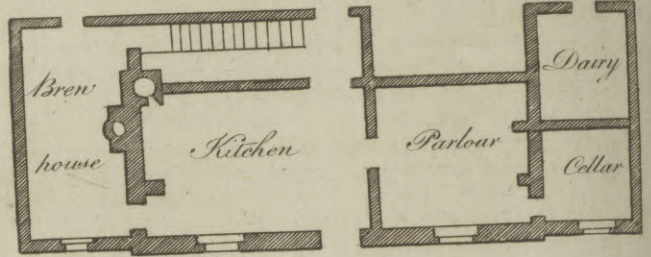
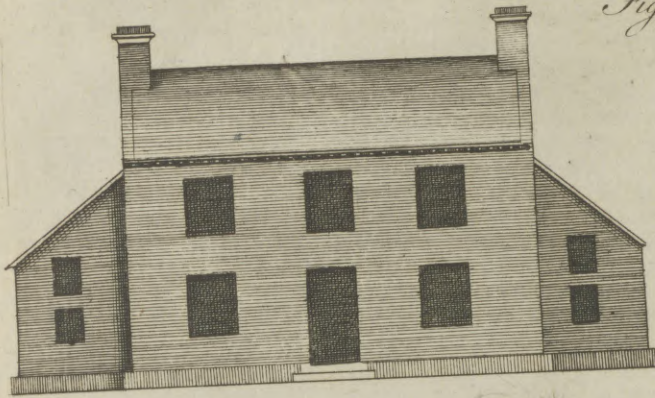
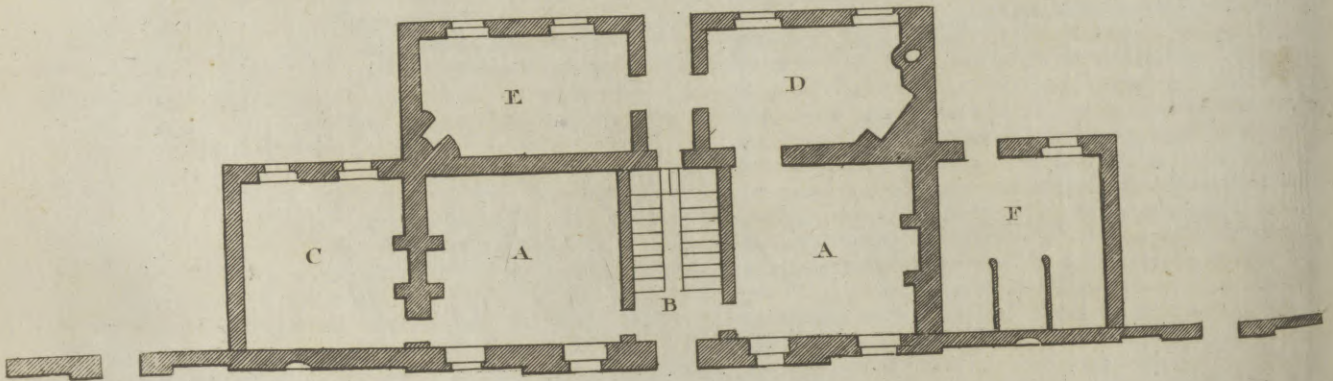
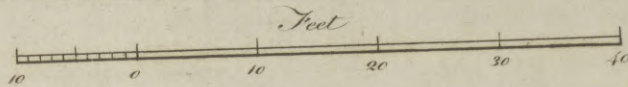
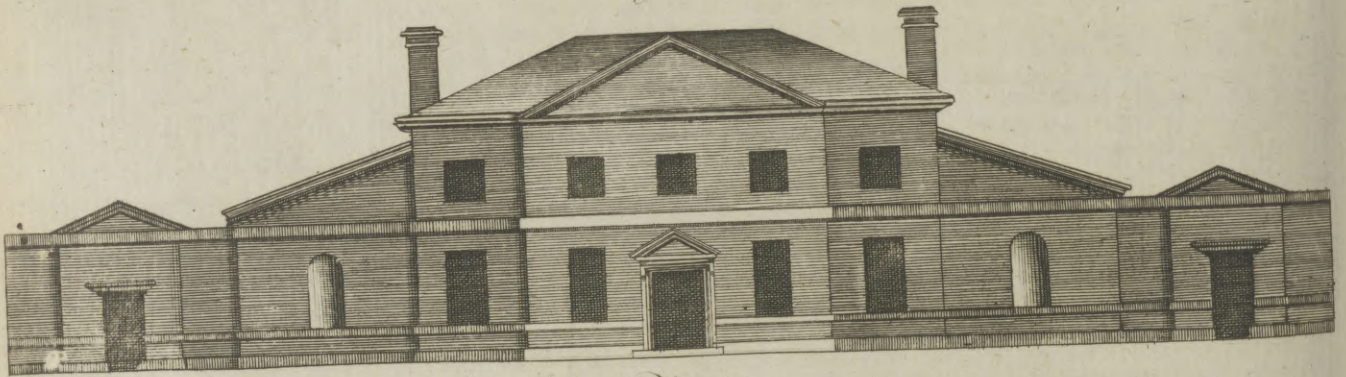


Fig. 2.



AA are two Parlours 15
 B Stair Case
 C Study
 D Kitchen
 E Washhouse
 F Stable
 are Shades

Practice. After the walls are finished, the roof is the next consideration : but concerning it very little can be said ; only that its weight must be proportioned to the strength of the walls. It must also be so contrived as to press equally upon the building ; and the inner walls must bear their share of the load as well as the outer ones. A roof ought neither to be too massy nor too light ; as being necessary for keeping the walls together by its pressure, which it is incapable of doing while too light ; and if too heavy, it is in danger of throwing them down. Of these two extremes, however, the last is to be accounted the worst.

116
Roofs. With regard to the floors, they are most commonly made of wood ; in which case, it will be necessary that it should be well seasoned by being kept a considerable time before it is used. The floors of the same story should be all perfectly on a level ; not even a threshold rising above the rest : and if in any part there is a room or closet whose floor is not perfectly level, it ought not to be left so, but raised to an equality with the rest ; what is wanting of the true floor being supplied by a false one.

117
floors. In mean houses, the floors may be made of clay, ox blood, and a moderate portion of sharp sand. These three ingredients, beaten thoroughly together and well spread, make a firm good floor, and of a beautiful colour. In elegant houses, the floors of this kind are made of plaster of Paris, beaten and sifted, and mixed with other ingredients. This may be coloured to any hue by the addition of proper substances ; and, when well worked and laid, makes a very beautiful floor. Besides these, halls, and some other ground-rooms, are paved or floored with marble or stone ; and this either plain or dotted, or of a variety of colours : but the universal practice of carpeting has, in a great measure set aside the bestowing any ornamental workmanship upon floors. In country buildings, also, floors are frequently made of bricks and tiles. These, according to their shapes, may be laid in a variety of figures ; and they are also incapable of some variation in colour, according to the nature of the earth from which they were made. They may be laid at any time ; but for those of earth or plaster, they are best made in the beginning of summer, for the sake of their drying.

CHAP. III. *Of the distribution of the Apartments of Houses, with other conveniences.*

18
of a
house. As houses are built only for the sake of their inhabitants, the distribution of the apartments must of necessity be directed by the way of life in which the inhabitants are engaged. In the country, this is commonly farming ; and here, besides the house for the family, there is also necessary a barn for the reception of the produce of the ground, a stable for cattle, a cart-house for keeping the utensils under cover, and sheds for other uses.—To accomplish these purposes, let a piece of ground be taken of five times the extent of the front of the house, and inclosed in the least expensive manner. Back in the centre of this let the house be placed, and in the front of the ground the barn and the stable, with the adjoining sheds. These are to be set, one on each side, to the extreme measure

of the inclosed ground : they will thus fill up a part of the entrance, and will leave all about the house some inclosed ground by way of yard. From the barn to the stable may be extended a fence with a gate in the middle, and this gate ought to front the door of the house.

Practice. This much being settled, the plan of the house and out-buildings may be made as follows. The door may open into a plain brick passage, at the end of which may be carried up a small stair-case. On one side of the passage may be a common kitchen ; and on the other side a better or larger room, which will serve the family by way of parlour. Beyond this may stand on one side the pantry, and on the other the dairy room, the last being twice the size of the former. They are placed on the same side with the parlour, on account of the heat of the kitchen, which renders it improper to be near them. On the kitchen side, a brew-house may very conveniently be placed. More rooms may be added on the ground-floor as occasion requires ; and the upper story is to be divided into bed-chambers for the family, with garrets over them for the servants.—A house of this kind is represented Plate XLIX. fig. 1. ; and one of a somewhat better kind fig. 2. where a private gentleman who has a small family may find conveniency.

119
Of an elegant country seat. On Plate L. is represented a gentleman's country-seat, built on a more elegant plan. Here the front may extend 65 feet in length, the depth in the centre being 40 feet, and in each of the wings 45. The offices may be disposed in wings ; the kitchen in the one, and the stables in the other ; both of which, however, may correspond in their front with the rest of the building, which they ought also to do with one another. These wings may have a projection of 13 feet from the dwelling-house, to which they ought to be connected, not by straight lines, but by curves, as represented fig. 2.

The best proportion of these offices to a house extending 65 feet in front, is 35 feet. If they are smaller, the house will look gigantic ; if larger, they will lessen its aspect. To a front of 35 feet, a depth of 48 is a very good proportion. There ought also to be a covered communication between the dwelling-house and offices, which must not appear only to be a plain blank wall, but must be ornamented with gates, as in the figure. The arch by which the offices are joined to the dwelling-house must be proportioned to the extent of the buildings ; and there cannot be a better proportion than five feet within the angles of the buildings. By this means the wings, which have only a projection of 13 feet, will appear to have one of 18, and the light will be agreeably broken.

With regard to the internal distribution of a house of this kind, the under story may be conveniently divided into three rooms. The hall, which is in the centre, will occupy the whole of the projecting part, having a room on each side. The length of the hall must be 24 feet, and its breadth 12 : the rooms on each side of it must be 16 feet long, and 11 wide. Of these two front rooms, that on the right hand may be conveniently made a waiting-room for persons of better rank, and that on the left hand a dressing-room for the master of the house. Behind the hall may run

Practice.

a passage of four feet and an half, leading to the apartments in the hinder part of the house and the stair-case. These may be disposed as follows. Directly behind the hall and this passage the space may be occupied by a saloon, whose length is 24 feet and its breadth 17. On the left hand of the passage, behind the hall, is to be placed the grand stair-case; and as it will not fill the whole depth, a pleasant common parlour may terminate on that side of the house. On the other side, the passage is to lead to the door of the great dining parlour, which may occupy the whole space.

120
Another.

A plan of a house of the same kind, but somewhat different in the distribution, is represented below in the same plate. The front here extends 68 feet, and the wings project 28 feet; their depth is 48, and their breadth 36. The hall may be 26 feet long and 17 broad. On the left hand of the hall may be a waiting-room 16 feet long and 10 broad; behind which may be a handsome dining-room. The passage into this waiting-room should be at the lower end of the hall; and it must have another opening into the room behind it. On the right hand of the hall is the place of the great stair-case, for which a breadth of 16 feet three inches is to be allowed. In the centre of the building, behind the hall, may be a drawing room 26 feet long and 16 broad; and behind the stair-case will be room for a common parlour of 16 feet square. The passage of communication between the house and wings may be formed into colonnades in a cheap manner behind: a flight of steps, raised with a sweep, occupying the centre of each, and leading up to a door, and the covering being no more than a shed supported by the plainest and cheapest columns.

The two wings now remain to be disposed of. That on the right hand may contain the kitchen and offices belonging to it, and the other the stables. The front of the right-hand wing may be occupied by a kitchen entirely, which will then be 30 feet long and 16½ wide; or it may be made smaller, by setting off a small room to the right. Twenty-two feet by 16 will then be a good bigness. The other room will then have the same depth of 16 feet, and the width to the front may be 7½. Beyond the kitchen may stand the stair-case, for which 7½ feet will be a proper allowance; and to the right of this may be a scullery 12 feet 10 inches deep from the back front by 7 in breadth. To the left of the stair may be a servants hall 16 feet square, and behind that a larder 12 feet 10 by 14 feet 6. In the centre of the other wing may be a double coach-house: for which there should be allowed the whole breadth of the wing, with 10 feet 6 inches in the clear; and on each side of this may be the stables. The external decorations of the front and wings will be better understood from the figure than they can be by any description.

121
Of the
Earl of
Wemyss's
house.

Plate LI. shows the plan and elevation of the house of the Earl of Wemyss at Newmills. The proportions of the rooms are marked in the plan; and the front, being decorated with columns of the Ionic order, will sufficiently show in what manner any of the five orders may be induced with propriety and elegance.

I. Of BRIDGES.

122

THESE are constructed either of wood or stone; of which the last are evidently the strongest and most durable, and therefore, in all cases to be preferred where the expence of erecting them can be borne. The proper situation for them is easily known, and requires no explanation; the only thing to be observed is, to make them cross the stream at right angles, for the sake of the boats that pass through the arches, with the current of the river; and to prevent the continual striking of the stream against the piers, which in a long course may endanger their being damaged and destroyed in the end.

Bridges built for a communication of high roads, ought to be so strong and substantial as to be proof against all accidents that may happen, to have a free entrance for carriages, afford an easy passage to the waters, and be properly adapted for navigation, if the river admits of it. Therefore the bridge ought to be at least as long as the river is wide in the time of its greatest flood: because the sloping of the waters above may cause too great a fall, which may prove dangerous to the vessels, and occasion the under gravelling the foundation of the piers and abutments; or, by reducing the passage of the water too much in time of a great flood, it might break through the banks of the river, and overflow the adjacent country, which would cause very great damages; or if this should not happen, the water might rise above the arches, and endanger the bridge to be overset, as has happened in many places.

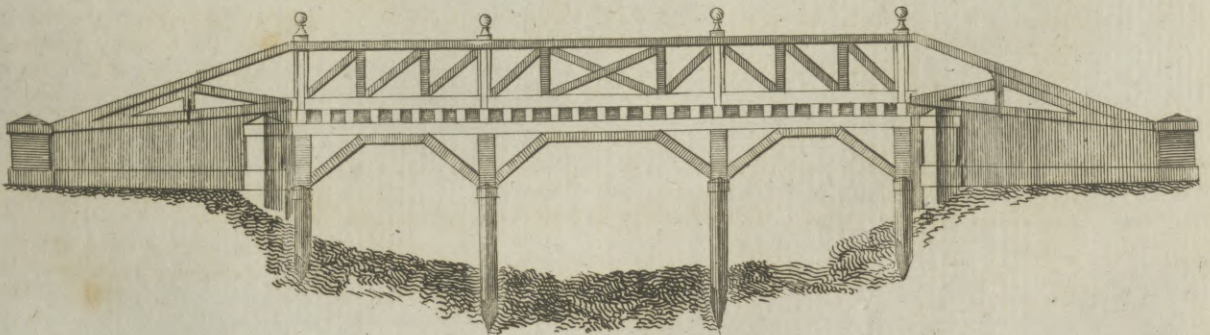
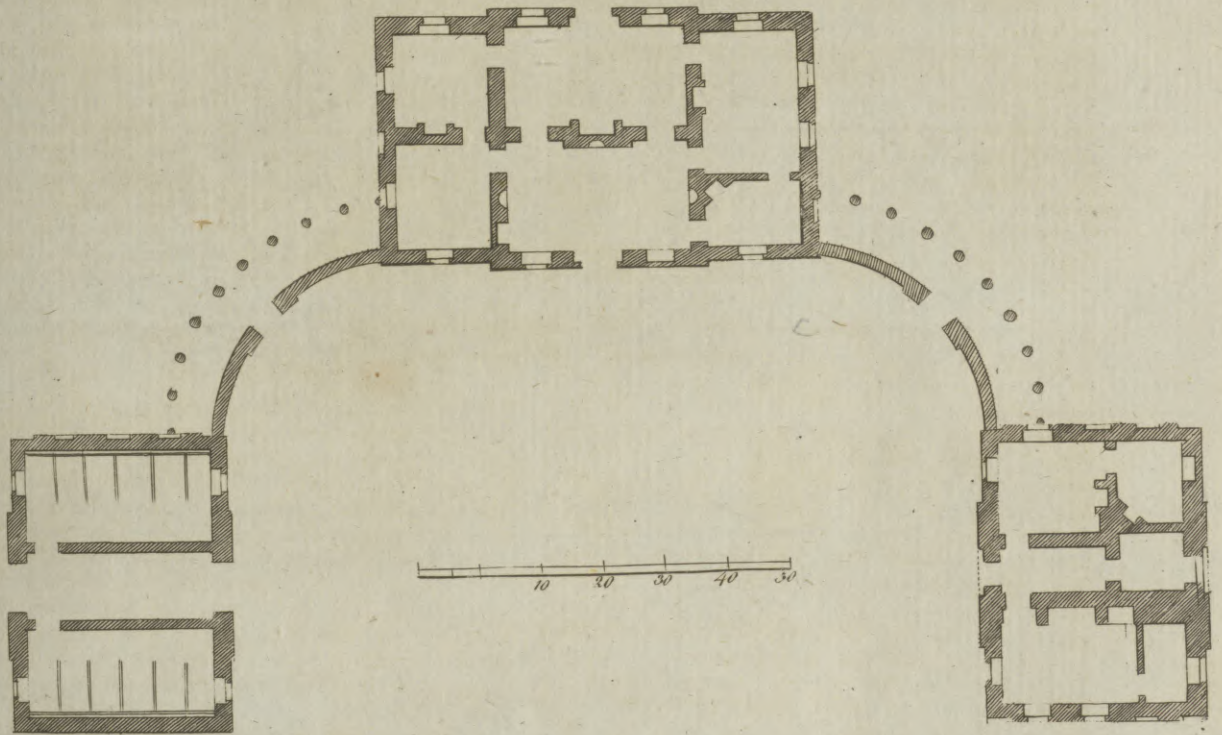
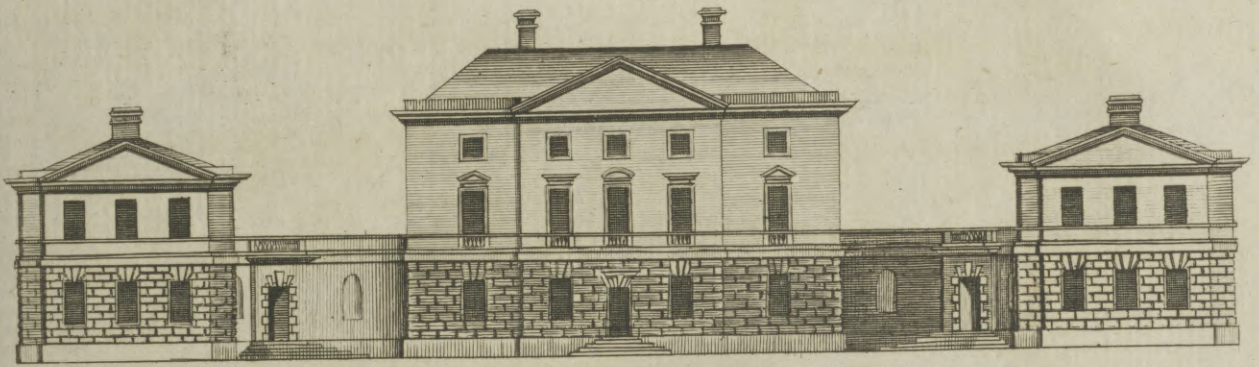
When the length of the bridge is equal to the breadth of the river, which is commonly the case, the current is lessened by the space taken up by the piers; for which reason this thickness should be no more than is necessary to support the arches; and it depends, as well as that of the abutments, on the width of the arches, their thickness, and the height of the piers.

The form of the arch is commonly semicircular; but when they are of any great width, they are made elliptical, because they would otherwise become too high. This has been done at the Pont Royal at Paris, where the middle arch is 75 feet, and its height would have been 37.5 feet, instead of which it is only 24 by being made elliptical.

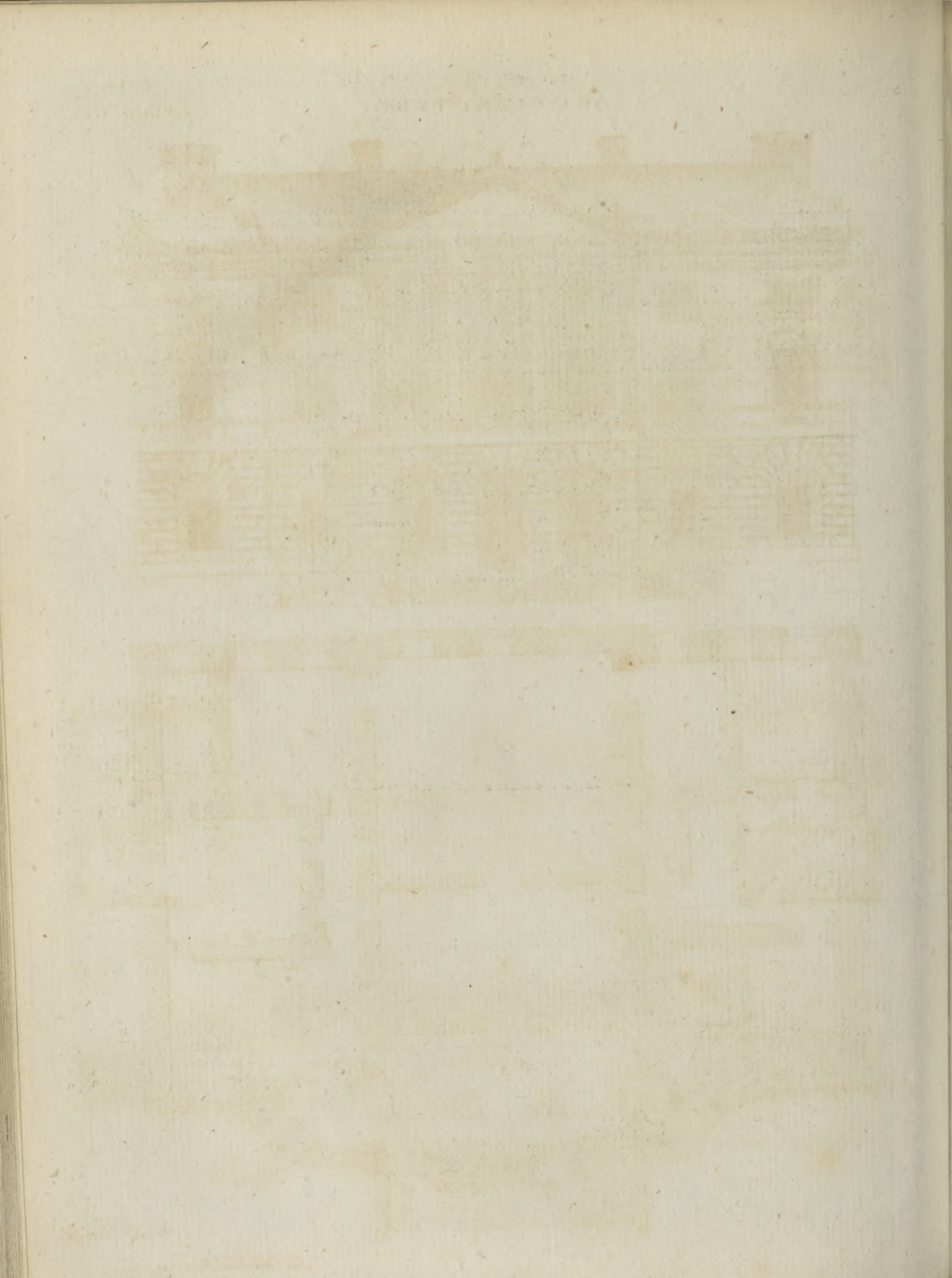
Another advantage of much more importance arises from the oval figure, which is, that the quantity of masonry of the arches is reduced in the same proportion as the radius of the arch is to its height. That is, if the radius is 36 feet, and the height of the arch 24, or three-fourths of the radius, the quantity of masonry of the arches is likewise reduced to three-fourths; which must lessen the expence of the bridge considerably. Notwithstanding these advantages, however, the latest experiments have determined segments of circles to be preferable to curves of any other kind; and of these the semicircle is undoubtedly the best, as pressing most perpendicularly on the piers.

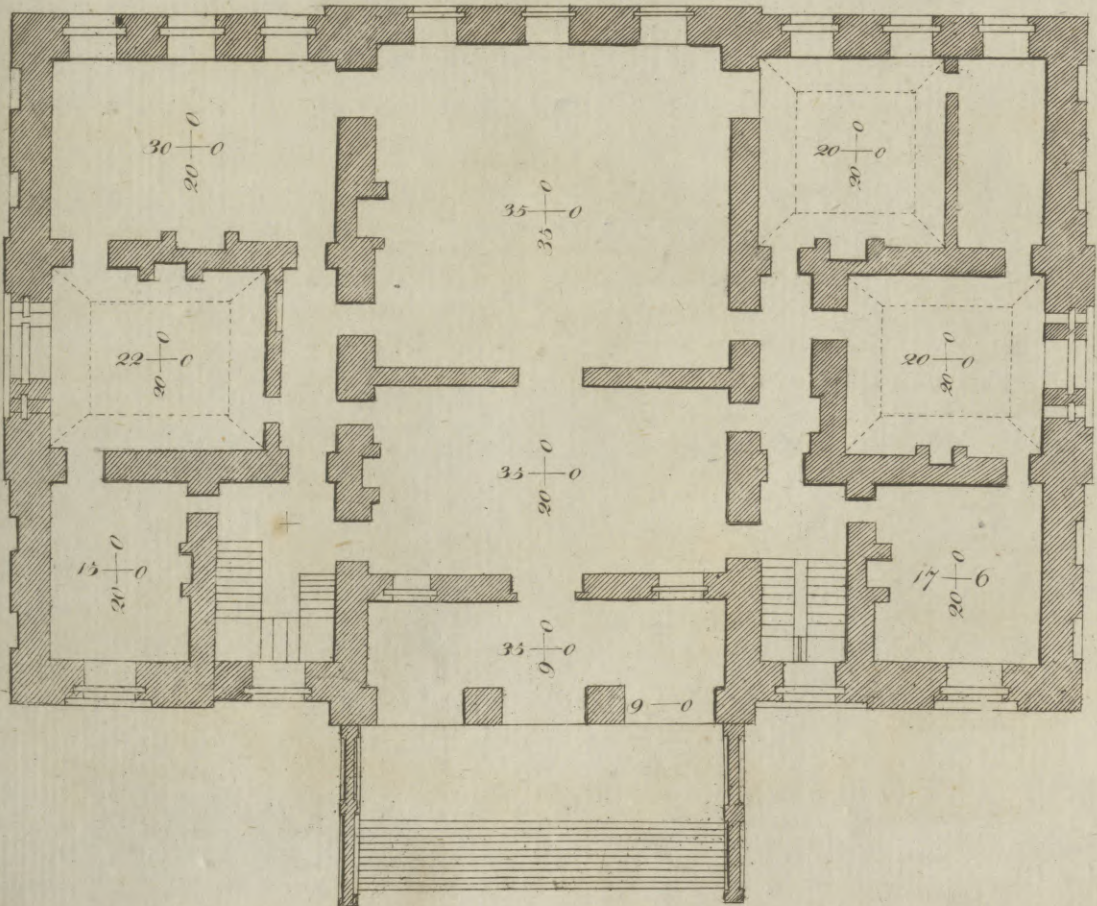
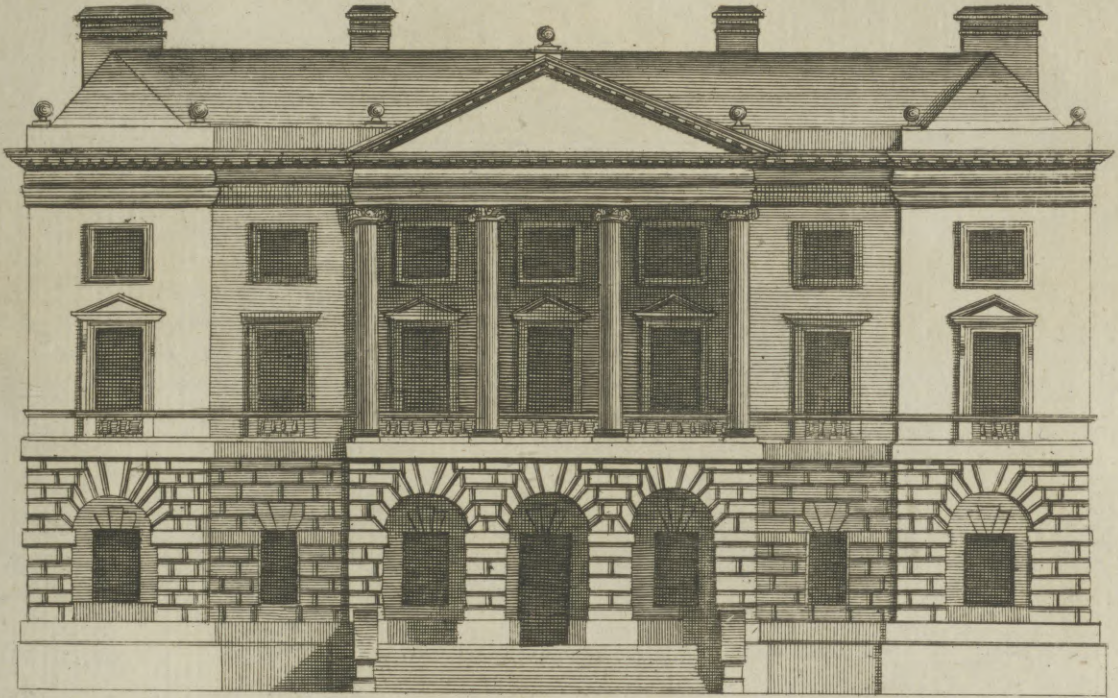
When the height of the piers is about six feet, and the arches are circular, experience has shown, says Mr Belidor,

123
Proper
form of
arches.



A. Bell Sculp.





1787

THE HISTORY OF THE

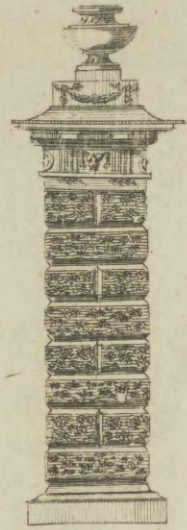




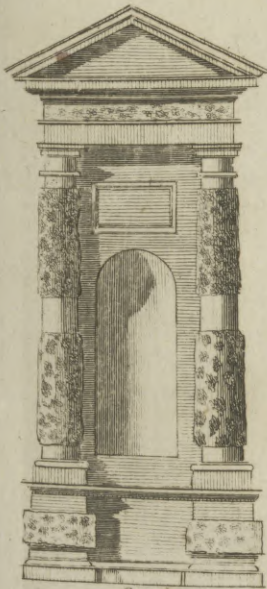
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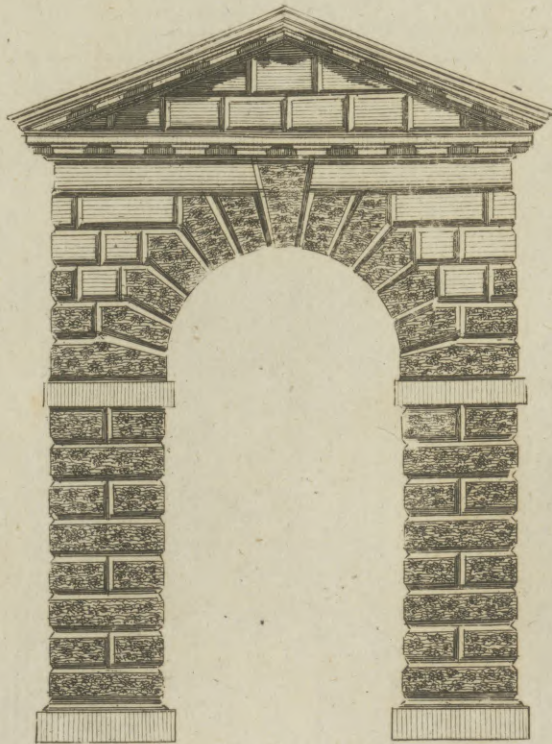
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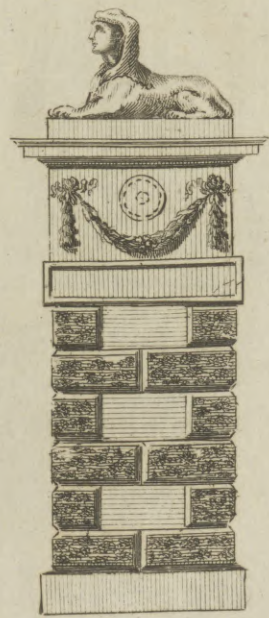
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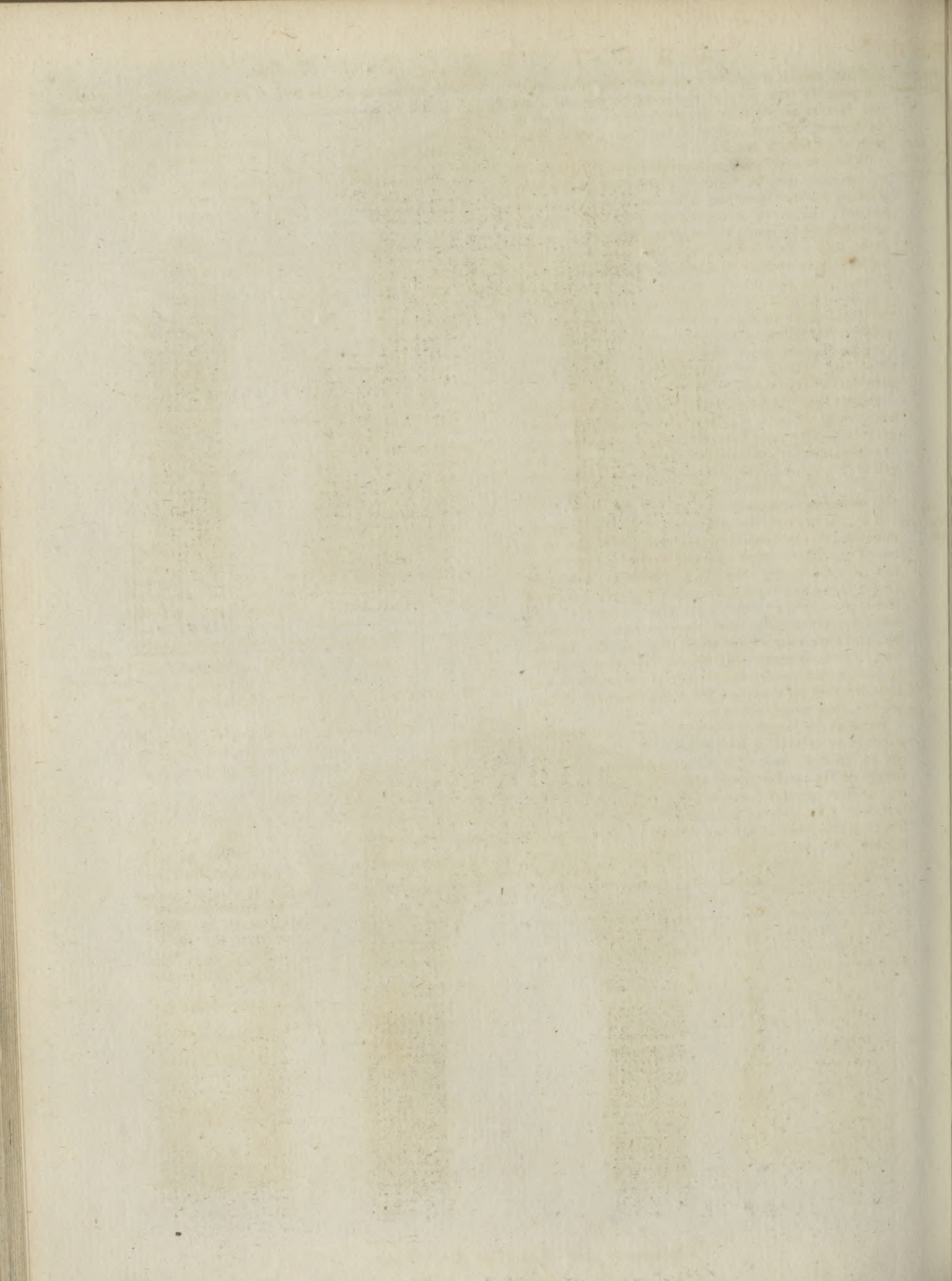


5



4

Designs for Gates & Piers.



Practice. Belidor, that it is sufficient to make the thickness of the piers the sixth part of the width of the arch, and two feet more; that is, the thickness of the piers of an arch of 36 feet, ought to be 8 feet; those of an arch of 48 feet, to be 10.

¹²⁴ **Thickness of the piers.** When the arches are of a great width, the thickness of the piers may be reduced to the sixth part of that width; but the depression of the two feet is not done at once; that is, in an arch of above 48 feet, 3 inches are taken off for every 6 feet of increase of the width of the arch. For instance, the thickness of the piers supporting an arch of 72 feet wide, should be 14 feet, according to the preceding rule; but by taking off 3 inches for every 6 feet, above an arch of 48 wide, the thickness of the piers is reduced to 13 feet; consequently, by following the same rule, the thickness of the piers supporting an arch of 16 fathoms wide, will be 16 feet; all the others above that width are the sixth part of the width.

After this, Mr Belidor gives a rule for finding the thickness of the piers which support elliptic arches, and makes them stronger than the former: the abutments he makes one sixth part more than the piers of the largest arch. But it is plain that these rules are insufficient, being merely guess-work, determined from some works that have been executed.

¹²⁵ **f the arch-stones.** The thickness of the arch-stones is not to be determined by theory, nor do those authors who have written on the subject agree amongst themselves. Mr Gautier, an experienced engineer, in his works, makes the length of the arch-stones, of an arch 24 feet wide, two feet; of an arch 45, 60, 75, 90 wide, to be 3, 4, 5, 6, feet long respectively, when they are hard and durable, and something longer when they are of a soft nature: on the contrary, Mr Belidor says, they ought to be always one twenty-fourth part of the width of the arch, whether the stone be hard or soft; because, if they are soft, they weigh not so much.

But that the length of the arch-stones should be but a foot in an arch of 24 feet wide, 2, 3, 4, in arches of 48, 72, 96 feet, seems incredible; because the great weight of the arches would crush them to pieces, by the pressure against one another; and therefore Mr Gautier's rule appears preferable; as he made the length of the arch-stones to increase in a slower proportion, from 10 to 45 feet wide, than in those above that width, we imagine that the latter will be sufficient for all widths, whether they are great or little; therefore we shall suppose the length of the arch-stones of 30 feet in width to be two feet, and to increase one foot in 15; that is, 3 feet in an arch of 45 feet; 4, 5, 6, in an arch of 60, 75, and 90 feet: and so the rest in the same proportion.

Table containing the thickness of piers of bridges.

Practice.

	6	9	12	15	18	21	24
20	4.574	4.918	5.165	5.350	5.492	5.610	5.698
25	5.490	5.913	6.216	6.455	6.645	6.801	7.930
30	6.386	6.816	7.225	7.513	7.746	7.939	8.102
35	7.258	7.786	8.200	8.532	8.807	9.037	9.233
40	8.404	8.691	9.148	9.523	9.835	10.101	10.328
45	8.965	9.579	10.077	10.489	10.837	11.136	11.394
50	9.805	10.454	10.987	11.435	11.817	12.146	12.434
55	10.640	11.245	11.882	12.364	13.019	13.149	13.218
60	11.400	12.110	12.718	13.281	13.723	14.109	14.314
65	12.265	13.025	13.648	14.185	14.654	15.082	15.433
70	13.114	13.869	14.517	15.049	15.573	16.011	16.400
75	14.000	14.705	15.336	15.965	16.480	16.940	17.354
80	14.747	15.542	16.234	16.842	17.381	17.864	18.298
85	15.513	16.328	17.041	17.674	18.237	18.742	19.198
90	16.373	17.201	17.929	18.578	19.157	19.679	20.152
95	17.184	17.826	18.772	19.438	20.036	20.577	21.068
100	17.991	18.848	19.610	20.293	20.908	21.466	21.976

¹²⁶ **Explanation of the table.** The first horizontal line expresses the height of the piers in feet, from 6 to 24 feet, each increasing by 3; the first vertical column, the width of arches from 20 to 100 feet, for every five feet.

The other columns express the thickness of piers in feet and decimals, according to the respective height at the head of the column, and the width of the arch against it in the first column.

Thus, for example, let the width of the arch be 60 feet, and the height of the piers 12; then the number 12.718, under 12, and against 60, expresses the thickness of the piers, that is 12 feet and 8.6 inches: we must observe again, that the length of the key-stone is 2 feet in an arch of 30 feet wide; 3, 4, 5, 6, in an arch of 45, 60, 75, 90; that of 20 feet wide, 1 foot 4 inches; and the length of any other width is found by adding 4 inches for every 5 feet in width.

As this table contains the thicknesses of piers in respect to arches that are commonly used in practice, we imagined, that to carry it farther would be needless; because the difference between the thicknesses of the piers of any contiguous arches being but small, those between any two marked here, may be made equal to half the sum of the next below and above it: thus the thicknesses of the piers of an arch 52 or 53 feet wide is nearly equal to 10.222, half the sum of the thicknesses 9.805 and 10.64 of the arches 50 and 55 feet wide, when the height of the piers is 6 feet.

¹²⁷ **Form of** Rectangular piers are seldom used but in bridges over small rivers. In all others, they project the bridge piers by a triangular prism, which presents an edge to the stream,

252

Practice.

stream, in order to divide the water more easily, and to prevent the ice from sheltering there, as well as vessels from running foul against them: that edge is terminated by the adjacent surfaces at right angles to each other at Westminster-bridge, and make an acute angle at the Pont Royal of about 60 degrees; but of late the French terminate this angle by two cylindrical surfaces, whose bases are arcs of 60 degrees, in all their new bridges.

128
Slope of the
bridge on
each side.

When the banks of the rivers are pretty high, the bridge is made quite level above, and all the arches of an equal width; but where they are low, or for the sake of navigation, a large arch is made in the middle of the stream, then the bridge is made higher in the middle than at the ends: in this case, the slope must be made easy and gradual on both sides, so as to form above one continued curve line, otherwise it appears disagreeable to the eye. Mr Belidor will have the descent of that slope to be one twenty-fourth-part of the length; but this is undoubtedly too much, as one fiftieth part of the length is quite sufficient for the descent.

129
Width, &c.

The width commonly allowed to small bridges is 30 feet: but in large ones near great towns, these 30 feet are allowed clear for horses and carriages, besides a banquet at each side for foot passengers of 6 to 9 feet each, raised about a foot above the common road; the parapet-walls on each side are about 18 inches thick, and 4 feet high; they generally project the bridge with a cornish underneath: sometimes ballustrades of stone or iron are placed upon the parapet, as at Westminster; but this is only practised where a bridge of a great length is made near the capital of a country.

The ends of bridges open from the middle of the two large arches with two wings, making an angle of 45 degrees with the rest, in order to make their entrance more free and easy: these wings are supported by the same arches of the bridge next to them, being continued in the manner of an arch, of which one pier is much longer than the other.

How the work is to be carried on.

130
Methods of
laying the
foundation.

As the laying the foundation of the piers is the most difficult part of the whole work, it is necessary we should begin with an easy case, that is, when the depth of the water does not exceed 6 or 8 feet; and then proceed to those which may happen in a greater depth of water.

131
By batar-
deaux.

One of the abutments, with the adjacent piers, is inclosed by a dyke called *batardeau* by the French, of a sufficient width for the work, and room for the workmen. This *batardeau* is made by driving a double row of piles, whose distance is equal to the depth of water, and the piles in each row are 3 feet from each other: they are fastened together on the outside by bonds of 6 by 4 inches: this being done, frames of about 9 feet wide are placed on the inside to receive the boards which are to form the inclosure: the two uprights of these frames are two boards of an inch and half thick, sharpened below to be driven into the ground, and fastened together by double bonds, one below and the other above, each separated by the thickness of the uprights; these bonds serve to slide the boards between: after these frames have been driven into the ground as hard as can be, then the boards themselves are likewise driven in till they reach the firm ground underneath.

Between every two piles tie-beams are fastened to the

bonds of the piles, to fasten the inside wall to the outside one; these tie-beams are let into the bonds and bolted to the adjacent piles: this being done, the bottom is cleared from the loose sand and gravel, by a machine like those used by ballast-heavers; and when well prepared clay is rammed into this coffer very tight and firm, to prevent the water from oozing through.

Practice.

Sometimes these inclosures are made with piles only driven close to each other; at others, the piles are notched or dove-tailed one into the other; but the most usual method is to drive piles with grooves in them, 5 or 6 feet distant from each other, and boards are let down between them.

This being done, pumps and other engines are used to draw the water out of the inclosures, so as to be quite dry; then the foundation is dug, and the stones are laid with the usual precautions, observing to keep some of the engines always standing, in order to draw out the water that may ooze through the *batardeau*.

The foundation being cleared, and every thing ready to begin the work, a course of stones is laid; the outside all round with the largest stretchers and headers that can be had, and the inside filled with ashlers well jointed, the whole laid in terra's mortar: the facings are cramp together, and set in lead; and some cramps are also used to fasten the facings with the inside. The same manner is to be observed throughout all the courses to the height of low-water mark; after which the facings alone are laid in terra's mortar, and the inside with the best of the common sort. When the foundation is carried to the height of low-water mark, or to the height where the arches begin, then the shaft or middle wall is to be carried up nearly to the height of the arches, and there left standing till all the piers are finished, in order that the masonry may be sufficiently dry and settled before the arches are begun.

As the piers end generally with an arch at each end, it is customary to lay the foundation in the same manner: which is not so well as to continue the base rectangular quite to the ends of the piers, and as high as low-water mark; both because the foundation becomes then so much broader, and also because the water will not be able to get under it: for when the current sets against a flat surface, it drives the sand and mud against it so as to cover it entirely; whereas if a sharp edge be presented to the stream, it carries every thing away, and exposes the foundation to the continual action of the water, which in course of time must destroy it.

132
Proper
form of
the
base.

After the intervals between the arches are filled up with stones laid in a regular manner without mortar, and the gravel is laid over them; two drains or gutters are to be made lengthwise over the bridge, one on each side next to the foot-path, about six feet wide and a foot deep; which being filled with small pebble stones, serve to carry off the rain water that falls on the bridge, and to prevent its filtering through the joints of the arches, as often happens.

The former method of laying the foundation by means of *batardeaus* is very expensive, and often meets with great difficulties: for when the depth of water is 8 feet or more, it is scarcely possible to make the *batardeaus* so tight as to prevent the water from oozing through them; and in that case the number of engines required, as well as the hands to work them, become very extensive; and if part of the *batardeau* should break

133
Method of
building
with coffers,
as was prac-
tised at
Westmin-
ster bridge.

Practice. break by some extraordinary wind or tide, the workmen would be exposed to very great danger.

The next and best method therefore is to build with coffers, when it is practicable, such as were used at Westminster bridge. Here the height of water was 6 feet at a medium when lowest, and the tide rose about 10 feet at a medium also: so that the greatest depth of water was about 16 feet. At the place where one of the piers of the middle or great arch was to be, the workmen began to drive piles of about 13 or 14 inches square, and 34 feet long, shod with iron, so as to enter into the gravel with more ease, and hooped above to prevent their splitting in driving them: these piles were driven as deep as could be done, which was 13 or 14 feet below the surface of the bed of the river, and 7 feet distant from each other, parallel to the short ends of the pier, and at about 30 feet distant from them: the number of these piles was 34, and their intent to prevent any vessels or barges from approaching the work; and in order to hinder boats from passing between them, booms were placed so as to rise and fall with the water.

This being done, the ballast-men began to dig the foundation under the water of about 6 feet deep, and 5 wider all round than the intended coffer was to be, with any easy slope to prevent the ground from falling in: in order to prevent the current from washing the sand into the pit, short grooved piles were driven before the two ends and part of the sides, not above 4 feet higher than low-water mark, and about 15 feet distant from the coffer: between these piles rows of boards were let into the grooves down to the bed of the river, and fixed there.

The bottom of the coffer was made of a strong grate, consisting of two rows of large timbers, the one longwise and the other crosswise, bolted together with wooden trunnels, ten feet wider than the intended foundation. The sides of the coffer were made with fir timbers laid horizontally close one over another, pinned with oaken trunnels, and framed together at the corners, excepting at the two saliant angles, where they were secured with proper irons, so that the one half might be loosened from the other if it should be thought necessary; these sides were lined on the inside as well as on the outside with three-inch planks placed vertically; the thickness of those sides was 18 inches at the bottom, reduced to 15 above, and they were 16 feet high; besides, knee-timbers were bolted at the angles, in order to secure them in the strongest manner. The sides were fastened to the bottom by 28 pieces of timber on the outside, and 18 within, called *straps*, about 8 inches broad, and 3 or 4 inches thick, reaching and lapping over the ends of the sides: the lower part of these straps had one side cut dove-tail fashion, in order to fit the mortises made near the edge of the bottom to receive them, and were kept in their places by iron wedges; which being drawn out when the sides were to be taken away, gave liberty to clear the straps from the mortises.

Before the coffer was launched, the foundation was examined, in order to know whether it was level; for which purpose several gauges were made, each of which consisted of a stone of about 15 inches square and three thick, with a wooden pole in the middle of about 18 feet long. The foundation being levelled and the cof-

fer fixed directly over the place with cables fastened to the adjacent piles, the masons laid the first course of the stones for the foundation within it; which being finished, a sluice made in the side was opened near the time of low-water; on which the coffer sunk to the bottom; and if it did not set level, the sluice was shut, and the water pumped out, so as to make it float till such time as the foundation was levelled: then the masons cramp the stones of the first course, and laid a second; which being likewise cramp, a third course was laid: then the sluice being opened again, proper care was taken that the coffer should settle in its due place. The stone-work being thus raised to within two feet of the common low-water mark, about two hours before low-water the sluice was shut, and the water pumped out so far as that the masons could lay the next course of stone, which they continued to do till the water was risen so high as to make it unsafe to proceed any farther: then they left off the work, and opened the sluice to let in the water. Thus they continued to work night and day at low-water till they had carried their work some feet higher than the low-water mark: after this, the sides of the coffer were loosened from the bottom, which made them float; and then were carried ashore to be fixed to another bottom, in order to serve for the next pier.

It must be observed, that the coffer being no higher than 16 feet, which is equal to the greatest depth of water, and the foundation being 6 feet under the bed of the river; the coffer was therefore 6 feet under water when the tide was in; but being loaded with three courses of stones, and well secured with ropes fastened to the piles, it could not move from its place. By making it no higher, much labour and expence were saved; yet it answered the intent full as well as if it had been high enough to reach above the highest flood.

The pier being thus carried on above low-water mark, the masons finished the rest of it during the intervals of the tides in the usual way; and after all the piers and abutments were finished in a like manner, the arches were begun and completed as mentioned before: the whole bridge was built in about seven years, without any accidents happening either in the work or to the workmen, which is seldom the case in works of this nature.

It may be observed, that all the piers were built with solid Portland stone, some of which weighed four tons. The arch-stones were likewise of the same sort; but the rest of the masonry was finished with Kentish rag-stones; and the paths for foot passengers were paved with *purbec*, which is the hardest stone to be had in England, excepting Plymouth marble.

This method of building bridges is certainly the easiest and cheapest that can be thought of, but cannot be used in many cases: when the foundation is so bad as not to be depended upon without being piled, or the depth of water is very great, with a strong current and no tide, it cannot then be practised. For if piles are to be used, it will be next to impossible to cut them off in the same level five or six feet below the bed of the river, notwithstanding that saws have been invented for that purpose: because if they are cut off separately, it will be a hard matter to do it so nicely that the one shall not exceed the other in height; and if this is not done, the grating or bottom of the coffer will not be equally sup-

134
Materials employed.

135
This method sometimes impracticable.

Practice.

supported, whereby the foundation becomes precarious: neither can they be cut off altogether; for piles are to be driven as far as the bottom of the coffer extends, which at Westminster bridge was 27 feet; the saw must have three feet play, which makes the total length of the saw 30 feet; now, if either the water is deeper than it is there, or the arches are wider, the saw must still be longer; so that this method is impracticable in any such cases.

In a great depth of water that has a strong current and no tide, the coffers must reach above the water, which makes them very expensive, and unwieldy to manage, as well as very difficult to be secured in their places, and kept steady: so that there is no probability of using them in such a case.

136
Russian method.

In some cases, when there is a great depth of water, and the bed of the river is tolerably level, or where it can be made so by any contrivance, a very strong frame of timber about four times as large as the base of the piers may be let down with stones upon it round the edges to make it sink: after fixing it level, piles must be driven about it to keep it in its place; and then the foundation may be laid in coffers as before, which are to be kept steady by means of ropes tied to the piles.

This method has frequently been used in Russia; and though the bed of the river is not very solid, yet such a grate, when once well settled with the weight of the pier upon it, will be as firm as if piles had been driven under the foundation; but to prevent the water from gulling under the foundation, and to secure it against all accidents, a row of dove-tail piles must be driven quite round the grating: this precaution being taken, the foundation will be as secure as any that can be made.

137
French method.

The French engineers make use of another method in raising the foundations of masonry under water; which is, to drive a row of piles round the intended place, nearer to, or farther from, each other, according as the water is more deep or shallow: these piles being strongly bound together in several places with horizontal tie-beams, serve to support a row of dove-tail piles driven within them: when this is done, and all well secured according to the nature of the situation and circumstances, they dig the foundation by means of a machine with scoops, invented for that purpose, until they come to a solid bed of gravel or clay; or if the bed of the river is of a soft consistence to a great depth, it is dug only to about six feet, and a grate of timber is laid upon it, which is well secured with piles driven into the opposite corners of each square, not minding whether they exceed the upper surface of the grate much or little.

When the foundation is thus prepared, they make a kind of mortar called *beton*, which consists of twelve parts of pozolano or Dutch terrass, six of good sand, nine of unslaked lime, the best that can be had, thirteen of stone splinters not exceeding the bigness of an egg, and three parts of tile-dust, or cinders, or else scales of iron out of a forge: this being well worked together must be left standing for about 24 hours, or till it becomes so hard as not to be separated without a pick-ax.

This mortar being thus prepared, they throw into the coffer a bed of rubble-stone, not very large, and spread them all over the bottom as nearly level as they

can; then they sink a box full of this hard mortar, broken into pieces, till it come within a little of the bottom; the box is so contrived as to be overfet or turned upside down at any depth; which being done, the pieces of mortar soften, and so fill up the vacant spaces between the stones; by these means they sink as much of it as will form a bed of about 12 inches deep all over: then they throw in another bed of stone, and continue alternately to throw one of mortar and one of stone till the work approaches near the surface of the water where it is levelled, and then the rest is finished with stones in the usual manner.

Mr Belidor says, in the second part of his *Hydraulics*, vol. ii. p. 188, that Mr Millet de Montville having filled a coffer containing 27 cubic feet, with masonry made of this mortar, and sunk it into the sea, it was there left standing for two months, and when it was taken out again it was harder than stone itself.

We have hitherto mentioned such situations only where the ground is of a soft nature: but where it is rocky and uneven, all the former methods prove ineffectual; nor indeed has there yet been any one proposed which can be always used upon such occasions, especially in a great depth of water. When the water is not so deep but that the unevenness of the rock can be perceived by the eye, piles strongly shod with iron may be raised and let fall down, by means of a machine, upon the higher parts, so as to break them off piece by piece, till the foundation is tolerably even, especially when the rock is not very hard; which being done either this or in any other way that can be thought of, a coffer is made without any bottom, which is let down and well secured, so as not to move from its place: to make it sink, heavy stones should be fixed on the outside; then strong mortar and stones must be thrown into it; and if the foundation is once brought to a level, large hewn stones may be let down so as to lie flat and even: by these means the work may be carried on quite up to the surface of the water. But when the water is so deep, or the rock so hard as not to be levelled, the foundation must be founded, so as to get nearly the risings and fallings; then the lower part of the coffer must be cut nearly in the same manner, and the rest finished as before. It must however be observed, that we suppose a possibility of sinking a coffer; but where this cannot be done, no method that we know of will answer.

Among the aquatic buildings of the ancients none appears to have been more magnificent than Trajan's bridge. Dion Cassius gives the following account of it: "Trajan built a bridge over the Danube, which in truth one cannot sufficiently admire; for though all the works of Trajan are very magnificent, yet this far exceeds all the others: the piers were 20 in number, of square stone: each of them 150 feet high above the foundation, 60 feet in breadth, and distant from one another 170 feet. Though the expence of this work must have been exceeding great, yet it becomes more extraordinary by the river's being very rapid, and its bottom of a soft nature: where the bridge was built, was the narrowest part of the river thereabout, for in most others it is double or treble this breadth; and although on this account it became so much the deeper and the more rigid, yet no other place was so suitable for this undertaking. The arches were afterwards broken

Practice.

138
Impossibility of building bridges in some cases.139
Trajan's bridge over the Danube described.

broken down by Adrian ; but the piers are still remaining, which seem as it were to testify that there is nothing which human ingenuity is not able to effect." The whole length then of this bridge was 1590 yards ; some authors add, that it was built in one summer, and that Apollodorus of Damascus was the architect, who left behind him a description of this great work.

be made of stone as high as low-water mark, and the rest finished with brick. If this manner of building should still be too expensive, wood must be used ; that is, piles are driven as close as is thought necessary ; which being fastened together by cross-bars, and covered with strong oaken planks, from a kind of coffer, which is filled with all kinds of stones, chalk, and shingles.

Where stone bridges cannot be erected on account of the expence, very strong and durable ones may be constructed of wood : in which case they ought to be so framed, as that all the parts may press upon one another like the arch of a stone bridge ; and thus, instead of being weakened by great weights passing over them, they will become the stronger. How this is to be accomplished, will be better understood from the figure at bottom of Plate L. which represents a wooden bridge constructed after this manner, than it can be by any description.

The manner of laying the foundation in different depths of water, and in various soils, requires particular methods to be followed. When the water is very deep, the French throw in a great quantity of stones at random, so as to form a much larger base than would be required upon dry land ; this they continue to within 3 or 4 feet of the surface of the water, where they lay the stones in a regular manner, till the foundation is raised above the water : they then lay a great weight of stones upon it, and let it stand during the winter to settle ; as likewise to see whether it is firm, and resists the force of the waves and winds : after that, they finish the superstructure with large stones in the usual manner.

2. Of HARBOURS.

IN these, the first thing to be considered is the situation ; which may be some large creek or basin of water, in or near the place where the harbour is intended to be made, or at the entrance of a large river, or near the sea : for a harbour should never be dug entirely out of dry land, unless upon some extraordinary occasions, where it is impossible to do otherwise, and yet a harbour is absolutely necessary. When a proper place is found, before it is fixed upon, it must be considered whether ships can lie there safe in stormy weather, especially when those winds blow which are most dangerous upon that coast ; whether there be any hills, rising ground, or high buildings, that will cover it ; in these cases, the situation is very proper : but if there be nothing already that will cover the ships, it must be observed whether any covering can be made at a moderate expence, otherwise it would be useless to build a harbour there.

As this method requires a great quantity of stones, it can be practised only in places where stones are in plenty ; and therefore the following one is much preferable. A coffer is made with dove-tail piles of about 30 yards long, and as wide as the thickness of the foundation is to be ; then the ground is dug and levelled, and the wall is built with the best mortar.

As soon as the mortar is tolerably dry, those piles at the end of the wall are drawn out, the side-rows are continued to about 30 yards farther, and the end inclosed ; then the foundation is cleared, and the stones laid as before. But it must be observed, that the end of the foundation finished is left rough, in order that the part next to it may incorporate with it in a proper manner ; but if it is not very dry, it will incline that way of itself, and bind with the mortar that is thrown in next to it : this method is continued till the whole pier is entirely finished.

The next thing to be considered is, whether there be a sufficient depth of water for large ships to enter with safety, and lie there without touching the ground ; and if not, whether the entrance and inside might not be made deeper at a moderate expence : or, in case a sufficient depth of water is not to be had for large ships, whether the harbour would not be useful for small merchantmen ; for such a one is often of great advantage, when situated upon a coast much frequented by small coasting vessels.

It must likewise be observed, that the piers are not made of one continued solid wall ; because in deep water it would be too expensive : for which reason, two walls are built parallel to each other, and the interval between them is filled up with shingle, chalk, and stone. As these walls are in danger of being thrust out or overset, by the corps in the middle, together with the great weight laid at times on the pier, they are tied or bound together by cross-walls at every 30 or 40 yards distance, by which they support each other in a firm and strong manner.

The form of the harbour must be determined in such a manner, that the ships which come in when it is stormy weather may lie safe, and so as there may be sufficient room for as many as pass that way : the depths of water where the piers are to be built must be taken at every 10, 15, or 20 feet distance, and marked upon piles driven here and there, in order that the workmen may be directed in laying the foundation.

In a country where there is a great plenty of stones, piles may be driven in as deep as they will go, at about two or three feet distance ; and when the foundation is sunk and levelled, large stones may be let down, which will bed themselves : but care must be taken to lay them close, and so as to have no two joints over each other ; and when the wall is come within reach, the stones must be cramp together.

This being done, it must be considered what kind of materials are to be used, whether stone, brick, or wood. When stones are to be had at a moderate price, they ought to be preferred, because the work will be much stronger, more lasting, and need fewer repairs, than if made with any other materials : but when stones are scarce, and the expence becomes greater than what is allowed for building the harbour, the foundation may

Another method practised, is to build in coffers much after the same manner as has been done in building the piers of Westminster bridge ; but as in this case the ends of the coffers are left in the wall, and prevent their joining so well as to be water-tight, the water that penetrates through and enters into the corps may occasion

I43 French method of building.

I44 A preferable one.

I45 Another method with coffers.

256

Practice.

tion the wall to burst and to tumble down. Another inconveniency arising from this manner of building is, that as there are but few places without worms, which will destroy wood where-ever they can find it; by their means the water is let into the pier, and consequently makes the work liable to the same accident as has been mentioned above.

146
Russian method.

To prevent these inconveniencies, the best method is to take the wood away, and joggle the ends of the walls together with large stones, pouring terrass-mortar into the joints; when this is done, the water between the two walls may be pumped out, and the void space filled up with stone and shingle as usual: or if these joggles cannot be made water-tight, some dove-tail piles must be driven at each end as close to the wall as can be done, and a strong sail-cloth put on the outside of them, which, when the water is pumped out, will stick so close to the piles and wall, that no water can come in. This method is commonly used in Russia.

147
Thickness of piers.

The thickness of a pier depends on two considerations: it ought to be both such as may be able to resist the shock of the waves in stormy weather; and also to be of a sufficient breadth above, that ships may be laden or unladen whenever it is thought necessary. Now, because the specific gravity of sea-water is about one half that of brick, and as 2 to 5 in comparison of stone; and since the pressure of stagnated water against any surface is equal to the weight of a prism of water whose altitude is the length of that surface, and whose base is a right angled isosceles triangle, each of the equal sides being equal to the depth of the water; therefore a pier built with bricks, whose thickness is equal to the depth of the water, will weigh about four times as much as the pressure of the water against it; and one of stone of the same breadth, about six times and a quarter as much. Now this is not the force to be considered, since this pressure is the same within as without the pier: but it is that force with which the waves strike against the piers, and that depends on the weight and velocity of the waves, which can hardly be determined; because they vary according to the different depths of water, the distance from the shore, and according to the tides, winds, and other causes. Consequently the proper thickness of the piers cannot be determined by any other means than by experience.

Practitioners suppose, that if the thickness of a pier is equal to the depth of the water, it is sufficient; but for a greater security they allow 2, 3, or 4 feet more. This might probably do, if piers were built with solid stones cramp't together; but as this is hardly ever the case, and on the contrary, as the inside is filled up with shingle, chalk, or other loose materials, their rule is not to be depended upon; besides it makes the space above too narrow for lading and unlading the ships, unless in a great depth of water; so that it does not appear that their method can be followed, excepting in a very few cases where the water has but very little motion.

When stone can be had, no other materials should be used, because they being of a larger bulk than brick, will better resist the waves by their own weight, till such time as the mortar is grown hard; for after this is effected, brick will resist better against the action of sea-water than soft stones.

The wall must be built with terrass mortar from the bottom to the height of low-water mark, and the rest finished with cinder or tile-dust mortar, which has been found sufficiently good in those places where the wall is wet and dry alternately. The upper part of the pier should be paved with flat hewn stones laid in strong mortar, in order to prevent any water from penetrating into it: iron rings ought also to be fixed here and there at proper distances, to fasten the ships, and prevent them from striking against the pier when agitated by the waves.

Wooden fenders or piles should be driven at the inside close to the wall, and cramp't to it with iron, to prevent the ships from touching them, and from being worn by the continual motion. Where the sea breaks against the piers with great violence, breakers should be made at proper distances; that is, two rows of piles are driven nearly at right angles to the piers for the length of about 12 or 15 feet, and at about 8 or 10 feet distant from each other; and then another to join the two former: these piles being covered with planks, and the inside being filled with shingle and rubble-stones, then the top is paved with stones of about a foot in length, set long-wise to prevent the waves from tearing them up. This precaution is absolutely necessary where the water rushes in very strongly.

A R C

Architecture
II
Architriclinus.

Military ARCHITECTURE, the same with what is otherwise called *fortification*. See FORTIFICATION.

Naval ARCHITECTURE, the art of building ships. See SHIP-BUILDING.

ARCHITRAVE, in architecture, that part of a column which lies immediately upon the capital, being the lowest member of the entablature. See Plate XXXV.

Over a chimney, this member is called the *mantle-piece*; and over doors or windows, the *hypertyron*.

ARCHITRICLINUS, in antiquity, the master or director of a feast, charged with the order and oeconomy of it, the covering and uncovering of the tables, the command of the servants, and the like.

The architriclinus was sometimes called *servus tri-*
No 27.

A R C

cliniarcha, and by the Greeks *προγευτης*, i. e. *pragu-* Archivaule-
stator, or *fore-taster*. Potter also takes the architri-
Archivaule-
cliaus for the same with the symposiarcha.

ARCHIVAULT, in architecture, implies the inner contour of an arch, or a band adorned with mouldings, running over the faces of the arch-stones, and bearing upon the imposts. It has only a single face in the Tuscan order, two faces crowned in the Doric and Ionic, and the same mouldings as the architrave in the Corinthian and Composite.

ARCHIVE, or *ARCHIVES*, a chamber or apartment wherein the records, charters, and other papers and evidences, of a state, house, or community, are preserved, to be consulted occasionally.

We say, the *archives* of a college, of a monastery,
&c.

rchivist, &c. The archives of ancient Rome were in the temple of Saturn; the archives of the court of chancery are in the rolls office.

ARCHIVIST, ARCHIVISTA, a keeper of an archive.

Under the emperors, the archivist was an officer of great dignity, held equal to the proconsuls, vested with the quality of a count, styled *clarissimus*, and exempted from all public offices and taxes. Among the ancient Greeks and Persians, the trust was committed to none but men of the first rank; among the Franks, the clergy being the only men of letters, kept the office among themselves.—Since the erection of the electoral college, the Archbishop of Mentz has had the direction of the archives of the empire.

ARCHMARSHAL, the grand marshal of the empire, a dignity belonging to the elector of Saxony.

ARCHONS, in Grecian antiquity, were magistrates appointed after the death of Codrus*. They were chosen from the most illustrious families till the time of Aristides, who got a law passed, by which it was enacted, that, in electing these magistrates, less regard should be paid to birth than to merit.

The tribunal of the archons was composed of nine officers. The first was properly the *archon*; by whose name the year of his administration was distinguished. The title of the second was *king*; that of the third, *polemarchus*: to these were added six *thesmothetæ*. These magistrates, elected by the scrutiny of beans, were obliged to prove, before their respective tribes, that they had sprung, both in their father's and their mother's side, for three descents, from citizens of Athens. They were likewise to prove that they were attached to the worship of Apollo, the tutelary god of their country; that they had in their house an altar consecrated to Apollo; and that they had been respectfully obedient to their parents; an important and sacred part of their character, which promised that they would be faithful servants to their country. They were likewise to prove, that they had served in a military capacity the number of years which the republic required of every citizen: and this qualification gave the state experienced officers; for they were not allowed to quit the army till they were 40 years old. Their fortune too, of which they were to inform those before whom they were examined, was a warrant for their fidelity.

After the commissioners, who were appointed to inquire into their character and other requisites, had made a report of them, they were then to swear that they would maintain the laws; which obligation if they neglected, they engaged to send to Delphi a statue of the weight of their bodies. According to a law of Solon, if an archon got drunk, he was condemned to pay a heavy fine, and sometimes even punished with death. Such magistrates as the Athenian archons were well entitled to respect. Hence it was eternal infamy to insult them; and hence Demosthenes observed, that to treat the thesmothetæ with disrespect, was to show disrespect to the republic.

Another qualification indispensably required of the second officer of this tribunal, who was called the *king*, was, that he had married the daughter of an Athenian citizen, and that he had espoused her a virgin. This was exacted of him, says Demosthenes, because part of

his duty was to sacrifice to the gods jointly with his wife, who, instead of appeasing, would have irritated them, if he had not possessed both those honours.

The enquiry into the private title of the nine archons was very severe; and this attention was the more necessary, as they had a right to take a seat in the Areopagus, after they had quitted their office, and given an account of their administration.

When any obscurity occurred in the laws relative to religion and the worship of the gods, the interpretation was submitted to the tribunal of the archons.

Aristotle observes, that Solon, whose aim was to make his people happy, and who found their government in his time aristocratical, by the election of the nine archons, who were annual magistrates, tempered their power, by establishing the privilege of appealing from them to the people, called by lot to give their suffrage, after having taken the oath of the Heliastæ, in a place near the Panathenæum, where Hippias had formerly calmed a sedition of the people, and bound them to peace by an oath.

The archons were the principal officers, not only in civil, but likewise in sacred matters, and especially in the mysteries of Bacchus. The archons, however, who were surnamed *eponymi*, were chiefly employed in civil affairs; yet they presided at the great feasts, and held the first rank there. Hence they are sometimes styled *priests*.

ARCHON is also applied by some authors to divers officers, both civil and religious, under the eastern or Greek empire. Thus bishops are sometimes called *archontes*; and the same may be said of the lords of the emperor's court. We also read of the *archon of the antimensa*, *archon of archons*, *grand archon*, *archon of churches*, *archon of the gospel*, *archon of the walls*, &c.

ARCHONTICI, in church-history, a branch of Valentinians, who maintained that the world was not created by God, but by angels called *Archontes*.

ARCHPRIEST, ARCHPRESBYTER, a priest or presbyter established in some dioceses, with a pre-eminence over the rest. Anciently the archpriest was the first person after the bishop: he was seated in the church next after the bishop; and even acted as his vicar, in his absence, as to all spiritual concerns. In the sixth century, there were found several archpriests in the same diocese; from which time some will have them to have been called *deans*. In the ninth century, they distinguished two kinds of cures or parishes: the smaller governed by simple priests; and the baptismal churches by archpriests; who, beside the immediate concern of the cure, had the inspection of the other inferior priests, and gave an account of them to the bishop, who governed the chief, or cathedral church, in person. There are archpresbyters still subsisting in the Greek church; vested with most of the functions and privileges of chorepiscopi or rural deans.

ARCHTREASURER, the great treasurer of the German empire. This office was created with the eighth electorate, in favour of the elector Palatine, who had lost his former electorate, which was given to the duke of Bavaria, by the emperor Ferdinand II. who took it away from Frederic V. elector Palatine, after the battle of Prague, where he was defeated in maintaining his election to the crown of Bohemia. The dignity of archtreasurer was contested between

Archon
||
Archtreasurer.

See the
icle Ar-

Archilute
||
Arctic.

tween the elector of Brunfwick, who claimed it in virtue of his descent from the elector of Frederic and the elector Palatine.

ARCHILUTE, **ARCILEUTO**, a long and large lute, having its bass strings lengthened after the manner of the theorbo, and each row doubled, either with a little octave or an unison. It is used by the Italians for playing a thorough bass.

ARCHYTAS of Tarentum, a philosopher of the Pythagorean sect, and famous for being the master of Plato, Eudoxas, and Philolaus, lived about 408 years before Christ. He was an excellent mathematician, particularly in that part of the science which regards mechanics: he is said to have made a wooden pigeon that could fly, and to be the first that brought down mathematics to common uses. He is said to be the inventor of the ten categories. He asserted, that God was the beginning, the supporter, and the end, of all things. There are two epistles preserved in Diogenes Laertius, one from Archytas to Plato, and another from Plato to Archytas. He acquired great reputation in his legislative capacity. He likewise commanded the army seven times, and was never defeated; but was at last cast away in the Adriatic Sea, and thrown upon the coast of Apulia.

ARCIS-SUR-AUBE, a small handsome town of France, in Champagne, seated on the river Aube. E. Long. 4. 15. N. Lat. 48. 40.

ARCO, a strong town and castle in the Trentin, belonging to the house of Austria. It was taken by the French in 1703, and abandoned soon after. It stands on the river Sarca, near the north extremity of the lake Garda. E. Long. 9. 55. N. Lat. 45. 52.

ARCONA, a strong town situated on the island of Rugen in the Baltic. It stood on a high promontory, with the east, north, and south sides defended by steep and lofty precipices, and the west by a wall fifty feet high, proportionably thick, and secured by a deep and broad ditch. It was, however, taken and ruined, in 1168, by Valdemar king of Denmark. One of the conditions imposed by the conqueror was, that the inhabitants should destroy a temple they had erected to St Vitus, and deliver up the vast treasure belonging to this tutelary saint. Another was, that they should pay 40 silver yokes for oxen, by way of tribute, and enter as soldiers in the Danish service when called upon.

ARCOS, a strong city of Andalusia, in Spain, seated on a high craggy rock, at the bottom of which runs the Gaudeleto. Its strength lies not only in its situation, but in the works erected for its defence, and it is inaccessible on every side but one. The governor resides in an old castle, from whence there is a delightful prospect, which extends very far into the neighbouring country. W. Long. 2. 10. N. Lat. 36. 40.

ARCTIC, in astronomy, an epithet given to the north pole, or the pole raised above our horizon. It is called the *arctic pole*, on occasion of the constellation of the little bear, in Greek called *αρκτος*; the last star in the tail whereof nearly points out the north pole.

Arctic Circle is a lesser circle of the sphere, parallel to the equator, and 23° 30' distant from the north pole; from whence its name. This, and its opposite the *antarctic*, are called the two *polar circles*; and may be conceived to be described by the motion of the poles

of the ecliptic, round the poles of the equator, or of the world.

ARCTIUM, **BURDOCK**: A genus of the polygamia æqualis order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ-capitatae*: The calyx is globular; with scales having hooks reflected at the tops.—The species are three, viz. the lappa or common burdock, the tomentosum, and the personata. All these are troublesome weeds, so require no direction for their culture. The tender stems of the common kind, deprived of the bark, may be boiled and eat like 'sparagus. When raw, they are good with oil and vinegar. Boys catch bats by throwing the prickly heads of this species up into the air. Cows and goats eat this herb; sheep and horse refuse it; swine are not fond of it. The seeds, which have a bitterish subacid taste, are recommended as very efficacious diuretics, given either in the form of emulsion, or in powder to the quantity of a dram. The roots, which taste sweetish, with a slight austerity and bitterishness, are esteemed aperient, diuretic, and sudorific; and said to act without irritation, so as to be safely ventured upon in acute disorders.

ARTOPHYLAX, (from *αρκτος*, bear, and *φυλαξα*, I guard,) in astronomy, a constellation, otherwise called *Bootes*.

ARCTOPUS, in botany: A genus of the polygamia diœcia class; and in the natural method ranking under the 45th order, *Umbellata*. The umbella of the male is compound; the involucre consists of five leaves; the corolla has five petals; the stamina are five; and two pistilli: The umbella of the hermaphrodite is simple; the involucre is divided into four parts, is spinous, large, and contains many male flowers in the disk. There is but one species of arctopus, viz. the echinatus, a native of Ethiopia.

ARCTOTIS, in botany: A genus of the polygamia necessaria order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ-discoides*. The receptacle is bristly; the corona of the pappus is pentaphyllous; and the calyx is imbricated with scales loose at the top. It is commonly called *anemospermus*, from the resemblance of its seeds to those of the anemone. The species are 11; all of them natives of Ethiopia, or the Cape of Good Hope. Of these the angustifolia with spear-shaped leaves, and the aspera with wing-shaped woolly leaves, are most remarkable for their beauty, having rays of a fine yellow or deep gold colour. They flower in May and June.

Culture. All the species of arctotis may be propagated by cuttings; which should be frequently renewed, as the old plants are subject to decay in winter. They may be planted in any of the summer months, in a bed of light fresh earth; observing to shade them from the sun until they have taken root. They should be exposed to the open air until the latter end of October, or longer, if the weather is favourable, when they must be removed into the green-house.

ARCTURUS, in astronomy, a fixed star, of the first magnitude, in the constellation of Arctophylax, or *Bootes*. The word is formed of *αρκτος*, bear, and *ουρα*, tail, q. d. *bear's tail*, as being very near it. This star.

Fig. 1. ARDEA AMERICANA,
or Sleeping Crane.

Fig. 1.
ARDEA PAVONIA,
or Crowned Crane



Attelabus.

Ascaris.

Aphidius.

star was known to the ancients, as in the following
verse of Virgil :

Arcturum, pluviasque Hyades, geminosque Triones,

See also Job ix. 9. xxxviii. 32.

ARCUATION, in gardening, the method of raising trees by layers, which is done in the following manner :

Strong mother-plants or stools must be planted in a clear border, and in a straight line, about six feet asunder. When these have shot five or six main branches from the root, and as many collateral branches, the former must be bent to the ground, and there fastened. The small branches must be covered three inches deep upon the joints, and have a large basin of earth made round them to hold the water.

About the middle of September they may be opened, and if they have taken root, may be immediately removed into the nursery ; but if they have not sufficiently extended their roots, they must be suffered to remain till the spring, and then transplanted.

ARCUCCIO, ARCUTIO, a machine made of a board, covered with pieces of hoops, like the tilt of a waggon ; used in Italy to prevent children from being overlaid and smothered by nurses or others. Every nurse in Florence is obliged to lay her child in an arcutio, under pain of excommunication.

ARDAMON, or ARDAMA, in antiquity, a vessel of water placed at the door of a person deceased, till the time of burial, as a token that the family was in mourning, and to serve to sprinkle and purify persons as they came out of the house.

ARDASSES, in commerce, the coarsest of all the silks of Persia ; and as it were the refuse of each kind. In this sense, they say, the *legis*, the *houfets*, the *choufs*, and the *payas ardasses*, to signify the worst of those four sorts of Persian silks.

ARDASSINES, in commerce, called in France *ablaques* ; a very fine sort of Persian silks, little inferior in fineness to the fourbassis, or rather cherbassis, and yet it is little used in the silk manufactures of Lyons and Tours, because that kind of silk will not bear hot water in the winding.

ARDEA, in ornithology, a genus of the order of gallæ. The general characters of this order are these : The bill is straight, sharp, long, and somewhat compressed, with a furrow that runs from the nostrils towards the point ; the nostrils are linear ; and the feet have four toes. Under this genus Linnæus comprehends the grus or crane, the ciconia or stork, and the ardea or heron, of other authors. See plates LIV. LV.

1. The first species is the pavonia, or crowned crane, which has an erect bristly crest, with the temples and two wattles naked. The head is black ; the crest is yellowish, and tipped with black at the top ; the wings are white ; and the feathers of the tail black, and of an equal length. It is a native of Africa, particularly the coast of Guinea, as far as cape Verd ; at this last place they are said to be exceedingly tame, and will often come into the court-yards to feed with the poultry. These birds are often kept in our menageries, and, with shelter of nights, live a good while. Their chief food is supposed to be worms, and such other

things as the heron tribe usually feed on ; also vegetables of all kinds. It often sleeps on one leg ; runs very fast ; and is said not only to fly well, but to continue on the wing for a long time together. The flesh is said to be very tough.

2. The virgo, with a straight greenish bill and crimson irides. The crown of the head is ash-colour ; the rest of the head, the upper part of the neck behind, and all the under parts, to the breast, black ; the back, rump, and tail, and all the under part from the breast, are of a bluish ash-colour : behind each eye springs a tuft of long white feathers, which decline downwards, and hang in an elegant manner : the quills and tail are black at the ends ; the legs black. This species is found in many parts of Africa and Asia, where they frequent marshes and the neighbourhood of rivers, as their food is fish, like most of the heron genus. It is frequently kept in menageries, being endowed with great gentleness of manners, added to its being an elegant bird. At various times puts itself into strange and uncouth attitudes, especially those which imitate dancing ; and Keyser mentions one in the Great Duke's gallery, at Florence, which had been taught to dance to a certain tune, when played or sung to it. The name this bird is known by in the east is *kurki*, or *querky*. Sometimes it will breed in confinement : one is recorded to have lived 24 years at Versailles, where it had been bred.

3. The leucogeranos of Pallas, or Siberian crane of Pennant, is four and a half feet when standing erect. The bill is of a red colour ; the irides are white ; the plumage is white as snow, except the 10 first greater quills, with the coverts of them, which are black : the legs are long and red. This species inhabits the vast marshes and lakes in Siberia, especially those about the Ischim, and along the rivers Ob and Irtysh. It makes its nest among the reeds, seldom accessible by man, upon rising green grassy tufts, made up of herbs and grass heaped together ; and lays two ash-coloured eggs, spotted with brown. They are shy birds, and always upon their guard against an enemy ; having a sentinel to warn them of an approach : on the least alarm they cry aloud, not unlike the swan, and fly off directly. The sportsman finds, in course, much difficulty in approaching them within gun-shot ; for, as they stand near five feet high from the ground, they are enabled to espy him at a greater distance. Sometimes indeed he approaches them under cover of a stalking-horse, or other object ; at other times a small dog will divert their attention, as they will without fear attack the dog, while his master gets within reach. In breeding time, however, they are more bold, as they will defend their young even against men, so as to make it dangerous to come near their haunts. The male and female are said to guard the nest by turns.

4. The grus, or common crane of English authors, has a naked papillous crown ; the prime feathers of the wings are black ; the body is ash-coloured ; the prime feathers of the tail are ragged. This species is far spread, being met with in great flocks throughout northern Europe and Asia ; in Sweden, Russia throughout, and Siberia as far as the river Anadyr, migrating even to the arctic circle. In Kamtschatka they are only seen on the southern promontory ; are migratory, returning

Ardea.

northward to breed in the spring, and generally choosing the same places which had been occupied by them the season before. In the winter they inhabit the warmer regions, such as Egypt, Aleppo, India, &c. they are also met with at the Cape of Good Hope, changing place with the season. In their migrations they frequently fly so high as not to be visible; their passing only being known by the noise they make, which is louder than any other bird. In France they are seen in spring and autumn; but for the most part are mere passengers.—This species seems to have been formerly a native of Britain; as we find in Willoughby, page 52. that there was a penalty of twenty pence for destroying an egg of this bird; and Mr Ray informs us, that in his time they were found during the winter in large flocks in Lincolnshire and Cambridgeshire: but at present the inhabitants of those counties are scarcely acquainted with them; so that those birds seem now to have forsaken our island. We are told that they make their nest in the marshes, and lay two bluish eggs. The young birds are thought very good food. They feed on reptiles of all kinds, and in turn on green corn; of which last they are said to make so great havock, as to ruin the farmers where-ever the flocks of these depredators alight.

5. The Americana, or hooping crane of Edwards, is a native of America. The crown of the head and temples are naked and papillous; the forehead, nape of the neck, and prime wing-feathers, are black; but the body is white: The under part of the head, as far as the lower chap, is red; the beak is yellowish, and jagged at the point; the feet are red, and the prime tail-feathers white. This is an American species, often seen at the mouths of the Savanna, Aratamaha, and other rivers near St Augustine: in spring going to the north to breed, like the common crane, and returning, like that bird, to the south in autumn. In the summer they are found in Hudson's Bay, at which place they arrive in May, and retire in September; and are chiefly met with in unfrequented places, in the neighbourhood of lakes, where they breed. The nest is made on the ground, composed of grass and feathers. They lay two white eggs, like those of the swan, and sit 20 days; the young are at first yellow, changing to white by degrees. These birds have a loud long note, which may be heard at a great distance: their food is chiefly worms and insects, which it searches for at the bottom of ponds. The natives of Hudson's Bay call this species *Wapaw-uchebaub*.

6. The argil, or hurgil, of Ives, is a very large species; from tip to tip of the wings measuring 14 feet 10 inches; and from the tip of the bill to the claws seven feet and a half: the bill is 16 inches round at the base, of different colours, and nearly of a triangular shape; the feathers of the back and wings are very strong, and of an iron colour; those of the breast long: over the belly a great deal of down, of a dirty white: the legs and half the thighs are naked; the naked parts full three feet in length.

This monster, as Ives terms it, inhabits Bengal, and is also found at Calcutta; at the last place called *Hurgill*, or *Argill*. It majestically stalks along before one, and appears at first like a naked Indian. The common opinion is, that the souls of the Bramins possess these birds. On opening one of these, a terapin, or

land tortoise, 10 inches long, was found in its craw, and a large male black cat was found entire in its stomach. In Sumatra there is said to be a great variety of the stork kind; some of a prodigious size, and otherwise curious; as the Boorong Cambing, and Booringoolar.

The same species seems to have been remarked by Mr Smeathman in Africa, while resident there; an adult of one of which will often measure seven feet when standing erect. He describes the plumage much the same as Mr Ives's bird; adding, that the gape is monstrously wide: the head is covered with white down, thinly dispersed, appearing not unlike a grey-headed man: on the middle of the neck before, a long, conic membrane, like a bladder, sprinkled very thinly with short down, rising or falling as the animal moves the beak, and always appearing inflated. These birds are met with in companies. When seen at a distance, near the mouths of rivers, coming towards an observer, which they do with the wings extended, they may well be taken for canoes, upon the surface of a smooth sea: when on the sand banks, for men and women picking up shell-fish or other things on the beach.

One of these, a young bird, about five feet in height, was brought up tame, and presented to the chief of the Bananas, where Mr Smeathman lived; and being accustomed to be fed in the great hall, soon became familiar; duly attending that place at dinner-time, and placing itself behind its master's chair, frequently before any of the guests entered. The servants were obliged to watch it narrowly, and to defend the provisions with switches in their hands; but, notwithstanding this, it would frequently snatch off somewhat or other, and was known once to have purloined a whole boiled fowl, which it swallowed in an instant. Its courage is not equal to its voracity; for a child of eight or ten years old soon puts it to flight with a switch, though at first it seems to stand upon its defence, by threatening with its enormous bill widely extended, and crying out with a loud hoarse voice like a bear or tyger. It is an enemy to small quadrupeds, as well as birds and reptiles, and destroys fowls and chickens, though it dare not attack a hen with her young openly: it preys also on rats, young kittens, and the like; and has been known to swallow a cat whole: a bone of a shin of beef being broken asunder, serves it but for two morsels. The individual above mentioned used to fly about the island, and roost very high among the silk-cotton trees; from whence, at two or three miles distance, it could spy the dinner carrying across the yard; when, darting from its station, it would enter promiscuously with the women who carried in the dishes. When sitting, it was observed to rest itself on the whole length of the hind part of the leg. It sometimes stood near, for half an hour after dinner, with the head turning alternately, as if listening to the conversation; and during this time would every three or four minutes void the excrements, which were liquid and whitish; and took care always to do this on his legs, by wheeling the back parts round over one or the other, and this regularly on different legs; for if he had muted on the left leg last, he would be sure to do the same on the right the next time, never making any mistake.

7. The ciconia, or white stork of Ray, has naked eye-balls, and black prime wing-feathers. The skin be-

Ardea.

Latham's
Synopsis,
vol. iii.
part 1.

low

Fig. 2.
Afcidia.

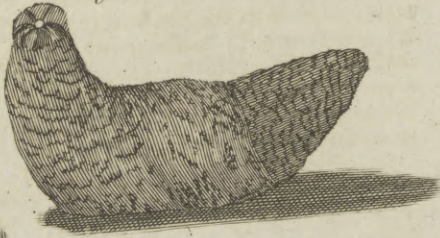


Fig. 3.
Asterias.



Fig. 4.



Asterias.



Fig. 1.
Ardea Herodias



Fig. 5.



Fig. 6.

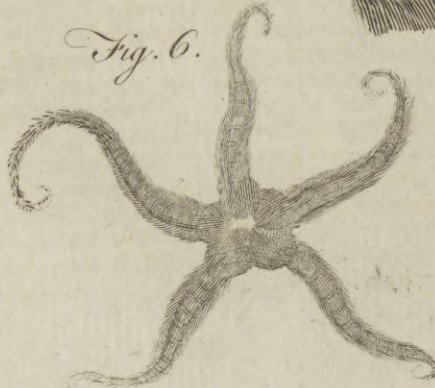


Fig. 7. *Astroites.*



Ardea. low the feathers, as also the beak, feet, and claws, are of a blood colour. It is a native of Europe, Asia, and Africa; but is seldom or never to be met with in Italy. The ciconia feeds upon amphibious animals. It is such an enemy to serpents, that it is reckoned almost a crime to kill a stork. From this favourable treatment, they are seen in Holland and the Low Countries walking unconcerned in the middle of the streets. Storks are birds of passage; they spend the summer in Europe, and disappear all at once, and go off to Egypt, Ethiopia, &c. before winter, and do not return till about the middle of March.

8. The major, or common heron, has a black crest depending from the back part of the head, an ash-coloured body, and a black line and belt on the neck and breast. It is a native of Europe. This bird is remarkably light in proportion to its bulk, scarce weighing three pounds and an half: the length is three feet two inches; the breadth five feet four inches. The body is very small, and always lean; and the skin scarce thicker than what is called gold-beater's skin. It must be capable of bearing a long abstinence, as its food, which is fish and frogs, cannot be readily got at all times. It commits great devastation in our ponds; but being unprovided with webs to swim, nature has furnished it with very long legs to wade after its prey. It perches and builds in trees, and sometimes in high cliffs over the sea, commonly in company with others, like rocks. It makes its nest of sticks, lines it with wool, and lays five or six large eggs of a pale green colour. During incubation, the male passes much of his time perched by the female. They desert their nests during the winter, excepting in February, when they resort to repair them. It was formerly in this island a bird of game, heron-hawking being so favourite a diversion of our ancestors, that laws were enacted for the preservation of the species, and the person who destroyed their eggs was liable to a penalty of twenty shillings for each offence. Not to know the hawk from the heron-shaw was an old proverb*, taken originally from this diversion; but in course of time served to express great ignorance in any science. This bird was formerly much esteemed as a food; made a favourite dish at great tables, and was valued at the same rate as a pheasant. It is said to be very long-lived: by Mr Keyser's account it may exceed 60 years; and by a recent instance of one that was taken in Holland by a hawk belonging to the Stadtholder, its longevity is again confirmed, the bird having a silver plate fastened to one leg, with an inscription, importing it had been before struck by the elector of Cologne's hawks in 1735.—The cinerea of Linnæus is the female of this species.

9. The garzetta, or egret, is crested behind; the body is white, the beak black, and the feet greenish. It is a most elegant bird. It weighs about one pound; and the length is 24 inches, to the end of the legs 32. It is a native of the east. But that formerly it was very frequent in Britain, appears by some of the old bills of fare: in the famous feast of Archbishop Neville, we find no less than a thousand asterides, egrets or egrittes, as it is differently spelt. Perhaps the esteem they were in as a delicacy, during those days occasioned their extirpation in our islands; abroad they are still common, especially in the southern parts of Europe, where they appear in flocks. The scappulars and the

crest were formerly much esteemed as ornaments for caps and head-pieces; so that aigrette and egret came to signify any ornament to a cap, though originally the word was derived from *aigre, a cause de l'aigreur de sa voix*.

10. The herodias or cristata maxima of Catesby, is crested behind, has a dusky-coloured back, reddish thighs, and the breast speckled with oblong black spots. It is four feet and a half when erect; the bill is about eight inches from the angle of the mouth to the end of it; and the crest is made up of long, narrow, brown feathers, the longest being five inches in length, which it can erect and let fall at pleasure. It is a native of Virginia, and feeds not only upon fish and frogs, but on lizards, efts, &c.

11. The stellaris, or bittern, has a smooth head; it is variegated through the whole body with dark-coloured spots of different figures and sizes. It is a native of Europe, and inhabits chiefly the fen-countries. It is met with skulking among the reeds and sedges; and its usual posture is with the head and neck erect, and the beak pointed directly upwards. It will suffer persons to come very near it without rising; and has been known to strike at boys and at sportsmen, when wounded and unable to make its escape. It flies principally about the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till it is quite out of sight. It makes a very strange noise when it is among the reeds, and a different and very singular one as it rises on the wing in the night. It builds its nest with the leaves of water plants on some dry clump among the reeds, and lays five or six eggs of a cinerous green colour. This bird and the heron are very apt to strike at the fowler's eyes when only maimed. The food of the bittern is chiefly frogs; not that it rejects fish, for small trouts have been met with in their stomachs. In the reign of Henry VIII. it was held in much esteem at our tables, and valued at one shilling. Its flesh has much the flavour of a hare, and nothing of the fishiness of that of the heron.

12. The violacea, or crested bittern of Catesby, has a white crest; the body is variegated with black and white, and bluish below. These birds are seen in Carolina in the rainy seasons: but in the Bahama Islands, they breed in bushes growing among the rocks in prodigious numbers, and are of great use to the inhabitants there; who, while these birds are young and unable to fly, employ themselves in taking them for the delicacy of their food. They are, in some of these rocky islands, so numerous, that in a few hours two men will load one of their *calapatches*, or little boats, taking them perching from off the rocks and bushes, they making no attempt to escape, though almost full grown. They are called by the Bahamians *crab-catchers*, crabs being what they mostly subsist on; yet they are well-tasted, and free from any rank or fishy flavour.

There are 67 other species enumerated by ornithologists.

ARDEA (anc. geog.), a town of Latium, the royal residence of Turnus king of the Rutuli, (Livy); so called, either from the augury of the heron, (Hyginus); or from the excessive heat of the country, (Martial). It was a marshy, sickly situation, (Strabo, Seneca). It was built by Danaë, the mother of Perseus, (Virgil);

In after-
nes this
verb
is absurd-
corrupt-
to He
es not
ow a
wè from
and-saw.

Ardea.

Ardebil,
Arden.

(Virgil); about five miles distant from the sea, and 20 from Rome: now a hamlet. It was a Roman colony, (Livy); the inhabitants called *Ardeates*. E. Long. 17. 49. Lat. 41. 30.

ARDEBIL, or ARDEVIL, a town of Persia in the province of Aderbijan. It was taken and burnt by Jenghiz Khan in 1222, when most of the inhabitants were destroyed: but it has been since rebuilt; and is still ranked for dignity among the best cities of the kingdom, on account of its having been the residence and burying-place of some of the Persian kings; particularly the sepulchre of Sheik Sefi is at this place, to which the people resort in pilgrimage. He founded a place, which they call his kitchen, with a revenue sufficient to maintain 1000 poor people, and to feed them three times a-day. Three or four of the largest principal streets have shops, and are planted on each side with elms and linden trees, to keep off the excessive heat of the sun; but the houses are poorly built, with bricks dried in the sun: yet most of them, that are not in the bazars or market places, have the pleasure and conveniency of a garden full of trees bearing fruit; and there are large spots in the out-parts of the town, where the houses are at a distance from each other, and the spaces between planted with trees, which render the city of a large extent. The meidan, or great square, is 300 paces long, and 150 broad, having shops all round; which, when this place was in a flourishing condition, were stored with all manner of valuable commodities.

Through the city there pass two branches of a rivulet, which have been sometimes enlarged by the melting of the snow on the mountains, that they have been forced to make canals to divert the stream. In the reign of Sha Abbas, it broke down the dykes, and carried away a great number of houses. The city is without walls, and is seated in the midst of a large plain encompassed with mountains, the highest of which lies westward, and is always covered with snow. These render the air sometimes extremely hot, and at others intolerably cold, which occasion epidemical distempers, that carry off great numbers of people. The soil produces no fruit near the city but apples, pears, and peaches; and yet is good both for corn and pasture. The sheep are so numerous, that 100,000 have passed over the city bridge in a day. There are here several sorts of mineral waters, which serve both for common bathing, and for the cure of various diseases; one of these is a sulphureous spring, whose exhalations render the circumambient air extremely disagreeable. There are three springs which produce as hot water as if it was boiling, and from which waters are conveyed to the public baths in the city. About half a league from the city, on the right hand of the public road, there is a pool of standing water, which is covered all over with salt like ice. E. Long. 47. 30. N. Lat. 37. 55.

ARDEN, the common name of forests among the Celts, from the wildly extensive one which ranged for 500 miles in length across the country of Gaul, or covered more than half the county of Warwick in Britain, and the sites of which still retain the appellation of *Arden*, to the much smaller one of the ancient Mancenion, that covered and surrounded the site of the present Manchester. Written *Arduen* by Cæsar and Tacitus in speaking of the forest in Gaul, and *Arduen*

by Ossian in mentioning the woods of Caledonia, it cannot (says Mr Whitaker) be compounded of *ar* the prepositive article in Celtic, and the substantive *den*, as Baxter and Cambden assert it to be; but is formed of *ard* an adjective, and *ven* the same as *den*. The meaning of the name therefore is not, as Mr Baxter renders it, simply *the hills*, or even, as the ingenious translator of Ossian interprets it, *the high hill*. *Ard* signifies either *high* or *great*, and *ven* or *den* either an *hill* or *wood*. *Arduen*, *Arduen*, or *Arden*, then, means a considerable wood. Hence, only, the name became applicable to such very different sites, as the *plains* of Warwickshire and the *hills* of Scotland: and it was given, not only to the most extensive forests, to that which was the greatest in Gaul, or so considerable in Britain; but to many that were important only within their own contracted districts, as the wood of Mancenion abovementioned, and others.

ARDENBURG, a town of the Netherlands, in Dutch Flanders, and formerly the most considerable in that country; but has been dismantled by the Dutch. E. Long. 3. 36. N. Lat. 51. 16.

ARDENNE, a forest in France, formerly of vast extent; but the trees are in many places grubbed up, and where they stood are built cities, towns and abbeys. At present it extends from Thionville, near the county of Liege, to Donchery and Sedan, on the confines of Champagne. The roads are so narrow in some places, that two waggons cannot pass each other; and therefore the waggons are obliged to provide themselves with bells or horns to give one another notice to stop in time.

ARDENTES, in middle-age writers, an appellation given to those afflicted with the Ignis Sacer, or Erysipelas. They were thus called, as seeming to be scorched or burned with the disease. Hence also the abbey of St Genevieve at Paris is called *Domus Ardentium*, by reason, as it is said, that great numbers were cured of that distemper at the shrine of this saint, in the reign of Lewis VI.

ARDES, a town of France, in Lower Auvergne, and the principal place of the duchy of Mercœur. It serves as a mart for the commodities and trade between Upper and Lower Auvergne. E. Long. 3. 10. N. Lat. 45. 22.

ARDFERT, a town of Ireland, was the ancient capital of Kerry, with an university, which was held in the highest esteem. It is a bishop's see, and borough by ancient prescription, and has been held in *commendam* with the bishopric of Limerick ever since the Restoration. The bishops were anciently called Bishops of Kerry. St Brandon, to whom the cathedral is dedicated, had his first education in this county, under Bishop Ert; but he finished his studies in Connaught, St Jarlath bishop of Tuam being his preceptor. The ruins here are very extensive. Near the cathedral was an anchorite tower, the loftiest and finest in the kingdom, being 120 feet high: it fell suddenly in 1771. In the ruined churches there are several inscriptions round the mouldings of the tomb-stones; and over an arch, behind Lord Glandore's house, is an inscription in relief done in a masterly manner, but the characters unknown.

ARDRAH, a small territory or kingdom of Africa, in Guinea properly so called. It lies at the bottom

Ardenburg
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Ardrah.

of the gulph of St Thomas, and has a town called *Ardres*, supposed to be the capital. The inhabitants are very licentious, and have neither temple nor any place for religious worship. However, they are very courageous; and their king was absolute till lately that the king of Dahomay made war upon this and the neighbouring territories, brought them under subjection, and burnt the towns, particularly *Ardres*. The air is very unwholesome to Europeans; yet the natives live to a great age; but the small-pox makes great destruction among them. This country is fertile in Indian corn, palm-wine, plants, and fruits, which last all the year; and they make a great deal of salt.

ARDRES, a small but strong town of France, in Lower Picardy. Here was an interview between Francis I. and Henry VIII. king of England in 1520. It is seated in the midst of a morass. E. Long. 2. 0. N. Lat. 50. 35.

ARDS, barony of, in the county of Down in Ireland: it is a narrow slip of land, in some places three, and in none above six, miles broad; but the soil is for the most part tolerably good. It lies between the lake of Strangford and the sea, and in the south part it is opposite to Lecale. Sir Thomas Smith obtained a patent for this barony from Queen Elizabeth, and sent his natural son with a colony to possess it; but he was intercepted and slain by an Irishman. After Sir Thomas's death, *Ards* was granted by James I. to some of the Scots nobility.

ARDUBA, an ancient city of the Pannonians. It was taken by Germanicus about the 7th year of the Christian æra; but its reduction was more owing to the disagreement that reigned among the inhabitants than to the valour of the Romans. The greater part of the citizens were for submitting; but the women more fond of their ancient laws and liberties than the men, joined some Roman deserters, and, falling upon their husbands, killed a great number of them: but being at last overcome by the men, who then submitted to the Romans, the women either threw themselves headlong from the tops of the walls, or, setting fire to their houses, burnt themselves and their children to death.

AREA, in general, denotes any plain surface, whereon we walk, &c. The word is Latin, importing more properly a threshing floor; and is derived from *arere*, "to be dry."

AREA, in architecture, denotes the space or site of ground on which an edifice stands. It is also used for inner courts and those portions of ground.

AREA, in geometry, denotes the superficial content of any figure. Thus, if a figure, *e. g.* a field, be in form of a square, and its side be 40 feet long, its area is said to be 1600 square feet; or it contains 1600 little squares, each a foot every way.

AREB, a kind of imaginary money used in the dominions of the Great Mogul. Four arebs are equal to one crou, or 100 lacs; one lac to 100,000 roupees.

AREBO, or **AREBON**, a town on the slave-coast of Guinea, in Africa, seated at the mouth of the river Formoso. The English had once a factory there, as the Dutch have still. It is a large oblong place, indifferently well peopled, and furnished with houses built of reeds and leaves. E. Long. 5. 5. N. Lat. 5. 0.

ARECA, the **FAUSEL-NUT**, in botany, a genus of the order of palmæ peristylifolæ. The male has no calyx,

but three petals, and nine stamina; the female has no calyx; the corolla has three petals, and the calyx is imbricated. There are two species, *viz.*

1. The *cathecu*, a native of India. This has no branches, but its leaves are very beautiful: they form a round tuft at the top of the trunk, which is as straight as an arrow. It grows to the height of 25 or 35 feet, and is a great ornament in garden. The shell which contains the fruit is smooth without, but rough and hairy within; in which it pretty much resembles the shell of the cocoa nut. Its size is equal to that of a pretty large walnut. Its kernel is as big as a nutmeg, to which it bears a great resemblance without, and has also the same whitish veins within when cut in two. In the centre of the fruit, when it is soft, is contained a greyish and almost liquid substance, which grows hard in proportion as it ripens. The extract of this nut has been supposed to be the *terra japonica* of the shops, at least that it is a very similar substance both in colour and taste: But according to later observations, the genuine drug seems to be obtained from the *Mimosa Catechu*. The fruit when ripe is astringent, but not unpalatable, and the shell is yellowish. Of this fruit there is a prodigious consumption in the East Indies, there being scarce any person, from the richest to the poorest, who does not make use of it; and the trade they drive in it is incredible. The chief use that is made of *areca* is to chew it with the leaves of betel, mixing with it lime made of sea shells*.

In order to chew it, they cut the *areca* into four quarters, and take one quarter of it, which they wrap up in a leaf of betel, over which they lay a little of the lime; afterwards they tie it, by twisting it round. This bit prepared for mastication is called *pinang*; which is a Malayan word used all over the East Indies. The *pinang* provokes spitting very much, whether it be made with dried or fresh *areca*; the spittle is red, which colour the *areca* gives it. This mastication cools the mouth, and fastens the teeth and gums. When they have done chewing the *pinang*, they spit out the gross substance that remains in the mouth. They are under a mistake who imagine that fresh *areca* melts entirely in the mouth. Nor is it a less mistake to think that the teeth which are tinged red during the time of chewing, always retain that colour. As soon as they have done chewing the *pinang*, they wash their mouth with fresh water, and then their teeth are white again. The Europeans who live at Batavia, or Malacca, and in the Sunda and Molucca islands, use *pinang* as much as the Indians do; and by washing their teeth they preserve them white. Some pretend that *areca* strengthens the stomach, when the juice of it is swallowed, as most of the Indians do. Another property ascribed to it is, its curing or carrying off all that might be unwholesome or corrupt in the gums. When eaten by itself, as is sometimes done by the Indians, it impoverishes the blood, and causes the jaundice; but is not attended with these inconveniences when mixed in the usual way with betel. The Samois call it *plou* in their language. The best *areca* of the Indies comes from the island of Ceylon. The Dutch East-India Company send a great deal of it in their ships into the kingdom of Bengal. There grows in Malabar a sort of red *areca*, which is very proper for dyeing in that colour. The same company send some

Areca.

* Cornelius le Brun asserts, that they rub the leaves of betel with a red drug of Siam, or with white chalk.

Arecæ. some of it from time to time to Surat and Amadabat, for the use of the dyers in the dominions of the Grand Mogul.

2. The oleracea, or true cabbage-palm, is the most beautiful, and perhaps the tallest, of all trees. The trunk is perfectly straight, and marked with rings at the vestige of the footstalks of the leaves. Near the ground it is about seven feet in circumference; but tapers as it ascends, and attains the height of 170 or 200 feet. The bark is of an ash colour till within 25 or 30 feet of the extremity of the tree; when it alters at once to a deep sea green, which continues to the top. About five feet from the beginning of the green part upwards, the trunk is surrounded with its numerous branches in a circular manner; all the lowermost spreading horizontally with great regularity; and the extremities of many of the higher branches bend wavingly downwards, like so many plumes of feathers. These branches, when full grown, are 20 feet long, more or less; and are thickly set on the trunk alternately, rising gradually superior one to another: Their broad curved sockets so surround the trunk, that the sight of it, whilst amongst these, is lost, which again appears among the very uppermost branches, and is there enveloped in an upright green conic spire, which beautifully terminates its great height. The above-mentioned branches are somewhat round underneath, and slightly grooved on the upper side: They are likewise decorated with a very great number of green pinnated leaves: Some of these are near three feet long, and an inch and an half broad, growing narrower towards their points, as well as gradually decreasing in length towards the extremities of the branches. As there are many thousand leaves upon one tree: every branch bearing many scores upon it, and every leaf being set at a small and equal distance from one another, the beauty of such a regular lofty group of waving foliage, susceptible of motion by the most gentle gale of wind, is not to be described. The middle rib, in each leaf, is strong and prominent, supporting it on the under side, the upper appearing smooth and shining. The pithy part of the leaf being scraped off, the inside texture appears to be so many longitudinal thread-like filaments. These, being spun in the same manner as they do hemp, or flax, are used in making cordage of every kind, as well as fishing nets, which are esteemed stronger than those usually made from any other material of the like nature.

Upon removing the large leaves, or branches, which surround the top of the trunk a little way above the beginning of the green bark just mentioned, what is called the *cabbage* is discovered lying in many thin, snow-white brittle flakes, in taste resembling an almond, but sweeter. This substance, which cannot be procured without destroying the tree, is boiled, and eaten with mutton by the inhabitants of the West Indies, in the same manner as turnips and cabbage are with us; though it must appear the height of extravagancy and luxury to sell so stately a tree, which would be an ornament to the most magnificent palace in Europe, to gratify the taste of an epicure, especially as there is but a very small part of it eatable. What is called the *cabbage-flower*, grows from that part of the tree where the ash coloured trunk joins the green part

already described. Its first appearance is a green husky spatha, growing to above 20 inches long and about four broad; the inside being full of small white stringy filaments, full of alternate protuberant knobs, the smallest of these resembling a fringe of coarse white thread knotted: these are very numerous and take their rise from larger footstalks; and these footstalks likewise are all united to different parts of the large parent-stalk of all. As this husky spatha is opened while thus young, the farinaceous yellow seed in embryo, resembling fine saw-dust, is very plentifully dispersed among these stringy filaments, which answer the use of apices in other more regular flowers: these filaments being cleared of this dust, are pickled, and esteemed among the best pickles either in the West Indies or in Europe. But if this spatha is not cut down and opened whilst thus young; if it be suffered to continue on the tree till it grows ripe and burts; then the inclosed part, which whilst young and tender is fit for pickling, will by that time have acquired an additional hardness, become soon after ligneous, grow bushy, consisting of very many small leaves, and in time produce a great number of small oval thin-shelled nuts, about the bigness of unhusked coffee-berries: These, being planted, produce young cabbage-trees.

The sockets or grooves, formed by the broad part of the footstalks of the branches, are used by the negroes as cradles for their children. On the inner side of the very young footstalks are tender pellicles, which when dried, it is said, make a writing paper. The trunks serve as gutterings; the pith makes a sort of sago; and the nuts yield oil by decoction. In the pith also, after the trees are felled, there breeds a kind of worms, or grubs, which are eaten and esteemed a great delicacy by the French of Martinico, St Domingo, and the adjacent islands. These worms, says father Labat, are about two inches long, and of the thickness of one's finger; the head is black, and attached to the body without any distinction of neck. Their preparation for the table is as follows: They are strung on wooden skewers before a fire; and as soon as heated, are rubbed over with raspings of crust, salt, pepper, and nutmeg: this powder absorbs all the fat, which during the cookery would otherwise escape; when properly roasted, they are served up with orange or citron sauce. These worms being exposed for some time to the sun, are said to yield an oil which is of great efficacy in the piles. The oil in question, says Labat, is never to be heated before its application to the part affected; as repeated experiments have evinced that its spirit is totally dissipated by the fire.

ARELATE, or ARELATUM, is a town of Gallia Narbonensis, situated on the Rhone, denoting a town on, or beyond, a marsh, according to the particular situation of the speaker; called *Arelate Sextanorum*, (Pliny, Mela, Coin), because it had a colony of the sixth legion. Writers of the lower age call it *Arelas*, *atis*, (Prudentius, Aufonius). There was a double Arelas, one on each side of the river and joined by a bridge, (Aufonius); that on the left side is thought to have been built by Constantine. Tiberius's father was sent by Julius Cæsar at the head of the colony, (Suetonius); and hence the appellation *Julia Paterna*, as appears from an inscription. It was the favourite

Arecæ.
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Arelate.

remberg rite place of the Romans, and greatly ornamented; and hence called *Gailula Roma*, (Aufonius). It is now called *Arlés*. E. Long. 5. 5. N. Lat. 43. 40.

AREMBERG, a small town of Germany, in the circle of Westphalia, defended by a castle. It is the capital of a county of the same name, and was erected into a principality by the Emperor Maximilian II. in favour of John de Ligne, lord of Barbazon, who took the name of *Aremberg*. It is seated on the river Ayr. E. Long. 7. 3. N. Lat. 50. 27.

AREMORICA, or ARMORICA, a part of Gaul between the Sequana and Ligeris, (Cæsar, Hirtius); denoting a country on, or beyond the sea, *ar moer*, or *are moer*, Celtic. Pliny indeed says, that *Aquitania* was formerly called *Aremorica*; but in this he stands alone. In the lower age, the term *Armorica* was confined to Bretagne in France.

ARENA, in Roman antiquity, a place where the gladiators fought; so called from its being always strewed with sand, to conceal from the view of the people the blood spilt in the combat. Nero is said to have strewed the arena with gold dust.

ARENARIA, or SANDWORT, in botany: A genus of the decandria trigynia class; and in the natural method ranking under the 22d order, *Caryophyllæ*. The calyx has five open leaves; the petals are five, and entire; the capsule is unilocular, and contains many seeds. There are 17 species of arenaria, only seven of which are natives of Britain, viz. the peploides, or sea-sandwort; the trinervis, or plantain-leaved sandwort; the serpylli-folia, or least sandwort; the saxatilis, or mountain-sandwort; the loricifolia, or larchleaved sandwort; the tenuifolia, or fine-leaved sandwort; and the rubra, or purple-flowered sandwort.

ARENACUM, or ARENACUS, one of the four towns or larger villages in the island of the Batavi, (Tacitus). Now *Arenheim*, in Guelderland. E. Long. 5. 20. N. Lat. 52. 2.

ARENARIUM, in antiquity, gladiators who combated with beasts in the arena, or amphitheatre. The arenarii were slaves of the lowest rank; so that, though manumitted, they were not capable of being Roman citizens. They were the same with what were otherwise called *Besiarium*.

ARENARIUM, in ecclesiastical writers, denotes a cemetery or burying-ground. The arenaria were properly a kind of pits, or holes, under ground where, in the ancient Christians not only buried their dead, but held their religious assemblies in times of persecution.

ARENSBERG, a small town of Germany, in the circle of Westphalia, upon the river Roer. E. Long. 8. 20. N. Lat. 51. 25.

ARENSBOURG, an episcopal and maritime town of Livonia in Sweden, seated in the isle of Osel, in the Baltic sea. E. Long. 22. 40. N. Lat. 58. 15.

AREOLA, among anatomists, the coloured circle surrounding the nipple of the breast.

AREOPAGUS, a sovereign tribunal at Athens, famous for the justice and impartiality of its decrees, to which the gods themselves are said to have submitted their differences. It was in the town, on a rock or hill opposite to the citadel. The word signifies strictly, *rock of Mars*.

Plutarch attributes the establishment of the Areo-

pagus to Solon. Other authors think differently: and with good reason; for it appears undeniable, that this tribunal was instituted before Solon. But the best authorities allow him the honour of its restoration. The city of Athens, governed till this time by tribunals of a circumscribed jurisdiction, which were multiplied by the most trifling accidents and circumstances, took no fixed political or civil form, however closely united the members of those tribunals were by their general views towards the public good, and by the common love of their country. As each of those tribunals could only act in proportion to the power delegated to it, it was impossible that so many different and unequal impressions should give to the great machine of the state that uniform and regular movement which, by an impulse always the same, would keep each part in the situation it should maintain with relation to the whole.

To effect this universal and harmonious power, it was necessary to unite the different channels of public authority, which, by being too much distributed, lost its force. This authority Solon collected, and placed it all in the court of Areopagus, which consequently became the main spring of the government. The judges of this court, who, under Draco, decided only in cases of murder, now took cognizance of crimes of every kind: and the same tribunal which inflicted capital punishment on murder, poisoning, burning of houses, theft, &c. struck at the roots of those crimes, by arraignment idleness, luxury and debauchery. Equally attentive to stimulate the indolence of the young, and the languor of the old, these sage judges roused in the one the laudable ambition to serve the state, and restored to the others their former activity. Satisfied that extremes produce the same effects, they thought the republic had as much to fear from the excess of wealth as from the gripe of poverty. Hence they exacted a minute account of the effects of every individual. Hence their great severity to those idle citizens, who, instead of being useful members in a state, are its bane and its dishonour. Isocrates draws a most beautiful and striking picture of those venerable and astonishing men, and of the order and harmony which flourished in Athens by their wise administration.

The judges of the Areopagus, says that author, were more industrious to prevent crimes, by representing them in an odious light, than to establish modes of punishment. It was their opinion, that the enemies of the state were the instruments destined by the gods to punish the wicked; but that it was their province to correct and reform public and private manners. They were vigilantly attentive to the conduct of all the citizens, but particularly to that of the youth. They well knew that the impetuosity of juvenile passion gave the most violent shocks to health and growing virtue; that it was the duty of inspectors of education to soften the austerity of moral discipline with innocent pleasure; and that no recreations were more eligible than bodily exercises, which enable a young man to give a good education its full play, which improve health, give a pleasurable and agreeable vivacity, and even fortify the mind. The fortunes of the Athenians were too unequal to admit the same mode of education; and therefore the youth were trained in a manner suitable to the rank and circumstances of their respective families.

Areopagus lies. Those of the inferior classes were taught agriculture and commerce; from this principle, that idleness is followed by indigence, and that indigence excites to the most daring and atrocious crimes. Having thus endeavoured, by wise precautions, to preclude the entrance of moral evil, they thought they had little to fear.

Exercises of the body, such as horsemanship and hunting, were objects of education to the youth of liberal fortune. In this sage distribution, their great aim was to prevent the poor from committing crimes, and to facilitate to the rich the acquisition of virtue. Not satisfied with having established good laws, they were extremely careful to see that they were observed. With this view they had divided the city into quarters, and the country into cantons. Thus every thing passed under their eyes; nothing escaped them; they were acquainted with the private conduct of every citizen. Those who had been guilty of any irregularity were cited before the magistrates, and were reprimanded, or punished in proportion to their misdemeanour.

The same Areopagites obliged the rich to relieve the poor. They repressed the intemperance of the youth by a severe discipline. Corruption in magistrates was suppressed by the punishments denounced against it; and the old men, at the sight of the employments of the young, felt themselves animated with a degree of juvenile vigour and activity.

Religion came likewise under the cognisance of the Areopagites. Plato durst never, as we are told by Justin Martyr, divulge his private opinion concerning the Deity. He had learned from the Egyptians the doctrine of Moses. It appeared to him the best, and he embraced it with ardour. But his dread of the Areopagites, who were attached to the prevailing system, would not permit him even to name the author of sentiments which opposed the common tradition.

The public edifices, the cleanliness of the streets, the pay of the soldiers, the distribution of the public money; in a word, whatever interested the republic, was under the direction of the Areopagus. The people themselves, jealous as they were of their power, did nothing without consulting this assembly, and suffered it without a murmur, to amend their precipitate decrees. Yet this authority, however great it may seem, was subject to the laws; by them rewards and punishments were determined; and those respectable judges gave an account of the exercise of their trust to public censors, who were placed betwixt them and the people, to prevent the aristocracy from growing too powerful.

The most important qualifications were required in those who entered into the Areopagus. Solon made a law, by which they who had not been archons for a year should not be admitted members of the Areopagus. To give more force to his law, he subjected himself to it, and was only admitted on that title. This was but the first step; those annual magistrates, after having given law to the republic, were interrogated on their administration. If their conduct was found irreproachable, they were admitted Areopagites with eulogium; but the smallest misconduct excluded them from that honour for ever. What administration was not to be expected from a tribunal so well composed?

what veneration was not due to men of such rare talents and virtue? Such respect was paid them, that people presumed not to laugh in their presence; and so well established was their reputation for equity, that those whom they condemned, or dismissed without granting their petition, never complained that they had been unjustly treated.

The edifice of the Areopagus was extremely simple; and its roof, which was at first of the most common materials, remained in that state till the time of Augustus. This we learn from Vitruvius. Orestes was the first who thought of embellishing it. He raised in it an altar to Minerva. He likewise adorned it with two seats of solid silver; on one of which the *accuser* sat, and the *accused* on the other. The one seat was consecrated to *Injury*, and the other to *Impudence*. This religious sketch was brought to perfection by Epimenides, who erected altars to those allegorical deities, and soon after a temple, which Cicero mentions in his second book of laws. This temple corresponded with that which Orestes had built to the Furies, who brought him to Athens, and procured him the protection of Minerva. Epimenides dedicated it a second time to the Furies, or *severe Goddesses*, as they were termed by the Athenians. A man was thought lost without resource, and a victim to every human ill, if he enforced a perjury by invoking the sacred name of those tremendous divinities.

Those who employed their thoughts in solving the mysteries of Paganism, imagined that the Eumenides had their temple so near the court Areopagus, that they might enlighten the judges by their inspiration, and, by their continual assistance, prevent them from committing those errors to which human weakness is liable. To propitiate those terrible deities, and to procure their favour for the Areopagus, they were worshipped with great punctuality and devotion; and the senate itself appointed their priests. Demosthenes had been nominated to preside over their sacrifices; and he thought it very extraordinary, that he, to whom the republic had confided so important an office, should be publicly impeached.

It was natural to associate with the Eumenides the other deities who shared with them the sovereign empire over the dead. Epimenides placed in their temples the statues of Pluto, of Mercury, and of Tellus. They were all, according to Pausanias, of an agreeable form. Each of them was placed upon an altar, on which the citizens, or strangers, who had been acquitted by the Areopagus made their grateful offerings. But it was not to gratitude alone that these several deities owed all the incense that smoked upon their altars. They who had been accused before the senate, harassed with superstition, and uncertain how these deities would be affected towards them, were lavish of sacrifices to obtain their clemency, by which they hoped their judges would likewise be influenced.

The tomb of Oedipus was another of the ornaments of the Areopagus. It was in the outward court of the Areopagus, where a barge was likewise placed, which made a part of the pomp at the public games.

Whatever homage and implicit obedience the court of Areopagus might derive from all this religious parade, the public good was always dearer to them than

Areopagus. than any lower advantages they might have drawn from the altars and temples with which they were surrounded.

The senate assembled in a hall built on the summit of a hill, which was ascended with difficulty by the old men bent with age. However, as for some time they only assembled on the three last days of each month, they bore with patience this inconvenient situation. But public affairs multiplied to such a degree, that they were obliged to add to the three former sittings a fourth, which was held on the seventh day of the month, and which was soon succeeded by an assembly every day. Their meetings were so regular, that they were not interrupted by the most solemn festivals, till Cephisodorus was archon, who, in the third year of the 105th Olympiad, made a decree, which obliged the Areopagites to celebrate, after the example of the other courts, the Apaturian feasts, which lasted five days.

This assiduous and painful exercise of their office made the Areopagites feel all the inconvenience of the situation of their tribunal, and determined them to remove it to a part of the city called the *Royal Portico*. It was a square, exposed to all the inclemencies of the weather. When the judges, who assembled there in profound silence, had taken their places, they were inclosed by a thread, or rather a cord, drawn round them.

They held their assemblies in the night, that their attention to public affairs might not be diverted by external objects,—and (adds Lucian) that they might only be influenced by the arguments, and not by the presence and action, of the speakers. This circumstance explains a passage in Athenæus, who tells us, that none knew the numbers nor faces of the Areopagites. The custom of administering justice in the open air was not peculiar to them. It was followed by all the other tribunals when they tried for murder: for two reasons:—1st, That the judges, the sworn protectors of innocence, might not be hurt by being under cover with criminals, whose hands were polluted with blood. 2dly, that the accuser and the accused might not be under the same roof.

When all the members of the senate were convened, a herald enjoined silence, and ordered the people to retire. As soon as they had departed, the assembly proceeded to business; and as they deemed the least preference a flagrant injustice, the causes which they were to determine were drawn by a kind of lottery; and the same chance which brought them up, distributed them to different numbers of judges, small or great, according to the importance of the several causes.

In early times, the parties themselves stated their cause in a simple manner. The eloquence of advocates was thought a dangerous talent, fit only to varnish crimes. But afterwards the Areopagus, on this point, relaxed from their severity;—at first the accused, and soon after the accusers, were permitted to engage those to make the attack and the defence, whose profession it was to exert the art of speaking for others, with accuracy and elegance.

Sextus Empiricus seems not to have sufficiently distinguished times, where he says, that the court of Areopagus did not suffer those who are to be tried at their bar to avail themselves of the abilities of others.

What undoubtedly led him into that mistake, was an inviolable custom of that tribunal, which prohibited, in pleadings, all that warm and picturesque oratory which seduces the judgment and inflames the passions. When the suffrages were collected, each person gave his in silence. They voted with a small flint, which they held betwixt the thumb and the two next fingers, and which they put into one of the two urns that stood in a corner of the hall. One stood before the other. The first was called the *urn of death*; the second, the *urn of compassion*. That of death was of brass, and was termed *proper*; that of compassion was of wood, and was termed *improper*. The judges commonly brought their flint to the assembly, and put it into the urn; but, that all the suffrages might be collected, the herald took the two urns, and presented them, one after another, to every senator, commanding him, in the name of the republic, no longer to deter his acquittal or condemnation.

For this method of giving sentence, which was called *κελεύθου ψήφος*, because it kept the vote of each person undiscovered, the Thirty Tyrants, to make themselves masters of the decisions of the Areopagus, substituted another, by means of which they knew exactly the opinion of each of the judges; for they obliged them to bring their flints publicly, and lay them upon two tables placed before them, the situation of which was quite opposite to that of the urns; for the first of those tables was that of *life*, and the second that of *death*.

The first substances with which they gave their suffrages were not small pieces of the bones of a hog, as some authors assert, but sea shells, for which pieces of brass of the same form, termed *spondyla*, were afterwards substituted. The substances with which they voted were distinguished by their form and colour. Those which condemned were black, and perforated in the middle; the others were white, and not perforated. The precaution of piercing the black ones tends to prove, what we have already observed, that the court of Areopagus sat in the night: for what end did it serve to pierce the black shells, or flints, if the judges could have seen them and the white ones, and consequently have distinguished their colours by the assistance of the light? But as they passed sentence in the dark, it is evident that a difference besides that of colour was necessary, to know the black ones from the white. The judges were likewise permitted to multiply at pleasure the distinctions between signs, which essentially distinguished the fates of men.

After the suffrages were collected, they were taken out of the two urns, and put into a third vase of brass. They were then counted; and as the number of white or of black flints was higher or inferior, one of the judges drew with his nail a shorter or a longer line on a tablet with a waxen surface, on which the result of each cause was marked. The short line expressed acquittal; the long, condemnation.

With regard to the emoluments of the judges, they were as moderate as those of the advocates. The length of the process did not enhance its expence; and when the decision of a cause was postponed till the next day, the committee were only paid an obolus on that day. Hence Mercury, in Lucian, is surprised that such sensible old men as the senators of Areopagus were

Areopagus. should sell at so low a price the trouble of ascending so high.

As to the number of the judges which composed the Areopagus, some authors, attentive only to a part of Solon's regulations, by which he enacted, that for the future, none but the nine archons should be admitted members of the Areopagus, have imagined, that this tribunal was filled anew every year, and that it never consisted of more than nine magistrates. This opinion, and some others, are refuted by the circumstantial account which Diogenes Laertius gives us of the condemnation of Socrates. This great man had wished to substitute a rational hypothesis for the fabulous and extravagant system of religion which prevailed in his time. His project, however laudable, appeared impious in the eye of superstition. Information was laid against him before the Areopagus, and he had as many accusers as fellow-citizens. After the charges and the answers were heard, they proceeded to suffrages. The opinions were divided, but not equally, for the number of those who condemned him exceeded by 281 the number of those who declared him innocent. He made an ironical reply to this iniquitous sentence, by telling his judges, that he took it for granted, they would admit him to a maintenance in the Prytanæum. On this sarcasm, 80 of those who had voted in his favour forsook him, went over to the opposite party, and condemned him to die. Here then we have 361 judges who condemn; to whom if we add those who persist in acquitting him, the number must be very considerable.

Of all the judgments of the Areopagus, the most famous one, excepting that of Mars, was the sentence which they passed on Orestes. His trial, which happened under Demophon the 12th king of Athens, in 375 of the Attic æra, owed all its fame to a remarkable circumstance, that gave rise to a custom which was observed ever afterwards. Orestes had killed his mother. He was accused before the Areopagus, and cited to appear in that court. He would have lost his life in consequence of the equal division of the votes, had not Minerva, moved with his misfortunes, declared herself for those who had absolved him, and joined her suffrage to theirs. Thus Orestes was saved. In veneration to this miracle, the Areopagites, whenever the suffrages were equally divided, decided in favour of the accused, by granting him what they termed *the sabbell of Minerva*. Cephalus and Dædalus were condemned by the Areopagus long before the time of Orestes.

We find in ancient authors some decisions of this tribunal, which bear the strongest marks of justice, though their objects are not interesting. We shall here quote an anecdote from Aulus Gellius, and Valerius Maximus, of a woman, who was accused of having poisoned her husband and her son. She was taken and brought before Dolabella, who was then proconsul of Asia. She was no sooner in his presence than she owned the fact; and added, that she had very good reasons for putting her husband and her son to death.—“ I had (said she) to my first husband a son whom I tenderly loved, and whose virtues rendered him worthy of my affection. My second husband, and the son whom I bare to him, murdered my favourite child. I thought it would have been unjust to

have suffered those two monsters of barbarity to live. Areopagus. If you think, Sir, that I have committed a crime, it Arequiba. is your province to punish it: I certainly shall never repent of it.” This affair embarrassed Dolabella. She was afterwards sent to the Areopagus; and that court, when they had examined her a long time, ordered her and her accuser to appear before them again a hundred years after, from the first day of her trial.

We must not, however, suppose that the Areopagus always preserved its old reputation; for such the constitution of human affairs, that perfection, with regard to them, is a violent, and consequently a transitory, state. Pericles, who lived about 100 years after Solon, to flatter the people and win them to his party, used his utmost efforts to weaken the authority of the Areopagus, which was then disliked by the multitude. He took from it the cognizance of many affairs which had before come under its jurisdiction; and to forward his design of humbling it, employed the eloquence of Ephialtes, whose talents were formidable, and who was an avowed enemy to the great men of Athens.

The Areopagus itself seemed to second the endeavours of a man who projected its ruin, and by its misconduct hastened its fall. The old rules of the court, by which none were admitted its members but those whose unexceptionable conduct would support its majesty, seemed too severe. They grew less delicate in their choice; and presuming that the faults with which they dispensed, would soon be reformed in the society of so many good examples, vice imperceptibly crept among them: corruption, at first secret and timid, grew insensibly open and daring, and made such progress, that the most shameful crimes were soon exhibited on the stage; and they were not copied from the low and abandoned multitude, but from those senators, once the venerable and austere censors of idleness and of vice. Demetrius, the comic poet, wrote a piece which he entitled *The Areopagite*, where he strips the mask off those hypocritical legislators, who were now equally apt to be seduced by wealth and by beauty. So much had the Athenian senate degenerated in the days of Isocrates, cir. 340 years before the Christian æra.

Before this tribunal St Paul was called to give an account of his doctrine, and converted Dionysius one of their number.

The end of this court of judicature is as obscure as its origin, which was derived from very remote antiquity. It existed, with the other magistracies, in the time of Pausanias, *i. e.* in the 2d century. The term of its subsequent duration is not ascertained; but a writer, who lived under the emperors Theodosius the Elder and Younger, in the 5th century, mentions it as extinct.

AREQUIBA, a city of Peru in South America, situated in W. Long. 73°. S. Lat. 17°. It is one of the most beautiful cities in all Peru, being delightfully situated in the valley of Quilca, 100 leagues from Lima, and 20 from the sea, with which it communicates by a fine river. The entrance into the harbour is rather shallow for ships of great burden; but when once they are entered, they may ride securely in 18 fathoms water. This city was founded in 1539, by order of Don Francisco Pizarro, in a place known likewise by the name of *Arequiba*; but its situation being found disadvantageous, the inhabitants obtained leave to remove

Ares
||
Arethusa.

move to the place where the city now stands. The houses are built with stone, and vaulted; and, contrary to what is usual in warm countries, they are lofty, neatly furnished within, and finely decorated on the outside. The inhabitants also are exempt from many diseases common in other parts of Peru; which perhaps is owing to their keeping the streets clean by means of canals which extend to the river. The temperature of the air is extremely good; and though sometimes a slight frost is perceivable, the cold is never excessive, nor the heat troublesome, so that the surrounding fields are clothed with perpetual verdure. These natural advantages however, are considerably allayed by its being very subject to earthquakes, by which it has already been five times laid in ruins; notwithstanding which, it is populous, and has among its inhabitants some of the noblest families in America.

ARES, a word of Paracelsus's, by which he would express that power of nature in the whole material world, by which species are divided into individuals.

ARETÆUS of Cappadocia, a Greek physician, of the sect of the Pneumatists, lived in the reign of Augustus, according to some; according to others, under Trajan or Adrian. He wrote several treatises in the Ionian dialect, on acute diseases, and other medicinal subjects; some of which are still extant. The best edition of his works is that of Boerhaave, in Greek and Latin, with notes, printed in 1731; that of Wigan, printed at Oxford in 1723, in folio, is also much esteemed.

ARETHUSA, in fabulous history, the daughter of Nereus and Coris, and the companion of Diana, who changed her into a fountain to deliver her from the pursuit of her lover Alpheus.

ARETHUSA, a celebrated fountain near the city of Syracuse in Sicily, famous for the quantity of its waters, and the number of fishes it contained. Many fables were invented by the ancients concerning this fountain. They had also a notion that the river ALPHEUS run under or through the waters of the sea, without mixing with them, from Peloponnesus to Sicily. Mr Brydone informs us, that it still continues to send forth an immense quantity of water, rising at once to the size of a river, but is entirely abandoned by the fishes it formerly contained in such plenty. At some distance from Arethusa is a fountain of fresh water which boils up very strongly in the sea, insomuch that, after piercing the salt water, it may be sometimes taken up very little affected by it. This fountain Mr Brydone thinks the ancients were ignorant of, or they would not have failed to use it as an argument for the submarine journey of Alpheus.

Mr Swinburn describes this once famous fountain as a large pool of water near the quay, defended from the sea by a wall, and almost hidden by houses on every other side. The water is not salt, but brackish, and fit for no purpose but washing linen. "This (says he) is the celebrated fountain of Arethusa, whose soft poetical name is known to every reader. The fable of the nymph and her constant lover Alpheus, the excellence of the spring, and the charms of its situation, are themes on which ancient and modern poets have indulged their fancy, and exercised their pens. Alas, how altered! rubbish chokes up its wholesome sources; the waves have found a passage through the rocks, which repeat-

ed earthquakes have split; and not a fish is to be seen in it. Sometimes, after an earthquake, it has been left dry; and, at other times, the whole mass of its waters have been tainted by subterraneous effluvia. Its fountain head probably lies among the neighbouring hills."

ARETHUSA, in botany: A genus of the gynandria diandria class; and in the natural method ranking under the 7th order, *Orchideæ*. The generic character is taken from the nectarium, which is tubular, situated at the bottom of the corolla, and the inferior labium fixed to the stylus. There are four species; all natives of America, except the capensis, which is only found at the Cape of Good Hope.

ARETIA, in botany: A genus of the pentandria monogynia class; and in the natural method ranking under the 21st order, *Preticæ*. The corolla is divided into five parts; the tube of the corolla is ovated; and the capsule is globular, and consists of but one cell. There is only one species, viz. the alpina.

ARETIN (Guido), famous for his musical improvements, lived in the 13th century. He was a native of Arezzo, a city in Tuscany; and having been taught the practice of music in his youth, and probably retained as a chorister in the service of the Benedictine monastery founded in that city, he became a monk professed, and a brother of the order of St Benedict.

In this retirement he seems to have devoted himself to the study of music, particularly the system of the ancients, and, above all, to reform their method of notation. The difficulties that attended the instruction of youth in the church offices were so great, that, as he himself says, ten years were generally consumed barely in acquiring the knowledge of the plain-song; and this consideration induced him to labour after some amendment, some method that might facilitate instruction, and enable those employed in the choral office to perform the duties of it in a correct and decent manner. If we may credit those legendary accounts that are extant in old monkish manuscripts, we should believe he was assisted in his pious intention by immediate communications from heaven: some speak of the invention of the syllables as the effect of inspiration; and Guido himself seems to have been of the same opinion, by his saying it was revealed to him by the Lord; or, as some interpret his words, in a dream: but graver historians say, that being at vespers in the chapel of his monastery, it happened that one of the offices appointed for that day was the hymn * to St John,

<i>UT</i> queant laxis	<i>RE</i> sonare fibris
<i>MI</i> ra gestorum	<i>FA</i> muli tuorum
<i>SOL</i> ve pollutis	<i>LAB</i> ii reatum,
	<i>SAN</i> cte Joannes.

* Composed by Paul, a deacon of the church of Aquileia, about the year 770.

During the performance of the hymn, he remarked the iteration of the words, and the frequent returns of *UT, RE, MI, FA, SOL, LA*: he observed likewise a dissimilarity between the closeness of the syllable *MI* and the broad open sound of *FA*, which he thought could not fail to impress upon the mind a lasting idea of their congruity; and immediately conceived a thought of applying these six syllables to perfect an improvement either then actually made by him, or under consideration, viz. that of converting the ancient tetrachords into hexachords.

Struck

Arethusa
||
Aretin.

Aretin.

Struck with the discovery, he retired to his study; and having perfected his system, began to introduce it into practice: the persons to whom he communicated it were the brethren of his own monastery, from whom it met with but a cold reception, which, in the epistle to his friend, he ascribes undoubtedly to its true cause, envy: however, his interest with the abbot, and his employment in the chapel, gave him an opportunity of trying the efficacy of his method on the boys who were training up for the choral service, and it exceeded the most sanguine expectation. "To the admiration of all (says cardinal Baronius,) a boy thereby learnt, in a few months, what no man, though of great ingenuity, could before that attain in several years."

The fame of Guido's invention soon spread abroad, and his method of instruction was adopted by the clergy of other countries. We are told by Kircher, that Hermannus, bishop of Hamburg, and Elviricus bishop of Osnaburg, made use of it; and by the authors of the *Histoire Littéraire de la France*, that it was received in that country, and taught in all the monasteries in the kingdom. It is certain that the reputation of his great skill in music had excited in the pope a desire to see and converse with him; of which, and of his going to Rome for that purpose, and the reception he met with from the pontiff, he himself has given a circumstantial account of in the epistle hereafter mentioned.

The particulars of this relation are very curious; and as we have his own authority, there is no room to doubt the truth of it. It seems that John XX. or, as some writers compute, the 19th pope of that name, having heard of the fame of Guido's school, and conceiving a desire to see him, sent three messengers to invite him to Rome; upon their arrival, it was resolved by the brethren of the monastery, that he should go thither attended by Grimaldo the abbot, and Peter the chief of the canons of the church of Arezzo. Arriving at Rome, he was presented to the holy father, and by him received with great kindness. The pope had several conversations with him, in all which he interrogated him as to his knowledge in music; and upon sight of an antiphony which Guido had brought with him, marked with the syllables agreeable to his new invention, the pope looked on it as a kind of prodigy; and ruminating on the doctrines delivered by Guido, would not stir from his seat till he had learned perfectly to sing off a verse: upon which he declared, that he could not have believed the efficacy of the method, if he had not been convinced by the experiment he had himself made of it. The pope would have detained him at Rome; but labouring under a bodily disorder, and fearing an injury to his health from the air of the place, and the heats of the summer, which was then approaching, Guido left that city upon a promise to revisit it, and explain to his holiness the principles of his new system. On his return homewards, he made a visit to the abbot of Pomposa, a town in the duchy of Ferrara, who was very earnest to have Guido settle in the monastery of that place: to which invitation it seems he yielded, being, as he says, desirous of rendering so great a monastery still more famous by his studies there.

Here it was that he composed a tract on music, intitled *Micrologus*, i. e. "a short discourse;" which he

dedicated to Theodald bishop of Arezzo; and finished, as he himself at the end of it tells us, under the pontificate of John XX. and in the 34th year of his age. Vossius speaks also of another musical treatise written by him, and dedicated to the same person.

Most of the authors who have taken occasion to mention Guido, speak of the *Micrologus* as containing the sum of his doctrine: but it is in a small tract, intitled *Argumentum novi Cantus inveniendi*, that his declaration of his use of the syllables, with their several mutations, and in short his whole doctrine of solmisation, is to be found. This tract makes part of an epistle to a very dear and intimate friend of Guido, whom he addresses thus, "Beatissimo atque dulcissimo fratri Michaeli;" at whose request the tract itself seems to have been composed.

Whether Guido was the author of any other tracts, is not easy to determine. It nowhere appears that any of his works were ever printed, except that Baronius, in his *Annales Ecclesiastici*, tom. xi. p. 73, has given at length the epistle from him to his friend Michael of Pomposa, and that to Theodald bishop of Arezzo, prefixed to the *Micrologus*; and yet the writers on music speak of the *Micrologus* as of a book in the hands of every one. Martini cites several manuscripts of Guido; namely, two in the Ambrosian library at Milan, the one written about the twelfth century, the other less ancient; another among the archives of the chapter of Pisloja, a city in Tuscany; and a third in the Mediceo-Laurenziano library at Florence, of the 15th century: these are clearly the *Micrologus*. Of the epistle to Michael of Pomposa, together with the *Argumentum novi Cantus inveniendi*, he mentions only one, which he says is somewhere at Ratibon. Of the several tracts abovementioned, the last excepted, a manuscript is extant in the library of Baliol-college in Oxford. Several fragments of the two first, in one volume, are also among the Harleian manuscripts now in the British Museum, No. 3199; but so very much mutilated, that they afford but small satisfaction to a curious inquirer.

ARETIN (Leonard), one of the most learned men of the 15th century, was secretary to the republic of Florence, and translated from the Greek into Latin some of the Lives of Plutarch, and Aristotle's Ethics: he also composed three books of the Punic war, that may serve as a supplement to those wanting in Livy; the history of the transactions in Italy during his time; that of ancient Greece; that of the Goths; that of the republic of Florence; and many other books. He died in 1443, aged 74.

ARETIN (Francis), a man of great reading, and well acquainted with the Greek language. He translated into Latin the Commentaries of St Chrysostom upon St John, and about 20 Homilies of the same father: he also translated the Letters of Phalaris into Latin, and wrote a treatise *De balneis Puteolanis*. He studied at Sienna, about the year 1443; and afterwards taught law there with such reputation, that they called him the *Prince of Subtilties*, and his wit became a proverb. He displayed his talents chiefly in disputes, in which nobody could withstand him. He gave his opinions in law with so much confidence, as to assure those who consulted him that they should carry their cause: nor did experience contradict him; for it was a common saying at the bar, such a cause has been condemned

Aretin.

retin. demned by Aretin, it must therefore be lost. He taught also in the university of Pisa, and in that of Ferrara. He was at Rome under the pontificate of Sixtus IV. but did not stay here long; for he soon perceived that the great hopes which he had built upon his reputation would come to nothing. This pope, however, declared he would have given him a cardinal's hat, had he not thought he should have done a public injury by depriving the youth of such an excellent professor. When old age would not permit him to go through the duties of his office, they dispensed with his reading of lectures, and his salary was continued. He continued, however, sometimes to mount the chair; and although his lectures had now but little spirit in them, yet he had still many hearers on account of his reputation. One day when the students were gone to some public shows, there were but 40 persons in his auditory: which so mortified him, that he threw away his book; and crying out, "Aretin shall never explain law to a few persons," retired in a passion, and would teach no more. He was severe in his temper, and never kept a servant longer than a month or two; for it was a maxim of his, "that new-hired servants always serve best." He was honoured with the title of *knight*, and spent all his life in celibacy; and his way of living was so parsimonious, that he was thereby enabled to amass a great deal of wealth. He had designed this wealth for the maintenance of a college; but he altered his resolution, and left it to his relations.

ARETIN (Peter), a native of Arezzo, who lived in the 16th century. He was famous for his satirical writings; and was so bold as to carry his invectives even against sovereigns, and from thence got the title of the *Scourge of Princes*. Francis I. the emperor Charles V. most of the princes of Italy, several cardinals, and many noblemen, courted his friendship by presents, either because they liked his compositions, or perhaps from an apprehension of falling under the lash of his satire. Aretin became thereupon so insolent, that he is said to have got a medal struck, on one side of which he is represented with these words, *IL DIVINO ARETINO*; and on the reverse, sitting upon a throne, receiving the presents of princes, with these words, *I PRINCIPI TRIBUTATI DA POPOLI, TRIBUTANO IL SERVIDOR LORO*. Some imagine that he gave himself the title of *Divine*, signifying thereby that he performed the functions of a god upon earth, by the thunderbolts with which he struck the heads of the highest personages. He used to boast, that his lampoons did more service to the world than sermons; and it was said of him, that he had subjected more princes by his pen than the greatest had ever done by their arms. Aretin wrote many irreligious and obscene pieces; such are his dialogues, which were called *Ragionamenti*. There is likewise imputed to him another very obscene performance, *De omnibus Veneris schematibus*. "It was about the year 1525 (says Mr Chevallier*) that Julio Romano, the most famous painter of Italy, intigated by the enemy of the salvation of mankind, invented drawings to engrave 20 plates: the subjects are so immodest that I dare only name them. Peter Aretin composed sonnets for each figure. George Vasari, who relates this in his *Lives of the Painters*, says, he does not know which would be the greatest impurity, to cast

one's eyes upon the drawings of Julio, or to dip into the verses of Aretin." Some say that Aretin changed his libertine principles; but however this may be, it is certain that he composed several pieces of devotion. He wrote a Paraphrase on the penitential Psalms, and another on Genesis; he wrote also the *Life of the Virgin Mary*, and that of *St Catharine of Sienna*, and of *St Thomas Aquinas*. He was author likewise of some comedies. He died in the year 1556, being about 65 years old.

ARETOLOGI, in antiquity, a sort of philosophers, chiefly of the Cynic or Stoic tribe, who having no school or disciples of their own, haunted the tables of great men, and entertained them in their banquets with disputations on virtue, vice, and other popular topics. These are sometimes also denominated *Circulatores Philosophi*. In this sense, the word is derived from the Greek *ἀρετή*, *virtue*, and *λόγος*, *discourse*. Some authors choose to derive the word from *ἀργός*, *gratus*, "agreeable;" and define Aretologi, by persons who strive to divert and entertain their audience with jokes and pleasant tales; which latter seems the more natural explication.

AREZZO, a city of Italy, in Tuscany, seated in the territory of Florence, on the declivity of a hill that overlooks the neighbouring plain, between the Citta di Castelli and Florence. It is an ancient city, and a bishop's see; and was famous for a kind of earthen ware much esteemed by the Romans. It was greatly fallen to decay when Cosmo de Medicis took it under his protection; since which it has been recovering gradually. It is famed for being the birth place of Mecænas. E. Long. 12. 2. N. Lat. 43. 27.

ARGEA, or ARGELI, in Roman antiquity, thirty human figures, made of Rushes, thrown annually by the priests or vestals into the Tiber, on the day of the ides of May.—Plutarch, in his Roman Questions, inquires why they were called *Argea*. There are two reasons assigned. The first, that the barbarous nations who first inhabited these parts cast all the Greeks they could meet with into the Tiber: for Argians was a common name for all Grecians: but that Hercules persuaded them to quit so inhuman a practice, and to purge themselves of the crime by instituting this solemnity. The second, that Evander, an Arcadian, and a sworn enemy of the Argians, to perpetuate that enmity to his posterity, ordered the figures of Argians to be thus cast into the river.

ARGEIA, or ARGOLIS, a district of Peloponnesus, situated between Arcadia to the west, the Egean Sea to the east, Laconica and the Sinus Argolicus to the south, and to the north the territory of Corinth and the Sinus Saronicus (Livy, Ptolemy); so called from Argos, the capital: Now *Romania di Morea*.

By the Greeks the people were called *Argeii*, from *Argi* or *Argos*; by the Romans, *Argivi*, Argives. They were a colony who migrated, it is said, from Egypt, under the command of Inachus. Polemon and Ptolemy Mendesium, ancient Greek writers, inform us, that Inachus was contemporary with Amosis, who demolished Avaris, and expelled the shepherds out of Egypt. If, with some learned chronologers, we suppose Inachus to have begun to reform the Argives B. C. 1856, and to have died B. C. 1808, he must have been coeval with Amosis who reigned in Upper Egypt 15 years before the

Aretologi
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Argeia.

Argcia
||
Argentan.

the expulsion of the shepherds, and 10 years after that event, which happened B. C. 1806. Inachus was styled the *Son of the Ocean*, because his origin was not known, or because he had come by sea into Greece. Before his arrival the inhabitants were rude and barbarous. These he united and civilized, and instructed in various arts. His son Phoroneus instituted the laws of government; and, on that account, has been called the *first king in Argos*, the *first of men*, and the *father of mortals*. The family of Inachus, after having kept possession of the throne 347 years, were expelled by Danaus, who arrived B. C. 1509 with a colony from Canaan. Acrisius, the last king of Argos, died B. C. 1313; and was succeeded by Perseus, his grandson, who transferred the seat of government to Mycenæ, 544 years from the first year of Inachus, in the reign of Cecrops II. king of Athens, and about the time when Pelops the son of Tantalus king of Phrygia, having been compelled by Ilus to leave his native country, came into Greece with great wealth, and acquired supreme power in the region afterwards called by his name. In the 37th year of Eurytheus, grandson of Perseus, the Argonautic expedition happened, i. e. B. C. 1224. This unjust and tyrannical prince had assigned to Hercules his tasks; and, after the death of that hero, he banished all his children. These were the Heraclidæ who fled to Athens for protection, and who returned to Peloponnesus 40 years after the destruction of Troy. In the reign of Agamemnon, the Trojan war commenced, and it was carried on with vigour during the space of ten years. In the year B. C. 1184, Troy was taken, and the war was concluded. Scarcely had the Grecians settled in their own country after their return from this dangerous expedition, when the posterity of Hercules invaded Peloponnesus, took possession of it, and divided it among themselves. Here the kingdom of Mycenæ ended, and that of Sparta was established on its ruins. See SPARTA.

ARGEMONE, PRICKLY POPPY: A genus of the monogynia order, belonging to the polyandria class of plants; and in the natural method ranking under the 27th order, *Rhæadææ*. The corolla consists of six petals; the calyx is triphyllous; and the capsule is semi-valved. Of this genus there are three species, which are common in many parts of the West Indies, and called by the Spaniards the *devil's fig*; but they are of no use, and have very little beauty.

ARGENCES, a town of France, in Lower Normandy, on the river Meance. W. Long. ρ . 10. N. Lat. 49. 15.

ARGENT, the common French word for *silver*, of which metal all white fields or charges are supposed to consist. Argent of itself is used in heraldry to signify purity, innocence, beauty, and gentleness; and, according to G. Leigh, if it is compounded with

Gul.	} signifies	{	boldness;
Azu.			courtesy;
Ver.			virtue;
Pur.			favour;
Sab.			religion.

ARGENTAC, a town of France, in the Limosin, on the river Dordogne. E. Long. 2. 3. N. Lat. 45. 5.

ARGENTAN, a town of France, in Lower Normandy, and in the diocese of the Seez, with the title No. 27.

of a marquisate. It is seated on an eminence, in the middle of a fertile plain, on the banks of the river Orne, and carries on a considerable trade. E. Long. ρ . 5. N. Lat. 48. 54.

ARGENTARIA, a town of Ancient Gaul, thought to stand in the place where the city Colmar now stands. It is remarkable for a great victory gained by the emperor Gratian over the Lentienses, in the month of May, A. D. 378. The Romans being but few in number, were at first overpowered, and obliged to give ground; but soon returning to the charge, they gained in the end a complete victory. Thirty thousand of the barbarians, and among the rest their king Triarius, were killed on the spot; and all the rest, except 5000, taken prisoners.

ARGENTARIA *Creta*, pure white earth, found in Prussia, and much esteemed for cleaning plate.

ARGENTARIUS is frequently used in Roman writers for a money changer or banker. The argentarii were monied people, who made a profit either by the changing, or lending of money at interest. These had their *tabernæ*, or offices, in the *forum Romanum*, built there as early as the reign of L. Tarquinius Priscus. The argentarii and *foeneratores* were much hated on account of their covetousness and extortion.

ARGENTARI MILITES, in Antiquity. Livy, lib. vi. speaks of *argentarii milites*, as distinguished from *aurati*. Aquinas supposes these to have been similar to the argyraspides and chryspides; but the descriptions do not quadrate. Livy only represents the argentarii as clothed in white linen coats.

ARGENTEUIL, a town of the Isle of France, seated on the river Seine, five miles north-west of Paris. It is a very beautiful place, with fine vineyards. In the environs are quarries of stucco. In the benedictine priory they pretend to have the seamless coat of Christ. E. Long. 2. 28. N. Lat. 48. 52.

ARGENTIERE, a small island in the Archipelago, near Milo. It is about 18 miles in compass; and is full of barren mountains, producing nothing but barley, cotton, and a few grapes fit only for eating. The barley and cotton are sown round the only village there is in the island. The ladies are handsome enough, have no other employment but making cotton stockings, and take up with the sailors who put into the port. The men all use the sea, and in time become good pilots. They have very little religion, are very ignorant, and of very bad morals. Justice is administered by an itinerant *cadi*, who is sometimes the only musfulman in the whole island. The only article relating to natural history is the Terra Cimolia so highly esteemed by the ancients; it is a kind of white chalk, which is very heavy, without taste, and crumbles easily: they use it in washing linen. E. Long. 23. 10. N. Lat. 36. 50.

ARGENTINA, in ichthyology, a genus of fishes belonging to the order of abdominales. The generic characters are these: The teeth are in the tongue as well as the jaws; the branchiostege membrane has eight radii or rays; the anus is near the tail; and the belly-fins consist of many rays. There are two species of argentina, viz. 1. The *sphyræna* has 15 rays in the fin at the anus; the air-bladder of this species is conical on both sides, and shines like silver: according to Mr Ray, false pearls are sometimes made of it. 2. The *carolina* has likewise 15 rays in the fin near the anus; the

Argentaria
||
Argentina.

Argentinus the tail is forked, and the lateral lines are straight. It inhabits the fresh waters of Carolina.

ARGENTINUS, a deity worshipped by the ancients, as the god of silver coin; as Æsculanus, whom they made his father, was the god of brass money, which was in use before silver.

ARGENTON, a town and county of France, in the duchy of Berry, divided into two by the river Creuse. Here was formerly a castle; but it was demolished by Lewis XIV. E. Long. 1. 38. N. Lat. 40. 30.

ARGENTORA, *Argentina*, (Notitiæ); *Argentoratum*, (Ptolemy); *Argentoratus*, (Ammian); a city of the Tribocci; one of the fifty forts built by Drusus on the Rhine, (Florus): an appellation formed by the Romans from the German, *Argen Strassen*, or *Stratten*, "unsafe roads for travellers," from the maroding parties of the garrisons that infested the roads. Now *Strasbourg**, in the lower Alsace, on the rivulet Ill, near the Rhine. E. Long. 7. 35. Lat. 48. 38.

ARGENTUM. See SILVER.

ARGENTUM *Album*, in our old customs, silver coin, or pieces of bullion that anciently passed for money. By Doomsday tenure, some rents to the king were paid in *argento albo*, common silver pieces of money: other rents in *libris urfis et pensatis*, in metal of full weight and purity: in the next age, that rent which was paid in money, was called *blanch farm*, and afterwards *white rent*; and what was paid in provisions, was termed *black mail*.

ARGENTUM *Dei*, *God's penny*, anciently signified earnest money, or money given to bind a bargain; in some places called *erles*, or *arles*, and by the civilians and canonists, *arrhæ*. *Et cepit de prædicto Henrico tres æenarios de argenti Dei præ manibus*.

ARGENTUM *Mujvovum* is a mass consisting of silver-like flakes, used for the colouring of plaster figures, and for other purposes, as pigment. It consists of an amalgam of equal parts of tin, bismuth, and mercury. It is to be mixed with white of eggs, or spirit varnish, and then applied to the intended work, which is afterwards to be burnished.

ARGENTUM *Vivum*, *Mercury* or *Quicksilver*. See MERCURY, and CHEMISTRY-Index.

ARGESTES, is used by Vitruvius for the wind which blows from that quarter of the horizon, which is 75° from the south and westward. Ricciolus uses the term to denote the wind which blows at 22° 30' from the west towards the north, coinciding with that which is otherwise called *west north-west*.

ARGIL, in ornithology, a species of ardea. See ARDEA.

ARGILLA, clay, in natural history. See CLAY.

ARGIVI, or ARGEI, the people of Argeia or Argolis. See ARGEIA.

ARGO, in antiquity, a ship or vessel celebrated among the poets; being that wherein the Argonauts, of whom Jason was the chief, made their expedition in quest of the golden fleece. Jason having happily accomplished his enterprise, consecrated the ship Argo to Neptune; or, as others say, to Minerva, in the Isthmus of Corinth; where, they add, it did not remain long before it was translated into heaven, and made a constellation. The generality of authors represent the ship Argo as of a long make, resembling the modern galleys; and furnished with thirty benches of rowers.

VOL. II. Part I.

It could not, however, be of any great bulk, since the Argonauts were able to carry it on their backs from the Danube to the Adriatic sea.

ARGO *Navis*, the *Ship Argo*, in astronomy, is a constellation in the southern hemisphere, whose stars, in Ptolemy's catalogue, are 45; in Tycho's 11; in the Britannic catalogue, and Sharp's appendix, 64.

ARGOB (anc. geog.), a canton lying beyond Jordan, in the half tribe of Manasseh, and in the country of Bashan, one of the most fruitful on the other side of Jordan. In the region of Argob there were sixty cities, called *Bashan-bavoth-jair*, which had very high walls and strong gates, without reckoning many villages and hamlets which were not inclosed, Deut. iii. 4. 14, and 1 Kings, iv. 13. But Argob was more particularly the name of the capital city of the region of Argob, which Eusebius says was fifteen miles west from Gerasa.

ARGONAUTA, the name of a genus of shell fish belonging to the order of vermes testacea. The shell consists of one spiral involuted valve. There are two species of Argonauta, *viz.* The argo, with a subdentate carina, which is found in the Mediterranean and Indian oceans. This is the famous nautilus of authors. The shell seems no thicker nor stronger than a piece of paper; and the fish that inhabits it is a sepia. It has been imagined that men first learned the method of sailing in vessels from what they saw practised by this creature. When it is to sail it extends two of its arms on high; and between these supports a membrane, which it throws out on this occasion: this serves for its sail; and the two other arms it hangs out of the shell, to serve occasionally either as oars or as a steerage; but this last office is generally served by the tail. When the sea is calm, it is common to see numbers of these creatures diverting themselves with sailing about in this manner; but as soon as a storm rises, or any thing gives them disturbance, they draw in their legs, and take in as much water as makes them somewhat heavier than the sea-water in which they swim, and they then sink to the bottom. The manner of their voiding this abundant water, when they would rise again, is by a number of holes, of which their legs are full. 2. The cymbium, with a blunt plaited carina. This species is very small, and is found in the Mediterranean.

ARGONAUTIC, something belonging to the Argonauts.

The argonautic expedition is one of the greatest epochs or periods of history which Sir Isaac Newton endeavours to settle, and from thence to rectify the ancient chronology. This he shows, by several authorities, to have been one generation or about thirty years earlier than the taking of Troy, and 43 years later than the death of Solomon. See CHRONOLOGY.

Dr Bryant, however, rejects the history of the Argonautic expedition as a Grecian fable, founded indeed on a tradition derived from Egypt, and ultimately referring to Noah's preservation, &c. in the ark. But although we are not to believe all the romantic stories which poets, and even some grave historians, have told us of those famous adventurers, yet it seems unreasonable to discredit entirely the Argonautic expedition. See ARGONAUTS.

Argonautica,
Argonauts.

Argonauts.

ARGONAUTICA, in literary history, denotes poems on the subject and expeditions of the Argonauts. We have the *Argonautics* of Orpheus in epic verse, published by H. Stephans; the *Argonauticon* of Valerius Flaccus, in eight books of Latin heroics, in imitation of Apollonius, with respect to which Burman observes that the imitator has often surpassed the original; the *Argonautics* of Apollonius Rhodius, an heroic poem, consisting of four books, *opus*, as Quintilian calls it, *non contemnendum*.

ARGONAUTS, in antiquity, a company of illustrious Greeks, who embarked along with Jason, in the ship *Argo*, from Colchis, with a design to obtain the golden fleece.

The occasion of this expedition is thus represented by Greek writers. Phryxus, flying with his sister Helle from the rage of their step-mother Ino, the daughter of Cadmus, went on board a ship, whose ensign was a golden ram, and sailed to Colchis (now, Mingrelia, part of Georgia). Helle was drowned by the way, in that sea which from her was called the *Hellepont*, now the *Dardanelles*. This, according to some, was the ground of the poetical fable, that a ram with a golden fleece swam away with them to Colchis; and that the Argonauts undertook their famed expedition, in order to find that fleece. But Strabo and Arrian informs us, that it was a practice of the Colchians to collect gold on mount Caucasus by extending fleeces across the beds of the torrents; and as the water passed, the metallic particles remained entangled in the wool: hence, according to those historians, the adventure was named the *expedition of the golden fleece*. Sir Isaac Newton thinks that this expedition was really an embassy sent by the Greeks, during the intestine divisions of Egypt in the reign of Amenophis, to persuade the nations upon the coasts of the Euxine and Mediterranean seas, to take that opportunity of shaking off the yoke of Egypt, which Sesostris had laid upon them; and that fetching the golden fleece, was only a pretence to cover their true design.

But the most judicious and satisfactory account of the Argonautic expedition seems to be that given by Dr Gillies in his history of Greece. "The northern districts of Thessaly being peculiarly exposed to the dangerous fury of invaders, the petty princes of that province entered into a confederacy for their mutual defence. They assembled in spring and autumn at Thermopylæ, a place afterwards so illustrious, and then governed by Amphictyon, a descendant of Deucalion, whose name is immortalized in the Amphictyonic council. The advantages which the confederates derived from this measure, were soon perceived by their neighbours. The central states gradually acceded to their alliance; and about the middle of the fourteenth century before Christ, Acrisius king of Argos, and other princes of the Peloponnesus, were allowed to share the benefits and security of this useful association. See AMPHICTYONS.

"After this event, the Amphictyons appear to have long confined themselves to the original purpose of their institution. The states, whose measures were directed by this assembly found sufficient occupation in defending their own territories; and near a century elapsed, before they undertook, by common consent,

any distant expedition. But it was not to be expected that their restless activity could be always exhausted in defensive war. The establishment of the Amphictyons brought together the chiefs most distinguished by birth and bravery. Glory and emulation prompted them to arms, and revenge directed those arms against the barbarians. Jason, Admetus, and other chieftans of Thessaly, having equipped a small fleet in the neighbouring harbour of Ioleus, and particularly the ship *Argo* of superior size and construction to any before known, were animated with a desire to visit foreign lands, to plant colonies in those parts of them that appeared most delightful, and to retort on their inhabitants the injuries which Greece had suffered from strangers. The princes of the north having proclaimed this spirited design over the central and southern provinces, the standard of enterprize and glory was speedily surrounded by the flower of the Grecian youth, who eagerly embraced this honourable opportunity to signalize their manly valour. Peleus, Tydeus, Telamon, and in general the fathers of those heroic chiefs who in the succeeding age shone with distinguished lustre in the plains of Troy, are numbered among the leaders of the Argonauts. They were accompanied by the chosen warriors, and by the venerable prophets, of their respective tribes; by an Esculapius, the admired father of the healing art; and by the divine Orpheus, whose sublime genius was worthy to celebrate the amazing series of their adventures.

"These adventures, however, have been too much adorned by the graces of poetry, to be the proper subjects of historical composition. The designs of the Argonauts are veiled under the allegorical, or at least doubtful, phrase, of *carrying off the golden fleece*; which, though easily explained, if we admit the report that the inhabitants of the eastern banks of the Euxine extended fleeces of wool, in order to collect the golden particles which were carried down by the torrents from Mount Caucasus, is yet described in such various language by ancient writers, that almost every modern who examines the subject, thinks himself entitled to offer, by way of explanation, some new conjecture of his own. But in opposition to the most approved of these conjectures, we may venture affirm, that the voyage to Colchis was not undertaken with a view to establish extensive plans of commerce, or to search for mines of gold, far less to learn the imaginary art of converting other substances into that precious metal; all such motives supposing a degree of speculation and refinement unknown in that age to the gallant but un-instructed youth of Thessaly. The real object of the expedition may be discovered by its consequences. The Argonauts fought, conquered, and plundered; they settled a colony on the shores of the Euxine; and carried into Greece a daughter of the King of Colchis, the celebrated Medea, a princess of Egyptian extraction, whose crimes and enchantments are condemned to eternal infamy in the immortal lines of Euripides."

ARGONAUTS of *St Nicholas*, was the name of a military order instituted by Charles III. king of Naples, in the year 1382, for the advancement of navigation, or, as some say, merely for preserving amity among the nobles. They wore a collar of shells, inclosed in a silver crescent, whence hung a ship with this device, *Non credo tempori*, "I do not trust time." Hence these Argonaut

Argophyl-
lum,
Argos.

Argonaut knights came to be called *knights of the shell*. They received the order of St Basil, archbishop of Naples; and held their assemblies in the church of St Nicholas, their patron.

ARGOPHYLLUM, WHITE-LEAF (*Forst. Nov. Gen.*): A genus of the monogynia order, belonging to the petandria class of plants. The capsule is trilocular; the nectarium is pyramidal, pentagonous, and the length of the corolla. There is but one species, the nitidum or glossy; a native of New Caledonia. This genus has great affinity with the ivy; but differs in the nectarium, and perhaps in the fruit.

ARGOS, an ancient name of Peloponnesus; from Argos, one of the kings, (Homer, Strabo).

ARGOS, the capital, and an inland town, of Argolis or ARGEIA. It had different surnames; as *Achalcum* from the country, or an ancient people, (Homer); *Hippium*, from its breed of horses; and *Inachium*, from the river Inachus, which runs by, or from Inachus the founder of the kingdom, whose name was also given to the river. The Argives related, that this was one of the river-gods who adjudged the country to Juno, when she contended for it with Neptune, which deity in return made their water to vanish; the reason why the Inachus flowed only after rain, and was dry in summer. The source was a spring, not copious, on a mountain in Arcadia, and the river served there as a boundary between the Argives and Mantineans.

Ancient Argos stood chiefly on a flat. The springs were near the surface; and it abounded in wells, which were said to have been invented by the daughters of Danaus. This early personage lived in the acropolis or citadel, which was named *Larissa*, and accounted moderately strong. On the ascent was a temple of Apollo on the ridge, which in the second century continued the seat of an oracle. The woman who prophesied was debarred from commerce with the male sex. A lamb was sacrificed in the night monthly; when, on tasting of the blood, she became possessed with the divinity. Farther on was a stadium, where the Argives celebrated games in honour of Nemæan Jupiter and of Juno. On the top was a temple of Jupiter, without a roof, the statue off the pedestal. In the temple of Minerva there, among other curious articles, was a wooden Jupiter, with an eye more than common, having one in the forehead. This statue, it was said, was once placed in a court of the palace of Priam, who fled as a suppliant to the altar before it, when Troy was sacked. In this city was also the brazen tower in which Danaë, being confined there by her father, was deslowered by Jupiter.

Argos retains its original name and situation, standing near the mountains which are the boundary of the plain, with Napoli and the sea in view before it. The shining houses are whitened with lime or plaster. Churches, mud-built cottages and walls, with gardens and open areas, are interspersed, and the town is of considerable extent. Above the other buildings towers a very handsome mosque shaded with solemn cypresses; and behind is a lofty hill, brown and naked, of a conical form; the summit crowned with a neglected castle. The devastations of time and war have effaced the old city. We look in vain (says Mr Chandler) for vestiges of its numerous edifices, the theatre, the gymnasium, the temples, and monuments, which it once

boasted, contending even with Athens in antiquity and in favours conferred by the gods.

ARGOS *Amphilochicum*, (Thucydides), a city of A-carnania, (Scylax, Pliny); its territory Amphilochia: situated on the east side of the Sinus Ambracius, (Thucydides); distant an hundred and eighty stadia to the south-east of Ambracia, (Polybius). Also called *Argia Amphilochis*, (Mela); *Amphiloci* and *Amphilochici* the people, (Stephanus). The name is from Amphilochus, son of Amphiarus; and from Argos, the name of his country, in Peloponnesus, (Thucydides).

ARGOS *Hippium*. See ARGOS in Peloponnesus, *supra*.

ARGOS *Hippium*, the ancient name of Arpi; but Lampe is a still more ancient; afterwards called *Argyrippa*, and *Argippa*; built by, and the residence of, Diomedes, on the Cerbalus, (Virgil); afterwards a large and populous city, (Livy): A town of Apulia; now in ruins, and the place called *Arpi*.

ARGOS *Pelagicum*, (Homer); an appellation denoting Thessaly; so called from the Pelasgi.

ARGOS *Portus*, a port of Tuscany, (Strabo): now Porto Ferraro, in the north of the island Elba. E. Long. 11. 30. Lat. 42. 35.

ARGUIM, an island on the coast of Africa, about sixteen miles distant from Cape Blanco, situated in W. Long. 16. 30. N. Lat. 20. 20. It is scarce two miles in length; notwithstanding which, it was a bone of contention for 87 years between the Portuguese, Dutch, English, and French; and, after a variety of fortune, has at last been totally abandoned.

This island was first discovered by the Portuguese in 1444, when a fleet bound to the east touched at Arguim, and from some little trade carried on with the natives, it was imagined that a settlement there might be of some advantage to Portugal. In consequence of this opinion, a fort was erected on the island, and the Portuguese enjoyed the peaceable possession of it till 1638. At this time, the Dutch having received a minute account of the condition of the island, resolved to attack it; and accordingly landed without molestation from the garrison, which was too weak to oppose them. The Portuguese, however, defended themselves with great intrepidity, and at last surrendered upon honourable terms. The Dutch immediately set about repairing the fortifications, and securing it in the best manner they could: however, in 1665, the fort was reduced almost to a heap of rubbish by an English squadron; but as the fortifications were totally destroyed, and only a small garrison left there, it was easily retaken by the Dutch the next year. They now redoubled their diligence in strengthening the island, entering into alliance with Moorish chiefs, procuring a number of families to settle under protection of the fort, and giving extravagant prices for gums, in order to monopolize the gum-trade. By this means the gum-trade of the French Senegal company was almost entirely destroyed; upon which they fitted out a squadron, dispossessed the Dutch, and had the island finally ceded to them by the treaty of Nimeguen.

Though the Dutch now seemed to be finally expelled, they resolved not to part so easily with such a valuable settlement. Under pretence of being subjects of the elector of Brandenburg, therefore, they erected one of the forts which had been demolished, and

Arguim.
||
Argutiæ.

there maintained themselves in spite of the utmost endeavours of the French company to dispossess them. Numberless were the memorials, protests, rescrits, &c. which were published on this occasion, till a new war in 1701 put an end to them. In 1717, however, the French company having found all their remonstrances ineffectual, fitted out a new squadron; but this armament did not arrive at Arguim before Feb. 26th, 1721. The Dutch defended themselves with such intrepidity and conduct as had almost baffled the utmost efforts of the French; but the latter having found means to draw off a Moorish chief from his allegiance, the Dutch were obliged to evacuate Arguim, and retire to Portendic, where they fortified themselves, determining to watch a favourable opportunity for recovering their settlement at Arguim. This was not long wanting, by means of the weakness of the garrison and the imprudence of Duval the French director; who having quarrelled with the Moors, was surprised, defeated, and killed by them; in consequence of which, the settlement fell again into the hands of the Dutch on the 11th of Jan. 1722. In 1723, the Dutch were attacked by another French squadron under the command of the Sieur Rigaudiere. This gentleman boasted that the fort could not hold out one day; but though he prevailed so far as to get possession of the cisterns which contained the water of the besieged, he was at last shamefully repulsed, and forced to raise the siege with precipitation. The Dutch however, did not long enjoy the possession which they had so bravely defended; for, in 1725, their fort was entirely demolished by the French under Du Cassé, and has never since been rebuilt by any European nation.

ARGUMENT, in rhetoric, and logic, an inference drawn from premises, the truth of which is indisputable, or at least highly probable. See **LOGIC**.

ARGUMENT, in matters of literature, denotes also the abridgment or heads of a book, history, comedy, chapter, &c. See **SYLLABUS**.

ARGUMENTATION, the act of inventing or framing arguments, of making inductions, and drawing conclusions. See **INDUCTION**, &c.

Argumentation, according to Cicero, is the delivering or unfolding of an argument.—The matter of argumentations is propositions; the form, their due disposition, with regard to one another, so as a conclusion may be drawn from them. See **ENTHYMEME**, **PROPOSITION**, **RATIOCINATION**, **SORITES**, **SYLLOGISM**, &c.

ARGUS, in fabulous history, was the son of Aristor, and had 100 eyes, 50 of which were always open. Juno made choice of him to guard Io, whom Jupiter had transformed into a white heifer, but Jupiter, pitying Io for being so closely confined, sent Mercury, who, with his flute, charmed Argus to sleep, sealed up his eyes with his caduceus, and then cut off his head; when Juno, to reward his fidelity, turned him into a peacock, and placed his eyes in his tail.

ARGUS-shell, a species of porcelain-shell, beautifully variegated with spots, resembling in some measure those in a peacock's tail.

ARGUTIÆ, witty and acute sayings, which commonly signify something further than what their mere words at first sight seem to import.—Writers on rhetoric speak of divers species of argutiæ, viz.

ARGUTIÆ ab alieno, when something is said, which

seems repugnant either to the nature and property of a thing, or to common custom, the laws, &c. which yet in reality is consistent therewith; or when something is given as a reason of another, which yet is not the reason of it. For instance, *Si Caius nihil didicisset, errasset minus*: again, *Aureum hoc seculum est, quia plurimus jam auro honos venit*.

Argutiæ ab allusione, those wherein allusion is made to some history, fable, sentence, proverb, or the like; e. gr. *Multi umbram captant & carnem amittunt*.

Argutiæ a comparatis, when two things are compared together, which yet at first sight appear very different from each other, but so as to make a pretty kind of simile or dissimile; e. gr. *Par est pauper nil cupiens principi omnia habenti*.

Argutiæ a repugnantibus, when two things meet in a subject, which yet regularly cannot be therein; or when two things are opposed to each other, yet the epithet of the one is attributed to the other; e. gr. *Dum tacent clamant*.

ARGYLE (dukes of,) See **CAMPBELL**.

ARGYLESHIRE, or **ARGATHIA**, in Scotland, which, together with Perthshire and the Western Islands, is said to have constituted the ancient Kingdom of the Scots, while the rest of Caledonia was subject to the Picts and Romans, comprehends Kintyre, Knapdale, Argyle Proper, Cowal and Lorn. It is bounded on the south by the Irish sea and the Frith of Clyde; on the east, by Perthshire; on the north-east, by Lochaber; and on the north-west, by several islands. The extent of it from south to north, between the Mull of Kintyre and the point of Ardnamurchan where it joins the shire of Inverness, is about 114 miles; and the breadth in some places, including the isles, to 70. This country, like all other parts of the Highlands, affords a very wild and horrid prospect of hills, rocks, and huge mountains, piled upon each other in a stupendous and dreadful disorder; bare, bleak, and barren to the view; or at best covered with shagged heath, which appears black and dismal to the eye, except in the summer, when it is variegated with an agreeable bloom of a purple colour. The coast of Argyle is rocky; yet indented with bays and inlets, that afford good harbours for shipping. The country is well watered by rivers, brooks, and lakes, abounding with fish; the vales and flat parts of it are cultivated for corn; the mountains feed an innumerable quantity of black cattle, which run wild among the hills in winter as well as summer; the heath and woods, of which there is a considerable number, afford shelter to deer, roebucks, and all sorts of game in great plenty: the circumambient sea, with its locks, bays, and harbours, pours forth myriads of fish; but the innate wealth of the country is dug from the bowels of the mountains in iron, copper, lead, and other metals and minerals.

Argyle is the seat of a provincial synod, consisting of five presbyteries and 49 parishes; and gives the titles of *duke* and *earl* to the noble family of Campbell, the most powerful of all the Scottish nobility. The Duke of Argyle is, by hereditary right, great master of the king's household in Scotland; admiral of the Western isles; general of Denoon castle; keeper of Dunstaffnage and Carrick; and, before the jurisdictions were abolished, enjoyed other hereditary offices, which rendered

Argutiæ.
||
Argyle-shire.

Argyleshire ||
Argyrædes

dered him too powerful as the subject of a limited monarchy. He still possesses many royalties; his vassals, even of the name of *Campbell*, are so numerous, and his influence extends so far, that he could, on occasion, bring 3000 or 4000 fighting men into the field. Argyleshire is in general peopled by this clan; and affords a great number of castles and seats belonging to gentlemen who hold of the duke, and boast themselves descended from his family.

Argyle Proper is bounded by Knapdale and Cowal on the south; Lochaber on the north; Lennox and the Grampian hills on the east; and Lorne on the west. It lies between Lochfyn and Lochlow; which last is a fresh-water lake, about a mile broad, but extending 24 in length, including 12 islands, on two of which there are the castles of Enconel and Glenurquhart. This lake, which gives the title of *viscount* to the duke of Argyle, issues in the river Aw, which, after a course of six or seven miles, enters Loch Ettiff; and this falls into the west sea, opposite to the isle of Mull: all these abound with excellent trout and salmon. Argyleshire sends one member to parliament.

When the projected canal shall be completed, and some villages and harbours erected, the populous county of Argyle (Mr Knox affirms) will become one of the most valuable provinces in the British empire. It abounds in black cattle, sheep and fish, though the latter are less numerous than those on the more northern shores. Washed on both sides by the sea, deeply indented by navigable lakes and bays; having an easy communication with the fishing grounds on the North Highlands; with Glasgow, and the trading towns on the Clyde; with Ireland, Wales, Whitehaven, Liverpool, Bristol, and other marts on the west coast of England, we may easily conceive, that the period is at no great distance, when Argyleshire will become a great commercial county. To corroborate this opinion, he observes, that after a vessel gets under sail from this coast, she enters at once into the Atlantic, where she meets with no interruption till she makes the coast of America or the West Indies. The line, therefore, which nature points out for the inhabitants, is that of salt-making, fishing, ship building, freights or the carrying trade; soap and glass-making, by means of the kelp upon their shores, and sand found upon Gialand, which is adapted for the latter.

ARGYRASPIDES, or ARGYROASPIDES, in antiquity, persons armed with silver bucklers, or bucklers silvered.

The argyraspides, according to Quintus Curtius, made the second corps of Alexander's army; the first was the phalanx.—According to Justin's account, lib. xii. cap. 7. Alexander having penetrated into India, and extended his empire as far as the ocean; for a monument of his glory, ordered the armour of his soldiers, and the housings of his horses, to be adorned with silver. And hence commanded them to be called *argyraspides*, from the Greek *αργυρος*, *silver*, and *ασπις*, *buckler*.

By this author it should seem, that Alexander's whole army were called *argyraspides*.—After that prince's death, the argyraspides despised all other chiefs of the army, disdaining to obey any other, having borne arms under Alexander.

ARGYRIPÆ See ARGOS Hippium.

ARGYRUNTUM, a maritime town of Illyria (Ptolemy, Pliny). Now Novigrad, a town of Dalmatia. E. Long. 17. 30. Lat. 44. 30.

ARGUSEN, a diocese of North Jutland in Denmark, to the south of Wilburg about 60 miles in length and 30 in breadth. It contains two capital cities, called *Arhusen* and *Rander*; besides several market-towns of less note, and upwards of 300 villages. Arhusen, one of the capitals, is advantageously situated on the coast of the Baltic Sea, at the mouth of the river Guda, which runs through it; and it is surrounded with forests full of game. E. Long. 10. 0. W. Lat. 56. 10.

ARIA, one of the ancient names of Thrace, (Stephanus); that is *martial*, from the character of the people, whose country Euripides calls the residence of Mars, and Sophocles his place of nativity.

ARIA, and *Ariana* (anc. geog.), whether the same or distinct countries authors are not agreed. Ptolemy has only Aria, and knows nothing about Ariana. Pliny mentions only Ariana, and says nothing about Aria; but distinguishes between the Arii and Ariani: Parthia, he says, has the Arii to the east, Carmania and the Ariani to the south; from which it is conjectured, the Ariani extended farther than the Arii, and comprised the Gedrosii and the Drangæ. Arrian has only Aria and Arii, and is silent about Ariana. But Strabo gives more extensive bounds to Ariana than to Aria, without particularly defining them: only in general he says, that Ariana begins from India, and quotes Eratosthenes; according to whom, Ariana is bounded by the Indus on the east; on the south by the Great Sea; by Paropamisus on the north, and by the mountains, quite to Portæ Caspiæ; on the west by the same boundaries by which Parthia is separated from Media, Carmania from Parætacene and Persia: and thus Ariana is extremely extensive.—Aria has its limits thus described by Ptolemy: On the north, some parts of Margiana and Bactriana; on the east, the Paropamisidæ; on the south, the Drangiana: and Strabo says, the Arii adjoin to the Paropamisidæ on the west.

ARIA, called *Ariapolis*, (Strabo): Now Herat, in Chorasán, set down in an ancient map as situated on the river Arias, which probably gave name to the country Aria. Arrian calls the river *Areiös*; Pliny, *Arius*; Ammian, *Arias*; now Heri, which runs by Alexandria, also called *Alexandria Arion* or *Ariorum*.

ARIADNÆA, in Grecian antiquity, two festivals at Naxos, in honour of two women named *Ariadne*. One of them being the daughter of king Minos, they had, in the solemnity dedicated to her, a shew of sorrow and mourning; and, in memory of her being left by Theseus near the time of child-birth, it was usual for a young man to lie down and counterfeit all the agonies of a woman in labour. This festival is said to be first instituted by Theseus, to atone for his ingratitude to that prince's.—The other Ariadne was thought to be of a gay and sprightly temper; and therefore her festival was observed with music and other expressions of mirth and joy.

ARIADNE, daughter of Minos king of Crete. Theseus being sent to destroy the Minotaur, Ariadne was so taken with him, that, as a testimony of her love, she gave Theseus a clue of thread to guide him out of the labyrinth. Theseus, having killed the Minotaur,

Argyrun-
tum ||
Ariadne.

Ariadnia
||
Arians.

notaur, carried off the Athenians he had relieved, together with Ariadne; whom, however, he afterward forsook.

ARIADNIA, in antiquity. See ARIADNÆA.

ARIANA, (anc. geog.), an extensive country, comprising Paropamisus, Arachosia, Drangiana, and Gedrosia, if we suppose it to reach to the sea. See ARIA.

ARIANNA, a small village six miles N. E. from the city of Tunis. Here is a beautiful range of the ancient Carthaginian aqueduct, 74 feet high, supported by columns 16 feet square, and which still increased in grandeur the nearer it approached Carthage. The stones are all diamond-cut. Near this spot several ancient mattamones, or subterraneous magazines for corn, have been discovered within these few years, capable of containing 100 bushels, strongly arched with large square stones. The Moors have already begun to demolish them, it being their custom to do so with every thing beautiful as soon as it comes to light.

ARIANO, a town of Italy, in the kingdom of Naples, in the Ulterior Principality, with a bishop's see. Mr Swinburne describes it as an ugly city, built upon the uneven summit of a mountain, with an extensive look-out on all sides, but exposed to every blast that blows. It does not appear to be so old as the time of the Romans; therefore may be supposed to owe its rise to the demolition of some neighbouring town, and to the advantages its situation afforded for discovery and defence. It is but a poor place, without trade or manufactures; having declined ever since the desolation caused by an earthquake in 1456. It reckons about 14,000 inhabitants, and no less than 20 parishes and convents, besides an ill endowed cathedral. The wine made here is pale, like red Champagne, which it also resembles in a certain tartness, exceedingly refreshing in hot weather. The soil lies upon a soft argillaceous stone. At a small distance to the east is a bank consisting of layers of volcanical earths, interspersed with thick strata of oyster-shells.

Below the town is a convent of Dominicans, whose house, within these last hundred years, has been thrice rebuilt, having been as often thrown to the ground by earthquakes. The last and most destructive happened in 1732, fatal to all the country that lies along the eastern verge of the Apennine. In order to secure a retreat in case of future accidents, which from their situation they have every reason to expect, these fathers have constructed a small building of wood, the parts of which being joined together with strong iron chains, are contrived so as to have a proper play, and by yielding to the oscillatory motion of the earth, return easily to their equilibrium. E. Long. 15. 19. N. Lat. 41. 8.

ARIANS, followers of Arius, a presbyter of the church of Alexandria about the year 315; who maintained, that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe; and therefore inferior to the Father both in nature and dignity: also, that the Holy Ghost was not God, but created by the power of the Son.

The Arians owned that the Son was the Word, but denied that Word to have been eternal. They held, that Christ had nothing of man in him but the flesh,

to which the *Logos* or Word was joined, which was the same as the soul in us. See *Lardner's Credibility*, &c. Vol. IX. b. i. c. 69.

The Arians were first condemned and anathematized by a council at Alexandria in 320, under Alexander, bishop of that city; who accused Arius of impiety, and caused him to be expelled from the communion of the church: and afterwards by 380 fathers in the general council of Nice, assembled by Constantine in the year 325. But, notwithstanding that, it was not extinguished; on the contrary, it became the reigning religion, especially in the East, where it obtained much more than in the West. Arius was recalled from banishment by the Emperor Constantine in two or three years after the council of Nice, and the laws that had been enacted against him were repealed. In the year 335, Athanasius, his zealous opponent, was deposed and banished into Gaul, and Arius and his followers were reinstated in their privileges, and received into the communion of the church. In little more than a year after this, he fell a victim to the resentment of his enemies, and died a tragical death, occasioned probably by poison, or some other violence. The Arian party found a protector in Constantius, who succeeded his father in the empire of the East; and the zeal with which he abetted them produced many animosities and tumults to the time of his death in the year 362. They underwent various revolutions, persecuting and oppressed, under succeeding emperors, according to the degree of interest they had in the civil power, till at length Theodosius the Great exerted every possible effort to suppress and disperse them.

The Arians were divided into various sects, of which ancient writers give an account under the names of *Semi-Arians*, *Eusebians*, *Aetians*, *Eunomians*, *Acaicians*, *Pfathyrians*, and others. But they have been commonly distributed into three classes, viz. the *Genuine Arians*, *Semi-Arians*, and *Eunomians*.

Arianism was carried in the fifth century into Africa under the Vandals; and into Asia under the Goths; Italy, the Gauls, and Spain, were also deeply infected with it; and towards the commencement of the sixth century, it was triumphant in many parts of Asia, Africa, and Europe. But it sunk almost all at once, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian. However, it revived again in Italy under the protection of the Lombards in the seventh century.

Erasmus seems to have aimed in some measure to restore Arianism at the beginning of the sixteenth century, in his Commentaries on the New Testament. Accordingly, he was reproached by his adversaries with Arian interpretations and glosses, Arius tenets, &c. To which he made little answer, save that there was no heresy more thoroughly extinct than that of the Arians: *Nulla heresis magis extincta quam Arianorum*. But the face of things was soon changed. Servetus, a Spaniard by nation, published in 1531 a little treatise against the Trinity, which once more revived the opinions of the Arians in the West. Indeed he rather showed himself a Photinian than an Arian; only that he made use of the same passages of Scripture, and the same arguments against the divinity of our Saviour, with the proper Arians.

It is true, Servetus had not, properly speaking, any

Arians
||
Aricia.

disciples; but he gave occasion after his death to the forming of a new system of Arianism in Geneva, much more subtle and artful than his own, and which did not a little perplex Calvin. From Geneva the new Arians removed to Poland, where they gained considerable ground; but at length became Socinians.

The appellation *Arian* has been indiscriminately applied in more modern times, to all those who consider Jesus Christ as inferior and subordinate to the Father; and whose sentiments cannot be supposed to coincide exactly with those of the ancient Arians. Mr Whiston was one of the first divines who revived this controversy, in the beginning of the 18th century. He was followed by Dr Clarke, who published his famous book, intitled *The Scripture Doctrine of the Trinity*, &c. In consequence of which, he was reproached with the title of *Semi-Arian*. He was also threatened by the convocation, and combated by argument. Dr Waterland, who has been charged with verging towards Tritheism, was one of his principal adversaries. The history of this controversy during the present century, may be found in a pamphlet, entituled *An account of all the considerable Books and Pamphlets that have been wrote on either side, in the Controversy concerning the Trinity, from the Year 1712; in which is also contained an Account of the Pamphlets written this last Year, on each side, by the Dissenters, to the end of the Year 1719*. Published at London 1720.

ARICINA, in mythology, a surname of Diana; under which appellation she was honoured in the forest Aricine, so called from Aricia a princess of the blood-royal of Athens. Hippolytus, to whom this princess was married, is said to have erected a temple to Diana in this forest, where he was concealed after his resurrection by Esculapius, and to have established a priest and festivals.

ARIAS MONTANUS, a learned Spanish divine, employed by Philip II. of Spain to publish another edition of the Bible, after that of cardinal Ximenes; which he finished with applause, and died at Seville in 1598.

ARICA, a port town of south America, in the province of Los Charaes, in Peru. It was formerly a considerable place: but the earthquakes, which are frequent here, have almost entirely ruined it; for there are no more than 150 families, which are most of them blacks, mulattoes, and Indians. Most of the houses are made with canes or reeds, set upright, and bound together with cords or thongs; and as it never rains here, they are covered only with mats, which makes the place look at a distance like a heap of ruins.

The vale of Arica is about a league wide, and six leagues long, next the sea, and is all a barren country, except the spot where the old town stood, which is divided into little meadows of clover grass, and plots for sugar canes, with a few olive and cotton trees intermixt. This vale grows narrower as it runs eastward: and a league up there is a village, where they begin to cultivate pimento or Jamaica pepper, which is planted throughout all the rest of the vale; and there are several farms, which produce nothing else, that bring in the value of 80,000 crowns yearly. The Spaniards of Peru are so used to this pepper, that they dress no provisions without it. W. Long. 70. 15. S. Lat. 18. 26.

ARICONIUM, a town of the Silurus, (Antoine); now Hereford, (Camden) W. Long. 2. 42. Lat. 52. 6.

ARIDAS, a kind of taffety, manufactured in the East Indies from a shining thread which is got from certain herbs, whence they are styled *aridas of herbs*.

ARIDULAM, in natural history, a kind of zarnich found in the East Indies. See ZARNICH.

ARIES, in zoology. See OVIS.

ARIES, the battering ram. See BATTERING-Ram.

ARIES, in astronomy, a constellation of fixed stars, drawn on the globe, in the figure of a ram. It is the first of the twelve signs of the zodiac, from which a twelfth part of the ecliptic takes its denomination.

ARILLUS, an improper term invented by Linnæus, and defined to be the proper exterior coat or covering of the seed which falls off spontaneously.

All seeds are not furnished with an arillus; in many, a dry covering, or scarf skin, supplies its place. In Jessamy; hound's tongue, *cynoglossum*; cucumber; fraxinella, *dielamnus*; staff-tree, *celastrus*; spindle-tree, *euonymus*; African spiræa, *diosma*; and the coffee-tree, *coffea*; it is very conspicuous.

In the genus hound's tongue, four of these arilli, or proper coats, each enfolding a single seed, are affixed to the stylus; and in this circumstance, says Linnæus, does the essence of the genus consist. In fraxinella, the arillus is common to two seeds. The staff-tree has its seeds only half involved with this cover.

The arillus is either *baccatus*, succulent, and of the nature of a berry; as in the spindle-tree, *euonymus*. *Cartilagineus*, cartilaginous, or gristly; as in the African spiræa, *diosma*. *Coloratus*, coloured; as in the staff-tree. *Elasticus*, endued with elasticity, for dispersing the seeds; as is remarkable in the African spiræa, *diosma*, and fraxinella. *Scaber*, rough and knotty; as in hound's tongue.

Although covered with an arillus or other dry coat, seeds are said to be naked (*semina nuda*) when they are not inclosed in any species of pericarpium or fruit-vessel; as in the grasses, and the *labiati* or lipped flowers of Tournefort, which correspond to the *didynamia gymnospermia* of Linnæus. Seeds are said to be covered (*semina teeta*) when they are contained in a fruit-vessel, whether capsule, pod, or pulpy pericarpium, of the apple, berry, or cherry kind: (See SEMEN). This exterior coat of the seed is, by some former writers, styled *calyptra*. See CALYPTRA.

The different skins or coverings of the seed, are adapted, say naturalists, for receiving the nutritive juices, and transmitting them within.

ARIMANIUS, the evil god of the ancient Persians. The Persian Magi held two principles: a good dæmon, or god, and an evil one: the first the author of all good, and the other of all evil: the former they supposed to be represented by light, and the latter by darkness, as their truest symbols. The good principle they named *Yezad* or *Yezdan*, and *Ormозd* or *Hormizda*, which the Greeks wrote *Oromafdes*; and the evil dæmon they called *Abriman*, and the Greeks *Arimanius*. Some of the Magians held both these principles to have been from all eternity; but this sect was reputed heterodox: the original doctrine being, that the good principle only was eternal, and the other created. —Plutarch (*De Iside et Osiride*, p. 369.) gives the following

Ariconium
||
Arimanius.

^{Arimanius} following account of the Magian traditions in relation to these gods and the introduction of evil into the world, viz. The Oromazes consisted of most pure light, and Arimanius of darkness; and that they were at war with each other: that Oromazes created six gods; the first, the author of benevolence; the second, of truth; the third, of justice, riches, and the pleasure which attends good actions; and that Arimanius made as many, who were the authors of the opposite evils or vices: that then Oromazes, triplicating himself, removed as far from the sun as the sun is from the earth, and adorned the heaven with stars, appointing the dog-star for their guardian and leader: that he also created 24 other gods, and inclosed them in an egg; but Arimanius having also made an equal number, these last perforated the egg, by which means evil and good became mixed together. However, the fatal time will come, when Arimanius, the introducer of plagues and famine, must be of necessity utterly destroyed by the former, and annihilated; then the earth being made plain and even, mankind shall live in a happy state, in the same manner, in the same political society, and using one and the same language. Theopompus writes, that, according to the Magians, the said two gods, during the space of 3000 years, alternately conquer, and are conquered; that for other 3000 years, they will wage mutual war, fight, and destroy the works of each other, till at last Hades (or the evil spirit) shall perish, and men become perfectly happy, their bodies needing no food, nor casting any shadow, i. e. being perfectly transparent.

ARIMASPI, (Pliny), a people of Sarmatia Europea, to the south of the Montes Riphæi, said by Me-la to have but one eye; a fable broached by Aristæus Proconnesius, according to Herodotus.

ARIMATHEA, a town of Judea, (Evangelists); thought to be the same with *Ramatha*, 1 Sam. i. and thus in the tribe of Ephraim, (Wells).—This place is now called *Ramla*; and is in a very ruinous state, containing nothing but rubbish within its boundaries. The Aga of Gaza resides here in a Serai, the floors and walls of which are tumbling down. He maintains about one hundred horsemen, and as many Barbary soldiers, who (says Mr Volney) are lodged in an old Christian church, the nave of which is used as a stable, and in an ancient kan, which is disputed with them by the scorpions. The adjacent country is planted with lofty olive trees, disposed in quincunces. The greatest part of them are as large as the walnut trees of France; but they are daily perishing through age, the ravages of contending factions, and even from secret mischief: for, in these countries, when a peasant would revenge himself of his enemy, he comes by night, and saws or cuts his trees close to the ground, and the wound, which he takes care to cover, draining off the sap like an issue, the olive tree languishes and dies. Amid these plantations, we meet, at every step, with dry wells, cisterns fallen in, and vast vaulted reservoirs, which prove that, in ancient times, this town must have been upwards of a league and a half in circumference. At present it scarcely contains two hundred families. The little land which is cultivated, by a few of them, belongs to the Mufti, and two or three persons related to him. The rest content themselves with spinning cotton, which is chiefly purchased by two

No. 27.

French houses established there. The only remarkable antiquity at Ramla is the minaret of a ruined mosque on the road to Yafa, which is very lofty; and by an Arabic inscription appears to have been built by the Sultan Saladin.

ARIMINUM, a town of Umbria, or Romagna, at the mouth of the Ariminus, on the Gulph of Venice. The seizing on it by Cæsar gave rise to the civil war. Now called *Rimini*, E. Long. 13. 30. Lat. 44. 8.

ARIOLI, in antiquity, a kind of prophets, or religious conjurers, who by abominable prayers, and horrible sacrifices at the altars of idols, procured answers to their questions concerning future events. *Ibid. Orig. lib. viii. cap. 9.* These are also called *barioli*, and their operation *bariolation*. Sometimes they were denominated *aruspices*, or *haruspices*. The *arioli* were distinguished by a slovenly dress, disorderly and matted beards, hair, &c.

ARION, an excellent musician and poet, inventor of dithyrambics. Periander entertained him at his court, where getting an estate, and returning to Corinth, the sailors, for lucre of his money, threw him into the sea; when, according to the poets, a dolphin, charmed with his music, took him on her back and carried him safe to shore.

ARION, an admirable horse, much more famous in poetic history than Bucephalus in that of Alexander. Authors speak variously of his origin, tho' they agree in giving him a divine one. His production is most commonly ascribed to Neptune. This god, according to some, raised him out of the ground by a stroke of his trident: according to others, he begot him upon the body of the fury Erynnys; according to others, upon that of Ceres, whom he ravished in the form of a horse, she having previously assumed the form of a mare to elude his pursuit. This horse was nursed by the Nereids; and being sometimes yoked with the sea-horses of Neptune to the chariot of this god, he drew him with incredible swiftness through the sea. He had this singularity in him, that his right feet resembled those of a man. Neptune gave him to Capreus king of Haliartus. Capreus made a present of him to Hercules; who mounted him when he took the city of Elis, gained the prize with him in the race against Cygnus the son of Mars near Træcena, and at last made a present of him to Adrastus. It is under this last master that Arion has signalized himself the most: he won the prize for racing at the Nemean games, which the princes who went to besiege Thebes instituted in the honour of Archemorus; and was the cause that Adrastus did not perish in this famous expedition as all the other chiefs did.

ARIOSTO (Lodovico), the famous Italian poet, and author of *Orlando Furioso*, was born at the castle of Reggio in Lombardy in 1474. His father, who was major-domo to Duke Hercules, lived to the extent of his fortune, so left but little at his death. Ariosto, from his childhood, showed great marks of genius, especially in poetry; and wrote a comedy in verse on the story of Pyramus and Thisbe, which his brothers and sisters played. His father being utterly unlearned, and rather regarding profit than his son's inclination, compelled him to study the civil law, in which having plodded some years to no purpose, he quitted it for more pleasing studies; yet often lamented, as Ovid

Arimatheæ

Ariosto

and

Ariosto.
See his
Latin poem,
la Patrem.

and Petrarch did before him, and our own Milton since *, that his father banished him from the muses. At the age of 24, Ariosto lost his father, and found himself perplexed with family affairs. However, in about six years he was, for his good parts, taken into the service of Don Hippolito, cardinal of Este. At this time he had written nothing but a few sonnets; but now he resolved to make a poem, and chose Bayardo's *Orlando Inamorato* for a ground-work. However, he was prevented writing for a great many years, and was chosen as a fit person to go on an embassy to Pope Julio II. where he gave such satisfaction, that he was sent again, underwent many dangers and difficulties, and at his return was highly favoured. Then, at his leisure, he again applied himself to his poem: but, soon after, he incurred the cardinal's displeasure for refusing to accompany him into Hungary; by which he was so discouraged, that he deferred writing for 14 years, even till the cardinal's death. After that, he finished by degrees, in great perfection, that which he began with great expectation. Duke Astolfo offered him great promotions if he would serve him; but preferring liberty to grandeur, he refused this and other great offers from princes and cardinals, particularly from Leo X. from all whom he received notwithstanding great presents. The Duke of Ferrara delighted so much in his comedies, of which he wrote five, that he built a stage on purpose to have them played in his court, and enabled our poet to build himself a house in Ferrara, with a pleasant garden, where he used to compose his poems, which were highly esteemed by all the princes in Italy, who sent him many presents; but he said, "he would not sell his liberty for the best cardinal's hat in Rome." It was but a small, though convenient house: being asked, why he had not built it in a more magnificent manner, since he had given such noble descriptions of sumptuous palaces, beautiful porticos, and pleasant fountains, in his *Orlando Furioso*? he replied, That words were cheaper laid together than stones. Upon the door was the following inscription:

*Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parva meo sed tamen ære, domus.*

Which Mr Harrington thus translates:

This house is small, but fit for me, but hurtful unto none;
But yet not sluttish, as you see, yet paid for with mine own.

In his diet he was temperate, and so careless of dainties, that he was fit to have lived in the world when they fed upon acorns. Whether he was ever married, is uncertain. He kept company with one Alexandria, to whom, it was reported, he was married privately, and a lady Genevera, whom he slyly mentions in the 24th book of his *Orlando*, as poets are apt to intermix with their fictions some real amours of their own. He was urged to go ambassador to pope Clement, but would by no means accept this embassy. He translated the *Menæmi* of Plautus: and all his own comedies were so esteemed, that they were frequently acted by persons of the first quality; and when his *Lena* was first represented, Ferdinand of Este, afterwards Marquis of Massa, so far honoured the piece as to speak the prologue. He began one of his comedies in his father's lifetime, when the following incident shows the remarkable talent he had for poetry. His father one day rebuked him sharply, charging him with some

VOL. II. Part I.

great fault; but all the while he returned him no answer. Soon after, his brother began on the same subject; but he easily refuted him, and, with strong arguments, justified his own behaviour. "Why then (said his brother) did you not satisfy my father?" "In truth (said Ludovico) I was thinking of a part in my comedy; and methought my father's speech to me was so suited to the part of an old man's chiding his son, that I forgot I was concerned in it myself, and considered it only to make it a part of my play." It is also reported of Ariosto, that coming by a potter's shop, he heard him singing a stave out of his *Orlando*, with so bad a grace, that, out of all patience, he broke with his stick several of his pots. The potter, in a pitiful tone, asking what he meant by wronging a poor man that had never injured him? "You rascal (he replied), I have not done thee half the wrong thou hast done me: for I have broken but two or three pots of thine, not worth so many halfpence; whereas thou hast broken and mangled a stanza of mine worth a mark of gold."

Ariosto was tall, of a melancholy complexion, and so absorbed in study and meditation, that he often forgot himself. His picture was drawn by Titian in a masterly manner. He was honoured with the laurel by the hands of the emperor Charles V. He was naturally affable, always assuming less than was his due, yet never putting up a known injury even from his superiors. He was so fearful on the water, that, whenever he went out of a ship, he would see others go before him; and, on land, he would alight from his horse on the least apprehension of danger. He was of an amorous disposition, and left two natural sons. He enjoyed the friendship of the most eminent men of learning of his time, most of whom he mentions with great respect in the last canto of his *Orlando Furioso*. His constitution was but weakly, so that he was obliged to have recourse to physicians the greatest part of his life. He bore his last sickness with great resolution and serenity; and died at Ferrara the 8th of July 1533, according to Sir John Harrington, being then 59 years of age. He was interred in the church of the Benedictine monks, who, contrary to their custom, attended his funeral. He had a bust erected to him, and the following epitaph, written by himself, inscribed upon his tomb:

Ludovici Ariostii humanatur ossa
Sub hoc marmore, seu sub hac humo, seu
Sub quidquid voluit benignus hæres,
Sive hærede benignior comes, seu
Opportunius incidens viator:
Nam scire haud potuit futura; sed nec
Tanti erat, vacuum sibi cadaver
Ut urnam cuperet parare.
Vivens ista tamen sibi paravit,
Quæ scribi voluit suo sepulchro,
Olim si quod haberet id sepulchrum:
Ne cum spiritus hoc brevi peractò
Prescripto spatio misellos artus,
Quos ægre ante reliquerat, reposcet,
Hæc et hac cinerem huc et huc revellem
Dum noscat proprium, diu vagetur.

ARIPO, a strong town of Asia, on the western coast of the island of Ceylon, at the mouth of the river Sarunda. It belongs to the Dutch; and to the east

N n

of

Ariosto.
Ariosto.

Arifba
||
Aristides.

of it is a bank, where they fish for pearls. E. Long. 80. 25. N. Lat. 8. 42.

ARISBA (anc. geog.), a town of the island of Lesbos (Herodot.)—Another of Troas on the continent, in the territory and to the south-east of Abydos (Polyb.): the rendezvous of Alexander's army after the passage of the Hellespont (Arrian); a colony of the Mitylenians (Stephanus); taken and plundered by Achilles (Virgil). The residence of Axylus, celebrated by Homer for his hospitality, which gained him the character of Friend of mankind.

ARISH, a Persian long measure, containing about 38 English inches.

ARISI, the Indian name for the plant which produces the rice. See ORYZA.

ARISTA, or AWN, among botanists, a long needle-like beard, which stands out from the husk of a grain of corn, grass, &c.

ARISTÆUS, son of Apollo and Cyrene, whom, for the many services he had rendered to mankind by his knowledge of all profitable arts, the gods placed amongst the stars; so that he is the Aquarius in the zodiac. The resemblance of his history to that of Moses has been curiously discussed by Huetius.

ARISTANDER, a famous soothsayer under Alexander the Great, over whom he gained a wonderful influence by the good success of his art. He had already had the same employment at the court of king Philip; and it was he who explained better than his brethren the dream that this prince had after having married Olympias.

ARISTARCHUS, a Grecian philosopher of Samos, one of the first that maintained that the earth turns upon its own centre. We are not sure of the age in which he lived; and have none of his works but a *Treatise of the greatness and distance of the Sun and Moon*, translated into Latin by Frederic Commandine, and published with Pappus's explanations in 1572.

ARISTARCHUS, a celebrated grammarian, much esteemed by Ptolemy Philometor, who committed to him the education of his son. He applied himself chiefly to criticism, and made a revival of Homer's poems, but in too magisterial a way; for such verses as he did not like he treated as spurious. He commented on other poets, Cicero and Horace made use of his name to express a very rigid critic.

ARISTIDA, in botany: A genus of the triandria digynia class; and, in the natural method, ranking under the 4th order, *Gramina*. The calyx has a double valve; the corolla has one valve, and three awns at the points. There are three species of aristida, viz. the ascensionis, a native of the island of Ascension; the Americana, a native of Jamaica; and the plumosa, a native of America.

ARISTIDES, surnamed the *Just*, flourished at Athens at the same time with Themistocles, who triumphed over him by his boisterous eloquence, and got him banished, 483 years before Christ, (See OSTRACISM): but Aristides being recalled a short time after, would never join with the enemies of Themistocles to get him banished; for nothing could make him deviate from the strictest rules of moderation and justice. Aristides brought the Greeks to unite against the Persians; distinguished himself at the famous battle of Marathon, and that of Salamine and Platea; and esta-

lished an annual income of 460 talents for a fund to supply the expences of war. This great man died so poor, though he had the management of the revenues of Greece, that the state was obliged to pay his funeral expences, to give fortunes to his daughters in marriage, and a maintenance to his son Lyfimachus.

ARISTIDES of Miletus, a famous Greek author, often cited by the ancients.

ARISTIDES, a very eloquent Athenian orator, who became a convert to the Christian religion, and about the year 124 presented to the emperor Adrian an apology for the Christians.

ARISTIDES (Ælius), a celebrated orator, born in Mysia, about 129 years before the Christian æra. The best edition of his works is that of Oxford, printed in Greek and Latin, in two volumes quarto.

ARISTIDES, a painter cotemporary with Apelles, flourished at Thebes about the 122d Olympiad. He was the first, according to Pliny, who expressed character and passion, the human mind, and its several emotions; but he was not remarkable for softness of colouring. "His most celebrated picture was of an infant (on the taking of a town) at the mother's breast, who is wounded and expiring. The sensations of the mother were clearly marked, and her fear left the child, upon failure of the milk, should suck her blood." "Alexander the Great (continues the same author) took this picture with him to Pella."

Junius (in his *Treatise de Picturâ Veterum*) conjectures that the following beautiful epigram of Æmilianus was written on this exquisite picture:

Ελπίε, ταλαν, παρα μητρος ον εκ επι μαζον αμελξεις
Ελκυσον υστατιον ναμα κατα φθιμενης.
Ηδη γαρ ξεφρεσσαι λιποπνοους αλλα τα μητρος
Φιλτρα και εν αιδη παιδοκομειν εμαδοι.

Elegantly translated thus:

Suck, little wretch, while yet thy mother lives,
Suck the last drop her fainting bosom gives!
She dies! her tenderness survives her breath,
And her fond love is provident in death.

Webb's Inquiry, dial. vii. p. 161.

ARISTIPPUS, the founder of the Cyrenaic sect of philosophy, was the son of Aretades, and born at Cyrene in Lybia. He flourished about the 96th Olympiad. The great reputation of Socrates induced him to leave his own country, and remove to Athens, that he might have the satisfaction of hearing his discourses. He was chiefly delighted with those discourses of Socrates that related the most to pleasure; which he asserted to be the ultimate end in which all happiness consists. His manner of life was agreeable to his opinion; for he indulged himself extremely in all the luxuries of dress, wine and women. Though he had a good estate, and three country-seats, yet he was the only one of the disciples of Socrates who took money for teaching; which being observed by the philosopher, he asked Aristippus, How he came to have so much? Who in reply asked him, How he came to have so little? Upon his leaving Socrates, he went to Ægina, as Athenæus informs us, where he lived with more freedom and luxury than before. Socrates sent frequent exhortations to him, in order to reclaim him; but all in vain; and with the same view he published that dis-

Aristides,
Aristippus.

Aristippus course which we find in Xenophon. Here Aristippus became acquainted with Lais, the famous courtesan of Corinth; for whose sake he took a voyage to that city. He continued at Ægina till the death of Socrates, as appears from Plato's *Phædo*, and the epistle which he wrote upon that occasion. He returned at last into his own country Cyrene, where he professed philosophy, and instituted a sect which, as we observed above, was called the *Cyrenaic*, from the place, and by some writers the *Hedonic* or voluptuous, from its doctrines. During the height of the grandeur of Dionysius the Sicilian tyrant, a great many philosophers resorted to him; and among the rest Aristippus, who was tempted thither by the magnificence of that court. Dionysius asking him the reason of his coming, he replied, "That it was in order to give what he had, and to receive what he had not:" or, as others represent it, "That when he wanted wisdom, he went to Socrates; but now as he wanted money, he was come to him." He very soon insinuated himself into the favour of Dionysius; for being a man of a soft easy temper, he conformed himself exactly to every place, time, and person, and was a complete master of the most refined complaisance.

We have several remarkable passages concerning him during his residence at that court mentioned by Diogenes Laertius. Dionysius, at a feast, commanded that all should put on womens purple habits, and dance in them. But Plato refused, repeating these lines:

I cannot in this gay effeminate dress
Disgrace my manhood, or my sex betray.

But Aristippus readily submitted to the command, and made this reply immediately:

— At feasts, where mirth is free,
A sober mind can never be corrupted.

At another time, interceding with Dionysius in behalf of a friend, but not prevailing, he cast himself at his feet: being reproved by one for that excess of humility, he replied, "That it was not he who was the cause of that submission; but Dionysius, whose ears were in his feet." Dionysius showed him three beautiful courtesans, and ordered him to take his choice. Upon which he took them all three away with him, alleging that Paris was punished for preferring one to the other two: but when he had brought them to his door, he dismissed them, in order to show that he could either enjoy or reject with the same indifference. Having desired money of Dionysius, the latter observed to him, that he had assured him a wife man wanted nothing. "Give me (says he) what I ask, and we will talk of that afterwards." When Dionysius had given it him, "Now (says he), you see I do not want." By this complaisance he gained so much upon Dionysius, that he had a greater regard for him than for all the rest of the philosophers, though he sometimes spoke with such freedom to that king, that he incurred his displeasure. When Dionysius asked, Why philosophers haunted the gates of rich men, but not rich men those of philosophers? he replied, "Because the latter know what they want, and the others not." Another time, Dionysius repeating (out of Sophocles, as Plutarch affirms, who ascribes this to Zeno) these verses,

He that with tyrants seeks for bare support,
Enslaves himself, though free he came to court;
he immediately answered,

He is no slave, if he be free to come.

Diocles, as Laertius informs us, related this in his *Lives of the Philosophers*; though others ascribe this saying to Plato. Aristippus had a contest with Antisthenes the Cynic philosopher; notwithstanding which, he was very ready to employ his interest at court for some friends of Antisthenes, to preserve them from death, as we find by a letter of his to that philosopher. Diogenes followed the example of his master Antisthenes in ridiculing Aristippus, and called him the *court-spaniel*.

We have many apophthegms of his preserved. Suidas observes, that he surpassed all the philosophers in the acuteness of his apophthegms. Being once railed at, he left the room; and the person who abused him, following him, and asking him why he went away, he answered, "Because it is in your power to rail, but it is not in my power not to hear you." A person observing, that the philosophers frequented the houses of rich men; "Why (says he), the physicians frequent the chambers of the sick, yet that is no reason why a man should rather choose to lie sick than be cured. To one who boasted of his great reading, he said, "That as they who feed and exercise most are not always more healthy than they who only eat and exercise to satisfy nature; so neither they who read much, but they who read no more than is useful, are truly learned." Among other instructions which he gave to his daughter Arete, he advised her particularly to despise superfluity. To one who asked him what his son would be the better for being a scholar? "If for nothing else (said he), yet for this alone, that when he comes into the theatre, one stone will not fit upon another." When a certain person recommended his son to him, he demanded 500 drachmas; and upon the father's replying, that he could buy a slave for that sum, "Do so (said he), and then you'll be master of a couple." Being reproached, because, having a suit of law depending, he see'd a lawyer to plead for him, "Just so (said he), when I have a great supper to make, I always hire a cook." Being asked what was the difference between a wise man and a fool, he replied, "Send both of them together naked to those who are acquainted with neither of them, and then you'll know." Being reproved by a certain person (who, according to Mr Stanley, was Plato) for his costly and voluptuous feast, "I warrant you (said he), that you would not have bestowed three farthings upon such a dinner;" which the other confessing, "Why, then (said he), I find myself less indulgent to my palate than you are to your covetous humour;" or, as it is otherwise represented, "I find, that I love my belly, and you love your money." When Simus, treasurer to Dionysius, showed him his house magnificently furnished, and paved with costly marble, (for he was a Phrygian, and consequently profuse); Aristippus spit in his face: upon which the other growing angry, "Why, truly (said he), I could not find a fitter place." His servant carrying after him a great weight of money, and being ready to sink upon the

Aristippus. road under his burden, he bid him throw away all that was too much for him to carry. Horace mentions this fact in his third satire of the second book :

Quid simile isti
Græcus Aristippus ? qui servos projicere aurum
In media jussit Libya, quia tardius irent
Propter onus segnes.

Being asked, what things were most proper for children to be instructed in ? he answered, " Those which might prove of the greatest advantage to them when they came to be men." Being reproached for going from Socrates to Dionysius, he replied, " That he went to Socrates when he wanted serious instruction, and to Dionysius for diversion." Having received money of Dionysius at the same time that Plato accepted a book only, and being reproached for it, " The reason is plain (says he) I want money, and Plato wants books." Having lost a considerable farm, he said to one who seemed excessively to compassionate his loss, " You have but one field ; I have three left : why should not I rather grieve for you ?" Plutarch, who relates this in his book *De Tranquillitate Animi*, observes upon it, that it is very absurd to lament for what is lost, and not to rejoice for what is left. When a person told him, " That the land for his sake was lost," he replied, " That it was better so, than that he should be lost for the land." Being cast by shipwreck ashore on the island of Rhodes, and perceiving mathematical schemes and diagrams drawn upon the ground, he said, " Courage, friends ; for I see the footsteps of men."

After he had lived a long time with Dionysius, his daughter Arete sent to him, to desire his presence at Cyrene, in order to take care of her affairs, since she was in danger of being oppressed by the magistrates. But he fell sick in his return home, and died at Lipara, an Æolian island. With regard to his principal opinions ; like Socrates, he rejected the sciences as they were then taught, and pretended that logic alone was sufficient to teach truth and fix its bounds. He asserted, that pleasure and pain were the criterions by which we were to be determined ; that these alone made up all our passions ; that the first produced all the soft emotions, and the latter all the violent ones. The assemblage of all pleasure, he asserted, made true happiness, and that the best way to attain this was to enjoy the present moments. He wrote a great many books ; particularly the History of Libya, dedicated to Dionysius ; several Dialogues ; and four books of the Luxury of the Ancients. There are four epistles of his extant in the Socratic Collection published by Leo Allatius.

Besides Arete his daughter, whom he educated in philosophy, Aristippus had also a son, whom he disinherited for his stupidity. Arete had a son, who was named *Aristippus* from his grandfather, and had the surname of *Μητροδιδαιτος* from his mother's instructing him in philosophy. Among his auditors, besides his daughter Arete, we have an account of Æthiops of Ptolemais, and Antipater of Cyrene. Arete communicated the philosophy which she received from her father to her son Aristippus, who transmitted it to Theodorus the *Atbeist*, who instituted the sect called *Theodorean*. Antipater communicated the philosophy of Aristippus to Epitimeses his disciple ; E-

pitimeses to Paræbates ; Paræbates to Hegesias and Anniceris ; and these two last improving it by some additions of their own, obtained the honour each of them of giving a name to the *Hegesiac* and *Annicerian* sect.

Laertius mentions two other persons of the name of Aristippus ; one, who wrote the History of Arcadia ; the other a philosopher of the New Academy.

ARISTO, a Stoic philosopher, the disciple of Zeno the chief of the Stoics, flourished about 290 years before the Christian æra. He differed but little from his master Zeno. He rejected logic as of no use, and natural philosophy as being above the reach of the human understanding. It is said, that being bald, the sun burnt his head ; and that this caused his death.— There is a saying of Aristippus less odious than it ordinarily is ; (see ARISTIPPUS). He used to say, " That a philosopher might do those of his hearers a prejudice who put a wrong interpretation upon good meanings ; as for example, that the school of Aristippus might send out debauchees, and that of Zeno, Cynics ;" which seems to imply, that the doctrine of this philosopher never produced this effect but when it was misunderstood. He should also have added, that every teacher is therefore obliged to forbear laying down ambiguous maxims, or to prevent false glosses being put upon them.

ARISTO (Titus), a Roman lawyer, perfect master of the public and civil law, of history and antiquity. The Pandects mention some books of his, as does Aulus Gellius. He was cotemporary with Pliny the younger, who gives him a noble character, and had a most tender friendship for him. See *Plinii Epist.* lib. i. ep. 22.

ARISTOCRACY, a form of government where the supreme power is vested in the principal persons of the state. The word is derived from *αριστος*, *optimus*, and *κρατος*, *impero*, " I govern." The ancient writers of politics prefer the aristocratical form of government to all others. The republic of Venice is an aristocracy. Aristocracy seems to coincide with oligarchy ; which, however, is more ordinarily used to signify a corruption of an aristocratical state, where the administration is in the hands of too few, or where some one or two usurp the whole power.

ARISTOGITON, a famous Athenian, who, with Armodius, killed Hipparchus tyrant of Athens, about 513 years before the Christian æra. The Athenians erected a statue to him.

ARISTOLOCHIA, BIRTHWORT : A genus of the hexandria order, belonging to the gynandria class of plants ; and in the natural method ranking under the 11th order, *Sarmentaceæ*. It has no calyx ; the corolla consists of one entire petal ; and the capsule, which is below the flower, has six cells. The species are 21 ; but only the five following merit description. 1. The rotunda, is a native of the south of France, of Spain, and Italy, from whence the roots are brought for medicinal use. The roots are roundish, grow to the size of small turnips, being in shape and colour like the roots of cyclamens, which are frequently sold instead of them. This sort hath three or four weak trailing branches, which lie on the ground when they are not supported, and extend two feet in length ; the leaves are heart-shaped and rounded at their extremity ; the flowers

Aristolochia. flowers come out singly at every leaf, toward the upper part of the stalk. They are of a purplish black colour; and are frequently succeeded by oval seed-vessels having six cells full of flat seeds. 2. The *longa*, is a native of the same countries. This species hath long tap-roots like carrots; the branches are weak and trailing, extending little more than a foot; the flowers come out from the wings of the leaves like the other, are of a pale purple colour, and are frequently succeeded by seed vessels like the other. 3. The *serpentaria*, is a native of Virginia and Carolina, from whence the *radix serpentaria*, or snake-root, so much used in medicine, is brought over. The plant rises out of the ground in one, two, and sometimes three pliant stalks, which at every little distance are crooked or undulated. The leaves stand alternately, and are about three inches long, in form somewhat like the *smilax aspera*. The leaves grow close to the ground on footstalks an inch long, of a singular shape, and of a dark purple colour. A round canulated capsule succeeds the flower. It is filled with seeds, which are ripe in May. The usual price of the root when dried is 6d. per pound, both in Virginia and Carolina, which is money hardly earned; yet the negro slaves employ great part of the time allowed them by their masters in search of it, which is the reason that there are seldom found any but very small plants of this species. When they are planted in gardens in those countries where they are natives, the plants increase so much in two years time, that the hand can scarce grasp the stalks of a single one. This species delights in woods, and is usually found near the roots of great trees. 4. The *indica*, or *contrayerva* of Jamaica, is a native of that island, where its roots are used instead of the true *contrayerva*. It hath long trailing branches, which climb upon the neighbouring plants, and sometimes rise to a considerable height. The flowers are produced in small clusters towards the upper part of the stalks, which are of a dark purple colour. 5. The *clematitis*, with heart-shaped leaves, an upright stem, with the flowers crowded in the axillæ. The root is long and slender.

Culture. The first, second, and third sorts are propagated from seeds, which should be sown in the autumn, in pots filled with light fresh earth, and placed under a frame to preserve them from the frost. If they are plunged into a gentle hot-bed in the month of March, the plants will come up the sooner. In summer, and in autumn when the stalks begin to decay, they must be watered. In winter they must be again sheltered; and in March before the roots begin to shoot, they must be transplanted into small separate pots filled with light earth, when they may be removed into the open air, and treated as before. The next spring they may be planted in the open air in a warm border; where, in the autumn, when their stalks decay, if the border is covered with old tanner's bark to keep out the frost, the roots will be secured; but where this care is not taken, they will frequently be killed by the frost. The fourth is tender; and therefore must be kept in a stove during the winter, or it will not live in England.

Medicinal uses. The roots of the long and round sorts, on being first chewed, scarce discover any taste, but in a little time prove nauseously bitterish; the long somewhat the least so. The root of the *clematitis* is long and slender, rarely exceeding the thickness of a

goose-quill: it instantly fills the mouth with an aromatic bitterness, which is not ungrateful. Their medical virtues are, to heat, stimulate, attenuate viscid phlegm, and promote the fluid secretions in general: they are principally celebrated in suppressions of female evacuations. The dose in substance is from a scruple to two drams. The long sort is recommended externally for cleansing and drying wounds and ulcers, and in cutaneous diseases.

The root of the *serpentaria* is small, light, bushy, and consists of a number of strings or fibres, matted together, issuing from one common head; of a brownish colour on the outside, and paler or yellowish within. It has an aromatic smell, like that of valerian, but more agreeable; and a warm, bitterish, pungent taste. This root is a warm diaphoretic and diuretic; it has been greatly celebrated as an alexipharmac, and esteemed one of the principal remedies in malignant fevers and epidemic diseases. In these intentions, it is given in substance from 10 to 30 grains; and in infusion, to a dram or two. Both watery and spirituous menstrua extract its virtue by infusion, and elevate some share of its flavour in distillation; along with the water a small portion of essential oil arises.

None of these articles, however, are now in so much esteem as formerly; and while all of them are banished from the Pharmacopœia of the London college, the *clematitis* is alone retained in that of Edinburgh.

ARISTOMENES, a general of the Messenians, renowned for his valour and virtue. See MESSËNIA.

ARISTOPHANES, a celebrated comic poet of Athens. He was cotemporary with Plato, Socrates, and Euripides; and most of his plays were written during the Peloponnesian war. His imagination was warm and lively, and his genius particularly turned to raillery. He had also great spirit and resolution; and was a declared enemy to slavery, and to all those who wanted to oppress their country. The Athenians suffered themselves in his time to be governed by men who had no other views than to make themselves masters of the commonwealth. Aristophanes exposed the designs of these men, with great wit and severity, upon the stage. Cleo was the first whom he attacked, in his comedy of the *Equites*; and as there was not one of the comedians who would venture to personate a man of his great authority, Aristophanes played the character himself, and with so much success, that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet. He described the affairs of the Athenians in so exact a manner, that his comedies are a faithful history of that people. For this reason, when Dionysius king of Syracuse desired to learn the state and language of Athens, Plato sent him the comedies of Aristophanes, telling him, these were the best representation thereof. He wrote above 50 comedies; but there are only 11 extant which are perfect: these are, *Plutus*, the *Clouds*, the *Frogs*, *Equites*, the *Acharnenses*, the *Wasps*, *Peace*, the *Birds*, the *Ecclesiastusæ* or *Female Orators*, the *Thesmophizusæ* or *Priestesses of Ceres*, and *Lyssistrata*. The *Clouds*, which he wrote in ridicule of Socrates*, is the most celebrated of all his comedies. Madam Dacier tells us, she was so much charmed with this performance, that after she had translated it, and read it over 200 times, it did not become the least tedious to her, which.

Aristomenes,
Aristophanes.

* See the article Socrates.

Aristophanes
||
Aristotelian.

which she could not say of any other piece; and that the pleasure which she received from it was so exquisite, that she forgot all the contempt and indignation which Aristophanes deserved for employing his wit to ruin a man, who was wisdom itself, and the greatest ornament of the city of Athens. Aristophanes having conceived some aversion to the poet Euripides, satirizes him in several of his plays, particularly in his *Frogs* and his *Theismophosiazusæ*. He wrote his *Peace* in the 10th year of the Peloponnesian war, when a treaty for 50 years was concluded between the Athenians and the Lacedæmonians, though it continued but seven years. The *Acharnenses* was written after the death of Pericles, and the loss of the battle in Sicily, in order to dissuade the people from intrusting the safety of the commonwealth to such imprudent generals as Lamachus. Soon after, he represented his *aves* or birds; by which he admonished the Athenians to fortify *Decelæa*, which he calls by a fictitious name *Nepheleococcygia*. The *Vespæ*, or *Wasps*, was written after another loss in Sicily, which the Athenians suffered from the misconduct of Chares. He wrote the *Lyfistrata* when all Greece was involved in a war; in which comedy the women are introduced debating upon the affairs of the commonwealth; when they come to a resolution, not to go to bed with their husbands till a peace should be concluded. His *Plutus*, and other comedies of that kind, were written after the magistrates had given orders that no person should be exposed by name upon the stage. He invented a peculiar kind of verse, which was called by his name, and is mentioned by Cicero in his *Brutus*; and Suidas says, that he also was the inventor of the tetrameter and octameter verse.

Aristophanes was greatly admired among the ancients, especially for the true Attic elegance of his style. The time of his death is unknown; but it is certain he was living after the expulsion of the tyrants by Thrasybulus, whom he mentions in his *Plutus* and other comedies. There have been several editions and translations of this poet. Nicodemus Frischin, a German, famous for his classical knowledge, in the 16th century, translated *Plutus*, the *Clouds*, the *Frogs*, the *Equites*, and the *Acharnenses*, into Latin verse. Quintus Septimus Florens, rendered into Latin verse the *Wasps*, the *Peace*, and *Lyfistrata*; but his translation is full of obsolete words and phrases. Madam Dacier published at Paris in 1692, a French version of *Plutus* and the *Clouds*, with critical notes, and an examination of them according to the rules of the theatre. Mr Lewis Theobald likewise translated these two comedies into English, and published them with remarks. The most noble edition of this author is that published by Ludolphus Kuster, at Amsterdam, in folio, in 1710, and dedicated to Charles Montague Earl of Halifax.

ARISTOTELIA, in antiquity, annual feasts celebrated by the citizens of Stagiris, in honour of Aristotle, who was born there; and in gratitude for his having procured from Alexander the rebuilding and re-peopling of that city, which had been demolished by king Philip.

ARISTOTELIAN, something that relates to the philosopher Aristotle.

ARISTOTELIAN *Philosophy*, the philosophy taught by Aristotle, and maintained by his followers. The A-

ristotelian is otherwise called the *Peripatetic Philosophy*. See PERIPATETICS.

ARISTOTELIANS, a sect of Philosophers, otherwise called *Peripatetics*.

The Aristotelians and their dogmata prevailed for a long while in the schools and universities; even in spite of all the efforts of the Cartesians, Newtonians, and other corpuscularians. But the systems of the latter have at length gained the pre-eminence; and the Newtonian philosophy in particular is now very generally received. The principles of Aristotle's philosophy, the learned agree, are chiefly laid down in the four books *de Cælo*; the eight books of *Physical Auscultation*, *Φυσικὴ ἀκουστικὴ*, belonging rather to logics, or metaphysics, than to physics. Instead of the more ancient systems, he introduced matter, form, and privation, as the principles of all things; but he does not seem to have derived much benefit from them in natural philosophy. His doctrines are, for the most part, so obscurely expressed, that it has not yet been satisfactorily ascertained what were his sentiments on some of the most important subjects. He attempted to refute the Pythagorean doctrine concerning the twofold motion of the earth; and pretended to demonstrate, that the matter of the heavens is ungenerated, incorruptible, and subject to no alteration; and he supposed that the stars were carried round the earth in solid orbs. The reader will find a distinct account of the logical part of his philosophy, by Dr Reid professor of moral philosophy in the university of Glasgow, in the second volume of Lord Kames's *Sketches of the History of Man*; and Mr Harris has published a sensible commentary on his *Categories*, under the title of *Philosophical Arrangements*.

ARISTOTLE, the chief of the Peripatetic philosophers, born at Stagyra, a small city in Macedon, in the 99th Olympiad, about 384 years before the birth of Christ. He was the son of Nicomachus, physician to Anyntas the grandfather of Alexander the Great. He lost his parents in his infancy; and Proxenes, a friend of his father's, who had the care of his education, taking but little notice of him, he quitted his studies, and gave himself up to the follies of youth. After he had spent most of his patrimony, he entered into the army: but not succeeding in this profession, he went to Delphos to consult the oracle what course of life he should follow; when he was advised to go to Athens and study philosophy. He accordingly went thither about 18 years of age, and studied under Plato till he was 37. By this time he had spent his whole fortune; and we are told that he got his living by selling powders, and some receipts in pharmacy. He followed his studies with most extraordinary diligence, so that he soon surpassed all in Plato's school. He eat little, and slept less; and, that he might not over-sleep himself, Diogenes Laertius tells us, that he lay always with one hand out of the bed, having a ball of brass in it, which, by its falling into a basin of the same metal, awaked him. We are told, that Aristotle had several conferences with a learned Jew at Athens, and that by this means he instructed himself in the sciences and religion of the Egyptians, and thereby saved himself the trouble of travelling into Egypt. When he had studied about 15 years under Plato, he began

Aristotelians,
Aristotle

to form different tenets from those of his master, who became highly piqued at his behaviour. Upon the death of Plato, he quitted Athens; and retired to A-tarnya, a little city of Mysia; where his old friend Her-mias reigned. Here he married Pythias, the sister of this prince, whom he is said to have loved so passion-ately, that he offered sacrifice to her. Some time after, Hermias having been taken prisoner by Meranon the king of Persia's general, Aristotle went to Mitylene the capital of Lesbos, where he remained till Philip king of Macedon having heard of his great reputation, sent for him to be tutor to his son Alexander, then about 14 years of age: Aristotle accepted the offer; and in eight years taught him rhetoric, natural philo-sophy, ethics, politics, and a certain sort of philoso-phy, according to Plutarch, which he taught nobody else. Philip erected statues in honour of Aristotle; and for his sake rebuilt Stagyræ, which had been al-most ruined by the wars.

The last fourteen years of his life he spent mostly at Athens, surrounded with every assistance which men and books could afford him for prosecuting his philo-sophical inquiries. The glory of Alexander's name, which then filled the world, insured tranquillity and respect to the man whom he distinguished as his friend: but after the premature death of that illustrious pro-jector, the invidious jealousy of priests and sophists in-flamed the malignant and superstitious fury of the A-thenian populace; and the same odious passions which proved fatal to the offensive virtue of Socrates, fierce-ly assailed the fame and merit of Aristotle. To avoid the cruelty of persecution, he secretly withdrew himself to Chalcis in Eubœa. This measure was sufficiently jus-tified by a prudent regard to his personal safety; but lest his conduct should appear unmanly, when contrast-ed with the firmness of Socrates in a similar situation, he condescended to apologize for his flight, by saying, that he was unwilling to afford the Athenians a second opportunity "to sin against philosophy." He seems to have survived his retreat from Athens only a few months; vexation and regret probably ended his days.

Besides his treatises on philosophy, he wrote also on poetry, rhetoric, law, &c. to the number of 400 treat-ises, according to Diogenes Laertius; or more, ac-cording to Francis Patricius of Venice. An account of such as are extant, and of those said to be lost, may be seen in Fabricius's *Bibliotheca Græca*. He left his writings with Theophrastus, his beloved disciple and successor in the Lycæum; and forbade that they should ever be published. Theophrastus, at his death, trusted them to Neleus, his good friend and disciple; whose heirs buried them in the ground at Scepsis, a town of Troas, to secure them from the king of Pergamus, who made great search every where for books to adorn his library. Here they lay concealed 160 years, until, being almost spoiled, they were sold to one Apellicon, a rich citizen of Athens. Sylla found them at this man's house, and ordered them to be carried to Rome. They were some time after purchased by Tyrannion a grammarian: and Andronicus of Rhodes having bought them of his heirs, was in a manner the first re-storer of the works of this great philosopher; for he not only repaired what had been decayed by time and ill-keeping, but also put them in a better order, and got them copied. There were many who followed the

doctrine of Aristotle in the reigns of the 12 Cæsars, and their numbers increased much under Adrian and Antoninus: Alexander Aphrodisus was the first pro-fessor of the Peripatetic philosophy at Rome, being appointed by the emperors Marcus Aurelius and Lu-cius Verus; and in succeeding ages the doctrine of Aristotle prevailed among almost all men of letters, and many commentaries were written upon his works.

The first doctors of the church disapproved of the doctrine of Aristotle, as allowing too much to reason and sense; but Anatolius bishop of Laodicea, Didy-mus of Alexandria, St Jerome, St Augustin, and sever-als others, at length wrote and spoke in favour of it. In the sixth age, Boethius made him known in the west, and translated some of his pieces into Latin. But from the time of Boethius to the eighth age, Joannes Damascenus was the only man who made an abridg-ment of his philosophy, or wrote any thing concerning him. The Grecians, who took great pains to restore learning in the 11th and following ages, applied much to the works of this philosopher, and many learned men wrote commentaries on his writings: amongst these were Alfarabius, Algazel, Avicenna, and Aver-roes. They taught his doctrine in Africa, and after-wards at Cordova in Spain. The Spaniards introduced his doctrine into France, with the commentaries of A-verroes and Avicenna; and it was taught in the uni-versity of Paris, until Amauri having supported some particular tenets on the principles of this philosopher, was condemned of heresy, in a council held there in 1210, when all the works of Aristotle that could be found were burnt, and the reading of them forbidden under pain of excommunication. This prohibition was confirmed, as to physics and metaphysics, in 1215, by the pope's legate; though at the same time he gave leave for his logic to be read, instead of St Augustin's used at that time in the university. In the year 1265, Simon, cardinal of St Cecil, and legate from the holy see, prohibited the reading of the physics and meta-physics of Aristotle. All these prohibitions, however, were taken off in 1366; for the cardinals of St Mark and St Martin, who were deputed by Pope Urban V. to reform the University of Paris, permitted the read-ing of those books which had been prohibited: and in the year 1448, Pope Stephen approved of all his works, and took care to have a new translation of them into Latin.

ARISTOXENUS, the most ancient musical writ-ter, of whose works any tracts are come down to us. He was born at Tarentum, a city in that part of Italy called *Magna Græcia*, now Calabria. He was the son of a musician, whom some call *Mnesias*, others *Spin-tharus*. He had his first education at Mantinæa, a city of Arcadia, under his father, and Lampyrus of Ery-thræ; he next studied under Xenophilus, the Pythagor-æan; and lastly under Aristotle, in company with Theophrastus. Suidas, from whom these particulars are transcribed, adds, that Aristoxenus, enraged at Ari-stotle having bequeathed his school to Theophrastus, traduced him ever after. But Aristocles the Peripate-tic in Eusebius, exculpates Aristoxenus in this parti-cular, and assures us that he always spoke with great respect of his master Aristotle. From the preceding account it appears that Aristoxenus lived under Alex-ander the Great and his first successors. His *Harmo-*

Aristotle,
Aristoxe-
nus.

Aristoxenus.

nics in three books, all that are come down to us, together with Ptolemy's Harmonics, were first published by Gogavinus, but not very correctly, at Venice, 1562, in 4to, with a Latin version. John Meurfius next translated the three books of Aristoxenus into Latin, from the MS. of Jos. Scaliger; but according to Meibomius, very negligently. With these he printed at Leyden, 1616, 4to, Nicomachus and Alypius, two other Greek writers on music. After this, Meibomius collected these musical writers together; to which he added Euclid, Bacchius senior, Aristides Quintilianus; and published the whole, with a Latin version and notes, from the elegant press of Elzevir, Amst. 1652.

The learned editor dedicates these ancient musical treatises to Christina queen of Sweden. Aristoxenus is said by Suidas to have written 452 different works, among which those on music were the most esteemed; yet his writings on other subjects are very frequently quoted by ancient authors, notwithstanding Cicero and some others say that he was a bad philosopher, and had nothing in his head but music. The titles of several of the lost works of Aristoxenus, quoted by Athenæus and others, have been collected by Meurfius in his notes upon this author, by Tonsius and Menage, all which Fabricius has digested into alphabetical order.

Aristoxenus.

A R I T H M E T I C

IS a science which explains the properties of numbers, and shows the method or art of computing by them.

History of Arithmetic.

At what time this science was first introduced into the world, we can by no means determine. That some part of it, however, was coeval with the human race is absolutely certain. We cannot conceive how any man endowed with reason can be without some knowledge of numbers. We are indeed told of nations in America who have no word in their language to express a greater number than three; and this they call *patarrarorincouroac*: but that such nations should have no idea of a greater number than this, is absolutely incredible. Perhaps they may compute by threes, as we compute by tens; and this may have occasioned the notion that they have no greater number than three.

But though we cannot suppose any nation, or indeed any single person, ever to have been without some knowledge of the difference between greater and smaller numbers, it is possible that mankind may have subsisted for a considerable time without bringing this science to any perfection, or computing by any regular scale, as 10, 60, &c. That this, however, was very early introduced into the world, even before the flood, we may gather from the following expression in Enoch's prophecy, as mentioned by the apostle Jude: "Behold, the Lord cometh with *ten thousands* of his saints." This shows, that even at that time men had ideas of numbers as high as we have at this day, and computed them also in the same manner, namely by tens. The directions also given to Noah concerning the dimensions of the ark, leave us no room to doubt that he had a knowledge of numbers, and of measures likewise. When Rebekah was sent away to Isaac, Abraham's son, her relations wished she might be the mother of *thousands of millions*; and if they were totally unacquainted with the rule of multiplication, it is difficult to see how such a wish could have been formed.

It is probable, therefore, that the four fundamental rules of Arithmetic have always been known to some nation or other. No doubt, as some nations, like the Europeans formerly, and the Africans and Americans

now, have been immersed in the most abject and deplorable state of ignorance, they might remain for some time unacquainted with numbers, except such as they had immediate occasion for; and, when they came afterwards to improve, either from their own industry, or hints given by others, might fancy that they themselves, or those from whom they got the hints, had invented what was known long before. The Greeks were the first European nation among whom arithmetic arrived at any degree of perfection. M. Goguet is of opinion, that they first used pebbles in their calculations: a proof of which he imagines is, that the word $\psi\alpha\lambda\lambda\acute{\iota}\sigma\iota\varsigma$, which comes from $\psi\alpha\lambda\lambda\acute{\iota}\sigma\iota\varsigma$, a little stone, or flint, among other things, signifies *to calculate*. The same, he thinks, is probable of the Romans; and derives the word *calculation* from the use of little stones (*calculi*) in their first arithmetical operations.

If this method, however, was at all made use of, it must have been but for a short time, since we find the Greeks very early made use of the letters of the alphabet to represent their numbers. The 24 letters of their alphabet taken according to their order, at first denoted the numbers 1, 2, 3, 4, 5, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 100, 200, 300, 400, 500, 600, 700, and 800; to which they added the three following, ζ , θ , ρ , to represent 6, 90, and 900. The difficulty of performing arithmetical operations by such marks as these may easily be imagined, and is very conspicuous from Archimedes's treatise concerning the dimensions of a circle.

The Romans followed a like method; and besides characters for each rank of classes, they introduced others for five, fifty, and five hundred. Their method is still used for distinguishing the chapters of books, and some other purposes. Their numeral letters and values are the following:

I	V	X	L	C	D	M
One,	five,	ten,	fifty,	one hundred,	five hundred,	one thousand.

Any number, however great, may be represented by repeating and combining these according to the following rules:

- 1st, When the same letter is repeated twice, or oftener, its value is represented as often. Thus II signifies two; XXX thirty, CC two hundred.
- 2d, When a numeral letter of lesser value is placed after one of greater, their values are added: thus XI signifies

signifies eleven, LXV sixty-five, MDCXXXVIII one thousand six hundred and twenty-eight.

3d, When a numeral letter of lesser value is placed before one of greater, the value of the lesser is taken from that of the greater: thus IV signifies four, XL forty, XC ninety, CD four hundred.

Sometimes IJ is used instead of D for 500, and the value is increased ten times by annexing J to the right hand.

Thus IJ signifies 500. Also CIJ is used for 1000
IJJ 5000 CCJJ for 10000
IJJJ 50000 CCCJJJJ for 100000

Sometimes thousands are represented by drawing a line over the top of the numeral, V being used for five thousand, L̄ for fifty thousand, CC̄ two hundred thousand.

4
sexagesimal arithmetic. About the year of Christ 200, a new kind of arithmetic, called *sexagesimal*, was invented, as is supposed, by Claudius Ptolomæus. The design of it was to remedy the difficulties of the common method, especially with regard to fractions. In this kind of arithmetic, every unit was supposed to be divided into 60 parts, and each of these into 60 others, and so on: hence any number of such parts were called *sexagesimal fractions*; and to make the computation in whole numbers more easy, he made the progression in these also sexagesimal. Thus from one to 59 were marked in the common way: then 60 was called a *sexagesima prima*, or first sexagesimal integer, and had one single dash over it; so 60 was expressed thus I'; and so on to 59 times 60, or 3540, which was thus expressed LIX'. He now proceeded to 60 times 60, which he called a *sexagesima secunda*, and was thus expressed I''. In like manner, twice 60 times 60, or 7200, was expressed by II''; and so on till he came to 60 times 3600, which was a third sexagesimal, and expressed thus, I'''. If any number less than 60 was joined with these sexagesimals, it was added in its proper characters without any dash; thus I'XV represented 60 and 15, or 75; I'VXXV is four times 60 and 25, or 265; X'II'XV, is ten times 3600, twice 60 and 15, or 36,135, &c. Sexagesimal fractions were marked by putting the dash at the foot, or on the left hand of the letter: thus I., or 'I, denoted 1/60; I., or ''I, 1/3600, &c.

5
in Characters when right in. The most perfect method of notation, which we now use, came into Europe from the Arabians, by the way of Spain. The Arabs, however, do not pretend to be the inventors of them, but acknowledge that they received them from the Indians. Some there are indeed, who contend that neither the Arabs nor the Indians were the inventors, but that they were found out by the Greeks. But this is by no means probable; as Maximus Planudes, who lived towards the close of the 13th century, is the first Greek who makes use of them: and he is plainly not the inventor; for Dr Wallis mentions an inscription on a chimney in the Parsonage-house of Helendon in Northamptonshire, where the date is expressed by M° 133, instead of 1133. Mr Luffkin furnishes a still earlier instance of their use, in the window of a house, part of which is a Roman wall, near the market-place in Colchester; where between two carved lions stands an escutcheon with the figures 1090. Dr Wallis is of opinion that
Vol. II. Part I.

these characters must have been used in England at least as long ago as the year 1050, if not in ordinary affairs, at least in mathematical ones, and in astronomical tables. How these characters came to be originally invented by the Indians we are entirely ignorant.

The introduction of the Arabian characters in notation did not immediately put an end to the sexagesimal arithmetic. As this had been used in all the astronomical tables, it was for their sakes retained for a considerable time. The sexagesimal integers went first out, but the fractions continued till the invention of decimals.

6
Treatises on Arithmetic. The oldest treatises extant upon the theory of arithmetic are the seventh, eighth, and ninth books of Euclid's elements, where he treats of proportion and of prime and composite numbers; both of which have received improvements since his time, especially the former. The next of whom we know any thing is Nicomachus the Pythagorean, who wrote a treatise of the theory of arithmetic, consisting chiefly of the distinctions and divisions of numbers into classes, as plain, solid, triangular, quadrangular, and the rest of the figurate numbers as they are called, numbers odd and even, &c. with some of the more general properties of the several kinds. This author is, by some, said to have lived before the time of Euclid; by others, not long after. His arithmetic was published at Paris in 1538. The next remarkable writer on this subject is Boethius, who lived at Rome in the time of Theodoric the Goth. He is supposed to have copied most of his work from Nicomachus.

From this time no remarkable writer on arithmetic appeared till about the year 1200, when Jordanus of Namur wrote a treatise on this subject, which was published and demonstrated by Joannes Faber Stapulensis in the 15th century, soon after the invention of printing. The same author also wrote upon the new art of computation by the Arabic figures, and called this book *Algorismus Demonstratus*. Dr Wallis says this manuscript is in the Savillian library at Oxford, but it hath never yet been printed. As learning advanced in Europe, so did the knowledge of numbers; and the writers on arithmetic soon became innumerable. About the year 1464, Regiomontanus, in his triangular tables, divided the Radius into 10,000 parts instead of 60,000; and thus tacitly expelled the sexagesimal arithmetic. Part of it, however, still remains in the division of time, as of an hour into 60 minutes, a minute into 60 seconds, &c. Ramus in his arithmetic, written about the year 1550, and published by Lazarus Schonerus in 1586, uses decimal periods in carrying on the square and cube roots to fractions. The same had been done before by our countrymen Buckley and Record; but the first who published an express treatise on decimals was Simon Stevinus, about the year 1582. As to the circulating decimals, Dr Wallis is the first who took much notice of them. He is also the author of the *arithmetic of infinites*, which has been very usefully applied to geometry. The greatest improvement, however, which the art of computation ever received, is the invention of logarithms. The honour of this invention is unquestionably due to Lord Napier, baron of Merchiston in Scotland, about the end of the 16th or beginning

Notation
and
Numeration

beginning of the 17th century. By these means arithmetic has advanced to a degree of perfection which the ancients could never have imagined possible, much less hoped to attain; and we believe it may now be reckoned one of those few sciences which have arrived at their utmost height, and which is in its nature capable of little further improvement.

CHAP. I. NOTATION AND NUMERATION.

THE first elements of arithmetic are acquired during our infancy. The idea of one, though the simplest of any, and suggested by every single object, is perhaps rather of the negative kind, and consists partly in the exclusion of plurality, and is not attended to till that of number be acquired. Two is formed by placing one object near another; three, four, and every higher number, by adding one continually to the former collection. As we thus advance from lower numbers to higher, we soon perceive that there is no limit to this increasing operation; and that, whatever number of objects be collected together, more may be added, at least, in imagination; so that we can never reach the highest possible number, nor approach near it. As we are led to understand and add numbers by collecting objects, so we learn to diminish them by removing the objects collected; and if we remove them one by one, the number decreases through all the steps by which it advanced, till only one remain, or none at all. When a child gathers as many stones together as suits his fancy, and then throws them away, he acquires the first elements of the two capital operations in arithmetic. The idea of numbers, which is first acquired by the observation of sensible objects, is afterwards extended to measures of space and time, affections of the mind, and other immaterial qualities.

Small numbers are most easily apprehended: a child soon knows what two and what three is; but has not any distinct notion of seventeen. Experience removes this difficulty in some degree; as we become accustomed to handle larger collections, we apprehend clearly the number of a dozen or a score; but perhaps could hardly advance to an hundred without the aid of classical arrangement, which is the art of forming so many units into a class, and so many of these classes into one of a higher kind, and thus advancing through as many ranks of classes as occasion requires. If a boy arrange an hundred stones in one row, he would be tired before he could reckon them; but if he place them in ten rows of ten stones each, he will reckon an hundred with ease; and if he collect ten such parcels, he will reckon a thousand. In this case, ten is the lowest class, an hundred is a class of the second rank, and a thousand is a class of the third rank.

There does not seem to be any number naturally adapted for constituting a class of the lowest, or any higher rank to the exclusion of others. However, as ten has been universally used for this purpose by the Hebrews, Greeks, Romans, and Arabians, and by all nations who have cultivated this science, it is probably the most convenient for general use. Other scales, however, may be assumed, perhaps on some occa-

sions, with superior advantage; and the principles of arithmetic will appear in their full extent, if the student can adapt them to any scale whatever: thus, if eight were the scale, 6 times 3 would be two classes and two units, and the number 18 would then be represented by 22. If 12 were the scale, 5 times 9 would be three classes and nine units, and 45 would be represented by 39, &c.

It is proper, whatever number of units constitutes a class of the lower rank, that the same number of each class should make one of the next higher. This is observed in our arithmetic, ten being the universal scale: but is not regarded in the various kinds of monies, weights, and the like, which do not advance by any universal measure; and much of the difficulty in the practice of arithmetic arises from that irregularity.

As higher numbers are somewhat difficult to apprehend, we naturally fall on contrivances to fix them in our minds, and render them familiar: but notwithstanding all the expedients we can fall upon, our ideas of high numbers are still imperfect, and generally far short of the reality; and though we can perform any computation with exactness, the answer we obtain is often incompletely apprehended.

It may not be amiss to illustrate, by a few examples, the extent of numbers which are frequently named without being attended to. If a person employed in telling money reckon an hundred pieces in a minute, and continue at work ten hours each day, he will take seventeen days to reckon a million; a thousand men would take 45 years to reckon a billion. If we suppose the whole earth to be as well peopled as Britain, and to have been so from the creation, and that the whole race of mankind had constantly spent their time in telling from a heap consisting of a quadrillion of pieces, they would hardly have yet reckoned the thousandth part of that quantity.

All numbers are represented by the ten following characters.

1	2	3	4	5	6	7	8	9	0
One,	two,	three,	four,	five,	six,	seven,	eight,	nine,	cypher.

The nine first are called *significant figures*, or *digits*; and sometimes represent units, sometimes tens, hundreds, or higher classes. When placed singly, they denote the simple numbers subjoined to the characters. When several are placed together, the first or right-hand figure only is to be taken for its simple value: the second signifies so many tens, the third so many hundreds, and the others so many higher classes, according to the order they stand in. And as it may sometimes be required to express a number consisting of tens, hundreds, or higher classes, without any units or classes of a lower rank annexed; and as this can only be done by figures standing in the second, third, or higher place, while there are none to fill up the lower ones; therefore an additional character or cypher (0) is necessary, which has no signification when placed by itself, but serves to supply the vacant places, and bring the figures to their proper station.

The following table shews the names and divisions of the classes.

Addition.

Addition.

8. TRILLIONS
 Hundred thousand of billions 4
 Ten thousand of billions 3
 Thousand billions 7
 Hundred billions 9
 Ten billions 8
 2. BILLIONS
 Hundred thousand of millions 1
 Ten thousand of millions 6
 Thousand millions 4
 Hundred millions 7
 Ten millions 3
 8. MILLIONS
 Hundred thousands 9
 Ten thousands 7
 Thousands 2
 Hundreds 6
 Tens 4
 Units 5

Several sums obtained are easily retained in the memory, it is neither necessary nor usual to mark them down. When the numbers consist of more figures than one, we add the units together, the tens together, and so on. But if the sum of the units exceed ten, or contain ten several times, we add the number of tens it contains to the next column, and only set down the number of units that are over. In like manner we carry the tens of every column to the next higher. And the reason of this is obvious from the value of the places; since an unit, in any higher place, signifies the same thing as ten in the place immediately lower.

The first six figures from the right hand are called the *unit period*, the next six the *million period*, after which the *trillion*, *quadrillion*, *quintillion*, *sextillion*, *septillion*, *octillion* and *nonillion* periods follow in their order.

It is proper to divide any number, before we reckon it into periods and half periods, by different marks. We then begin at the left hand, and read the figures in their order, with the names of their places, from the table. In writing any number, we must be careful to mark the figures in their proper places, and supply the vacant places with cyphers.

As there are no possible ways of changing numbers, except by enlarging or diminishing them according to some given rule, it follows, that the whole art of arithmetic is comprehended in two operations, *Addition* and *Subtraction*. However, as it is frequently required to add several equal numbers together, or to subtract several equal ones from a greater, till it be exhausted, proper methods have been invented for facilitating the operation in these cases, and distinguished by the names of *Multiplication* and *Division*; and these four rules are the foundation of all arithmetical operations whatever.

As the idea of number is acquired by observing several objects collected, so is that of fractions by observing an object divided into several parts. As we sometimes meet with objects broken into two, three, or more parts, we may consider any or all of these divisions promiscuously, which is done in the doctrine of vulgar fractions, for which a chapter will be allotted. However, since, the practice of collecting units into parcels of tens has prevailed universally, it has been found convenient to follow a like method in the consideration of fractions, by dividing each unit into ten equal parts, and each of these into ten smaller parts; and so on. Numbers divided in this manner are called *Decimal Fractions*.

8

CHAP. II. ADDITION.

ADDITION is that operation by which we find the amount of two or more numbers. The method of doing this in simple cases is obvious, as soon as the meaning of number is known, and admits of no illustration. A young learner will begin at one of the numbers, and reckon up as many units separately as there are in the other, and practice will enable him to do it at once. It is impossible strictly speaking, to add more than two numbers at a time. We must first find the sum of the first and second; then we add the third to that number; and so on. However, as the

Example.
 RULE. " Write the numbers distinctly. 346863
 " units under units, tens under tens; and 876734
 " so on. Then reckon the amount of the 123467
 " right-hand column. If it be under ten, 314213
 " mark it down. If it exceed ten, mark 712316
 " the units only, and carry the tens to the 438987
 " next place. In like manner, carry the 279654
 " tens of each column to the next, and mark
 " down the full sum of the left hand column."
 3092234
 24433

As it is of great consequence in business to perform addition readily and exactly, the learner ought to practise it till it become quite familiar. If the learner can readily add any two digits, he will soon add a digit to a higher number with equal ease. It is only to add the unit place of that number to the digit; and, if it exceed ten, it raises the amount accordingly. Thus, because 8 and 6 is 14, 48 and 6 is 54. It will be proper to mark down under the sums of each column, in a small hand, the figure that is carried to the next column. This prevents the trouble of going over the whole operation again, in case of interruption or mistake. If you want to keep the account clean, mark down the sum and figure you carry on a separate paper, and, after revising them, transcribe the sum only. After some practice, we ought to acquire the habit of adding two or more figures at one glance. This is particularly useful when two figures which amount to 10, as 6 and 4, or 7 and 3, stand together in the column.

Every operation in arithmetic ought to be revised, to prevent mistakes; and as one is apt to fall into the same mistake, if he revise it in the same manner he performed it, it is proper either to alter the order, or else to trace back the steps by which the operation advanced, which will lead us at last to the number we began with. Every method of proving accounts may be referred to one or other of these heads.

1st, Addition may be proven by any of the following methods: repeat the operation, beginning at the top of the column, if you began at the foot when you wrought it.

2d, Divide the account into several parts; add these separately, and then add the sums together. If their amount correspond with the sum of the account, when added at once, it may be presumed right. This method is particularly proper when you want to know the sums of the parts, as well as that of the whole.

3d, Subtract the numbers successively from the sum; if the account be right, you will exhaust it exactly, and find no remainder.

Addition.

When the given number consists of articles of different value, as pounds, shillings, and pence, or the like, which are called *different denominations*, the operations in arithmetic must be regulated by the value of the articles. We shall give here a few of the most useful tables for the learners information.

- | | |
|---|--------------------------------|
| I. <i>Sterling Money.</i> | II. <i>Averdupoise Weight.</i> |
| 4 Farthings=1 penny, marked d. | 16 Drams=1 ounce, oz. |
| 12 Pence=1 Shilling, s. | 16 Ounces=1 pound, lb. |
| 20 Shillings=1 Pound, L. | 28 Pound=1 quarter, qr. |
| Alſo, 6s. 8 d.=1 noble | 4 Quart=1 hun. wght, C. |
| 10 s.=1 angel | 20 Hun. weight=1 ton, T. |
| 13 s. 4 d. or two thirds of a pound=1 merk. | |

Scots money is divided in the ſame manner as Sterling, and has one twelfth of its value. A pound Scots is equal to 1s. 8 d. Sterling, a ſhilling Scots to a penny Sterling, and a penny Scots to a twelfth part of a penny Sterling; a mark Scots is two thirds of a pound Scots, or 13 $\frac{1}{3}$ d. Sterling.

- | | |
|---------------------------|------------------------------------|
| III. <i>Troy Weight.</i> | IV. <i>Apothecaries Weight.</i> |
| 20 Mites=1 grain, gr. | 20 Grains=1 ſcruple, \mathcal{D} |
| 24 Grains=1 pen. wt, dwt. | 3 Scruples=1 dram, \mathcal{S} |
| 20 Penny wts=1 ounce, oz. | 8 Drams=1 ounce, \mathcal{Z} |
| 12 Ounces=1 pound, lb. | 12 Ounces=1 pound, lb |

- | | |
|--------------------------------|-------------------------------|
| V. <i>Engliſh Dry Meaſure.</i> | VI. <i>Scots Dry Meaſure.</i> |
| 2 Pints=1 quart | 4 Lippies=1 peck |
| 4 Quarts=1 gallon | 4 Pecks=1 firloft |
| 2 Gallons=1 peck | 4 Firlofts=1 boll |
| 4 Pecks=1 buſhel | 16 Bolls=1 chaldre |
| 8 Buſhels=1 quarter | |

- | | |
|---|----------------------------------|
| VII. <i>Engliſh Land Meaſure.</i> | VIII. <i>Scots Land Meaſure.</i> |
| 30 $\frac{1}{4}$ Square yards=1 pole or perch | 36 Square ells=1 fall |
| 40 Poles=1 rood | 40 Falls=1 rood |
| 4 Roods=1 acre | 4 Roods=1 acre |

- | | |
|------------------------------|--------------------------|
| IX. <i>Long Meaſure.</i> | X. <i>Time.</i> |
| 12 Inches=1 foot | 60 Seconds=1 minute |
| 3 Feet=1 yard | 60 Minutes=1 hour |
| 5 $\frac{1}{2}$ yards=1 pole | 24 Hours=1 day |
| 40 Poles=1 furlong | 7 Days=1 Week |
| 8 Furlongs=1 mile | 365 Days=1 year |
| 3 Miles=1 league. | 52 Weeks & 1 day=1 year. |

RULE for compound Addition. “ Arrange like quantities under like, and carry according to the value of the higher place.”

Note 1. When you add a denomination, which contains more columns than one, and from which you carry to the higher by 20, 30, or any even number of tens, firſt add the units of that column, and mark down their ſum, carrying the tens to the next column; then add the tens, and carry to the higher denomination, by the number of tens that it contains of the lower. For example, in adding ſhillings, carry by 10 from the units to the tens, and by 2 from the tens to the pounds.

Note 2. If you do not carry by an even number of tens, firſt find the complete ſum of the lower denomination, then enquire how many of the higher that ſum contains, and carry accordingly, and mark the remainder, if any, under the column. For example, if the

ſum of a column of pence be 43, which is three ſhillings and ſeven pence, mark 7 under the pence-column, and carry 3 to that of the ſhillings.

Note 3. Some add the lower denominations after the following method: when they have reckoned as many as amounts to one of the higher denomination, or upwards, they mark a dot, and begin again with the exceſs of the number reckoned above the value of the denomination. The number of dots ſhows how many are carried, and the laſt reckoned number is placed under the column.

Examples in Sterling Money.

L. 145	6	8	L. 16	9	11 $\frac{1}{2}$
215	3	9	169	16	10
172	18	4	36	12	9 $\frac{3}{4}$
645	7	7	54	7	6
737	2	3	30	—	1 $\frac{1}{4}$
35	3	9	7	19	6
9	—	7	707	19	11
1764	12	3	14	14	4
780	—	—	84	18	8 $\frac{3}{4}$
99	9	9	125	3	7
150	10	—	16	16	8 $\frac{3}{4}$
844	8	7	62	5	3

In Averdupoise Weight.

T. C.	gr.	lb.	T. C.	gr.	lb.
1	19	3 26	3	15	2 22
—	14	1 16	6	3	— 19
2	18	1 16	5	7	3 26
—	1	2 27	3	2	2 —
3	9	— 10	4	3	1 10
—	17	2 24	—	18	1 12
—	15	3 18	1	1	1 1
4	6	— 5	5	3	— 7
—	6	3 9	6	4	— 9
6	4	— 4	4	6	— 5
5	5	— 5	2	1	3 4

When one page will not contain the whole account, we add the articles it contains, and write againſt their ſum, *Carried forward*; and we begin the next page with the ſum of the foregoing, writing againſt it, *Brought forward*.

When the articles fill ſeveral pages, and their whole ſum is known, which is the caſe in tranſcribing accounts, it is beſt to proceed in the following manner: Add the pages, placing the ſums on a ſeparate paper; then add the ſums, and if the amount of the whole be right, it only remains to find what numbers ſhould be placed at the foot and top of the pages. For this purpoſe, repeat the ſum of the firſt page on the ſame line; add the ſums of the firſt and ſecond, placing the amount in a line with the ſecond; to this add the ſum of the third, placing the amount in a line with the third. Proceed in like manner with the others; and if the laſt ſum correſponds with the amount of the pages, it is right. Theſe ſums are tranſcribed at the foot of the reſpective pages, and tops of the following ones.

Subtraction.

L. 134	6	8	L.	<i>Examples.</i>				L.	L.		
42	3	9	170	5	4	70	4	2	15	3	9
175	4	9	66	9	8	18	6	8	12	2	6
42	5	7	73	8	5	12	13	2	7	5	4
163	7	4	45	3	2	15	3	9	8	—	—
148	5	8	78	7	9	17	5	4	—	9	6
73	2	3	12	—	—	18	6	8	—	5	10

L.	L.	L.	L.
1 st Page,	L. 778	16	—
2 ^d ,	445	14	5
3 ^d ,	151	19	9
4 th ,	43	6	11
			L. 778
			16
			1224
			10
			5
			1376
			10
			2
			1419
			17
			1

L. 1419 17 1

Then we transcribe L. 778, 16s. at the foot of the first and top of the second pages, L. 1224 : 10 : 5 at the foot of the second and top of the third ; and so on.

CHAP. III. SUBTRACTION.

SUBTRACTION is the operation by which we take a lesser number from a greater, and find their differences. It is exactly opposite to addition, and is performed by learners in a like manner, beginning at the greater, and reckoning downwards the units of the lesser. The greater is called the *minuend*, and the lesser the *subtrahend*.

If any figure of the subtrahend be greater than the corresponding figure of the minuend, we add ten to that of the minuend. and having found and marked the difference, we add one to the next place of the subtrahend. This is called *borrowing ten*. The reason will appear, if we consider that, when two numbers are equally increased by adding the same to both, their difference will not be altered. When we proceed as directed above, we add ten to the minuend, and we likewise add one to the higher place of the subtrahend, which is equal to ten of the lower place.

RULE. " Subtract units from units, tens from tens, and so on. If any figure of the subtrahend be greater than the corresponding one of the minuend, borrow ten."

<i>Example.</i>	Minuend	173694	738641
	Subtrahend	21453	379235

Remainder 152241 359406

To prove subtraction, add the subtrahend and remainder together ; if their sum be equal to the minuend, the account is right.

Or subtract the remainder from the minuend. If the difference be equal to the subtrahend, the account is right.

RULE for compound subtraction. " Place like denominations under like, and borrow, when necessary, according to the value of the higher place."

		<i>Examples.</i>			
		<i>G.</i>	<i>qr.</i>	<i>lb.</i>	<i>A. R. F. E.</i>
L. 146	3	12	3	19	15
58	7	4	3	24	2
					24
					36
					7

L. 87 15 9 7 3 23 2 3 28 11

Note 1. The reason for borrowing is the same as in simple subtraction. Thus, in subtracting pence, we

add 12 pence when necessary to the minuend, and at the next step, we add one shilling to the subtrahend.

Note 2. When there are two places in the same denomination, if the next higher contain exactly so many tens, it is best to subtract the units first, borrowing ten when necessary ; and then subtract the tens, borrowing, if there is occasion, according to the number of tens in the higher denomination.

Note 3. If the value of the higher denomination be not an even number of tens, subtract the units and tens at once, borrowing according to the value of the higher denomination.

Note 4. Some chuse to subtract the place in the subtrahend, when it exceeds that of the minuend, from the value of the higher denomination, and add the minuend to the difference. This is only a different order of proceeding, and gives the same answer.

Note 5. As custom has established the method of placing the subtrahend under the minuend, we follow it when there is no reason for doing otherwise ; but the minuend may be placed under the subtrahend with equal propriety ; and the learner should be able to work it either way, with equal readiness, as this last is sometimes more convenient ; of which instances will occur afterwards.

Note 6. The learner should also acquire the habit when two numbers are marked down, of placing such a number under the lesser, that, when added together, the sum may be equal to the greater. The operation is the same as subtraction, though conceived in a different manner, and is useful in balancing accounts, and on other occasions.

It is often necessary to place the sums in different columns, in order to exhibit a clear view of what is required. For instance, if the values of several parcels of goods are to be added, and each parcel consists of several articles, the particular articles should be placed in an inner column, and the sum of each parcel extended to the outer column, and the total added there.

If any person be owing an account, and has made some partial payments, the payments must be placed in an inner column, and their sum extended under that of the account in the outer column, and subtracted there.

An example or two will make this plain.

1st.] 30 yards linen at 2 s.	L. 3		
45 ditto at 1 s. 6d.	3	7	6
	—	—	—
			L. 6 7 6
120 lb thread at 4 s.	L. 24		
40 ditto at 3 s.	6		
30 ditto at 2 s. 6d.	3	15	
	—	—	—
			33 15
			—
			L. 40 2 6

2d.] 1773.

Jan. 15. Lent James Smith	L. 50
22. Lent him further	70
	—
	L. 120

Feb. 3. Received in part	L. 62
5. Received further	
In gold L. 10 10	
In silver 13	
	—
	23 10

85 10

Balance due me L. 34 10

CHAP. IV. MULTIPLICATION.

IN Multiplication, two numbers are given, and it is required to find how much the first amounts to, when reckoned as many times as there are units in the second. Thus, 8 multiplied by 5, or 5 times 8, is 40. The given numbers (8 and 5) are called *factors*; the first (8) the *multiplicand*; the second (5) the *multiplier*; and the amount (40) the *product*.

This operation is nothing else than addition of the same number several times repeated. If we mark 8 five times under each other, and add them, the sum is 40: But, as this kind of addition is of frequent and extensive use, in order to shorten the operation, we mark down the number only once, and conceive it to be repeated as often as there are units in the multiplier.

For this purpose, the learner must be thoroughly acquainted with the following multiplication-table, which is composed by adding each digit twelve times.

Twice		Thrice		Four times		Five times		Six times		Seven times	
1 is 2	1 is 3	1 is 4	1 is 5	1 is 6	1 is 7	1 is 8	1 is 9	1 is 10	1 is 11	1 is 12	1 is 13
2 4	2 6	2 8	2 10	2 12	2 14	2 16	2 18	2 20	2 22	2 24	2 26
3 6	3 9	3 12	3 15	3 18	3 21	3 24	3 27	3 30	3 33	3 36	3 39
4 8	4 12	4 16	4 20	4 24	4 28	4 32	4 36	4 40	4 44	4 48	4 52
5 10	5 15	5 20	5 25	5 30	5 35	5 40	5 45	5 50	5 55	5 60	5 65
6 12	6 18	6 24	6 30	6 36	6 42	6 48	6 54	6 60	6 66	6 72	6 78
7 14	7 21	7 28	7 35	7 42	7 49	7 56	7 63	7 70	7 77	7 84	7 91
8 16	8 24	8 32	8 40	8 48	8 56	8 64	8 72	8 80	8 88	8 96	8 104
9 18	9 27	9 36	9 45	9 54	9 63	9 72	9 81	9 90	9 99	9 108	9 117
10 20	10 30	10 40	10 50	10 60	10 70	10 80	10 90	10 100	10 110	10 120	10 130
11 22	11 33	11 44	11 55	11 66	11 77	11 88	11 99	11 110	11 121	11 132	11 143
12 24	12 36	12 48	12 60	12 72	12 84	12 96	12 108	12 120	12 132	12 144	12 156

If both factors be under 12, the table exhibits the product at once. If the multiplier only be under 12, we begin at the unit-place, and multiply the figures in their order, carrying the tens to the higher place, as in addition.

Ex. 76859 multiplied by 4, or 76859 added 4 times.

$$\begin{array}{r} 76859 \\ 4 \\ \hline 307436 \end{array}$$

If the multiplier be 10, we annex a cypher to the multiplicand. If the multiplier be 100, we annex two cyphers; and so on. The reason is obvious, from the use of cyphers in notation.

If the multiplier be any digit, with one or more cyphers on the right hand, we multiply by the figure,

and annex an equal number of cyphers to the product. Thus, if it be required to multiply by 50, we first multiply by 5, and then annex a cypher. It is the same thing as to add the multiplicand fifty times; and this might be done by writing the account at large, dividing the column into 10 parts of 5 lines, finding the sum of each part, and adding these ten sums together.

If the multiplier consist of several significant figures, we multiply separately by each, and add the products. It is the same as if we divided a long account of addition into parts corresponding to the figures of the multiplier.

Example. To multiply 7329 by 365.

$$\begin{array}{r} 7329 \quad 7329 \quad 7329 \quad 36645 = 5 \text{ times.} \\ \quad 5 \quad \quad 60 \quad \quad 300 \quad 439740 = 60 \text{ times.} \\ \hline 36645 \quad 439740 \quad 2198700 \quad 2675085 = 365 \text{ times.} \end{array}$$

It is obvious that 5 times the multiplicand added to 60 times, and to 300 times, the same must amount to the product required. In practice, we place the products at once under each other; and, as the cyphers arising from the higher places of the multiplier, are lost in the addition, we omit them. Hence may be inferred the following

RULE. "Place the multiplier under the multiplicand, and multiply the latter successively by the significant figures of the former; placing the right-hand figure of each product under the figure of the multiplier from which it arises; then add the product."

Ex. $\begin{array}{r} 7329 \\ 365 \\ \hline 36645 \\ 43974 \\ 21987 \\ \hline 2675085 \end{array}$ $\begin{array}{r} 42785 \\ 91 \\ \hline 42785 \\ 385065 \\ \hline 3893435 \end{array}$ $\begin{array}{r} 37846 \\ 235 \\ \hline 189230 \\ 113538 \\ 75692 \\ \hline 8893810 \end{array}$ $\begin{array}{r} 93956 \\ 8704 \\ \hline 375824 \\ 657692 \\ 751648 \\ \hline 817793024 \end{array}$

A number which cannot be produced by the multiplication of two others is called a *prime number*; as 3, 5, 7, 11, and many others.

A number which may be produced by the multiplication of two or more smaller ones, is called a *composite number*. For example, 27, which arises from the multiplication of 9 by 3; and these numbers (9 and 3) are called the *component parts* of 27.

Contractions and Varieties in Multiplication.

First, If the multiplier be a composite number, we may multiply successively by the component parts.

Ex. 7638 by 45 or 5 times 9

$\begin{array}{r} 7638 \\ 45 \\ \hline 38190 \\ 30552 \\ \hline 343710 \end{array}$	$\begin{array}{r} 7638 \text{ 1st, } 5492 \text{ by } 72 \\ \quad 9 \text{ 2d, } 13759 \text{ by } 56 \\ \quad 3d, 56417 \text{ by } 144 \\ \quad 4th, 73048 \text{ by } 84 \\ \quad 5 \text{ 5th, } 166549 \text{ by } 125 \\ \quad 6th, 378914 \text{ by } 54 \\ \quad 7th, 520813 \text{ by } 63 \end{array}$
---	--

Because the second product is equal to five times the first, and the first is equal to nine times the multiplicand,

Multipli-
cation. plicand, it is obvious that the second product must be five times nine, or forty-five times as great as the multiplicand.

Secondly, If the multiplier be 5, which is the half of 10, we may annex a cypher and divide by 2. If it be 25, which is the fourth part of an 100, we may annex two cyphers, and divide by 4. Other contractions of the like kind will readily occur to the learner.

Thirdly, To multiply by 9, which is one less than 10, we may annex a cypher; and subtract the multiplicand from the number it composes. To multiply by 99,999, or any number of 9's, annex as many cyphers, and subtract the multiplicand. The reason is obvious; and a like rule may be found, though the unit place be different from 9.

Fourthly, Sometimes a line of the product is more easily obtained from a former line of the same than from the multiplicand.

Ex. 1st.]	1372	2d.]	1348
	84		36
	5488		8088
	10976		4044
	115248		48528

In the first example, instead of multiplying by 5, we may multiply 5488 by 2: and, in the second, instead of multiplying by 3, we may divide 8088 by 2.

Fifthly, Sometimes the product of two or more figures may be obtained at once, from the product of a figure already found.

Ex. 1st.]	14356	2d.]	3462321
	648		96484
	114848		13849284
	918784		166191408
	9302688		332382816
			334058579364

In the second example, we multiply first by 4; then, because 12 times 4 is 48, we multiply the first line of the product by 12, instead of multiplying separately by 8 and 4; lastly, because twice 48 is 96, we multiply the second line of the product by 2, instead of multiplying separately by 6 and 9.

When we follow this method, we must be careful to place the right-hand figure of each product under the right-hand figure of that part of the multiplier which it is derived from.

It would answer equally well in all cases, to begin the work at the highest place of the multiplier; and contractions are sometimes obtained by following that order.

Ex. 1st.]	3125	or	3125	2d.]	32452
	642		642		52575
	18750		18750		162260
	12500		131250		811300
	6250		2006250		2433900
	2006250				1706163900

Multipli-
cation. It is a matter of indifference which of the factors be used as the multiplier; for 4 multiplied by 3 gives the same product as 3 multiplied by 4; and the like holds universally true. To illustrate this, we may mark three rows of points, four in each row, placing the rows under each other; and we shall also have four rows, containing three points each, if we reckon the rows downwards.

Multiplication is proven by repeating the operation, using the multiplier for the multiplicand, and the multiplicand for the multiplier. It may also be proven by division, or by casting out the 9's; of which afterwards; and an account, wrought by any contraction, may be proven by performing the operation at large, or by a different contraction.

Compound Multiplication.

RULE I. "If the multiplier do not exceed 12, the operation is performed at once, beginning at the lowest place, and carrying according to the value of the higher place."

[Examples.]	Cwt. gr. lb.	A. R. P.	lb. oz. dwt.
L. 13 6 7	12 2 8	13 3 18	7 5 9
	9	5	6
			12
L. 119 19	3 62 3 12	83 — 28	89 5 8

RULE II. "If the multiplier be a composite number, whose component parts do not exceed 12, multiply first by one of these parts, then multiply the product by the other. Proceed in the same manner if there be more than two."

Ex. 1st.]	L. 15 3 8	by 32 = 8x4
		8

L. 121 9 4	= 8 times.
	4

L. 485 17 4	= 32 times.
-------------	-------------

2d.]	L. 17 3 8	by 75 = 5x5x3
		3

L. 51 11 —	= 3 times.
	5

L. 257 15 —	= 15 times.
	5

L. 1288 15 —	= 75 times.
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Note 1. Although the component parts will answer in any order, it is best, when it can be done, to take them in such order as may clear off some of the lower places at the first multiplication, as is done in Ex. 2d.

Note 2. The operation may be proved, by taking the component parts in a different order, or dividing the multiplier in a different manner.

RULE III. "If the multiplier be a prime number, multiply first by the composite number next lower, then by the difference, and add the products."

L.

Multiplication.

L. 35 17 9 by 67=64+3
 8 64=8x8
 L. 287 2 — = 8 times.
 8
 L. 2296 16 — = 64 times.
 107 13 3 = 3 times.
 L. 2404 9 3 = 67 times.

Here because 8 times 8 is 64, we multiply twice by 8, which gives L.2296, 16 s. equal to 64 times the multiplicand; then we find the amount of 3 times the multiplicand, which is L. 107 : 13 : 3 ; and it is evident that these added, amount to 67, the multiplicand.

RULE IV. " If there be a composite number a little above the multiplier, we may multiply by that number, and by the difference, and subtract the second product from the first."

L. 17 4 5 by 106=108-2
 12 108=9x12
 L. 206 13 —
 9
 L. 1859 17 — = 108 times.
 34 8 10 = 2 times.
 L. 1825 8 2 = 106 times.

Here we multiply by 12 and 9, the component parts of 108, and obtain a product of L. 1860, 6 s. equal to 108 times the multiplicand; and, as this is twice oftener than was required, we subtract the multiplicand doubled, and the remainder is the number sought.

Example. L. 34 : 8 : 2½ by 3465.

RULE V. " If the multiplier be large, multiply by 10, and multiply the product again by 10 ; by which means you obtain an hundred times the given number. If the multiplier exceed 1000, multiply by 10 again; and continue it farther if the multiplier require it; then multiply the given number by the unit-place of the multiplier; the first product by the ten-place, the second product by the hundred-place; and so on. Add the products thus obtained together."

L. 34 8 2½ by 5 = L. 172 1 ½ = 5 times
 10
 10 times L. 344 2 1 by 6 = 2064 12 6 = 60 times
 10
 100 times L. 3441 — 10 by 4 = 13764 3 4 = 400 times
 10
 1000 times L. 34410 8 4 by 3 = 103231 5 — = 3000 times
 L. 119232 1 10½ = 3465 times

The use of multiplication is to compute the amount of any number of equal articles, either in respect of measure, weight, value, or any other consideration. The multiplicand expresses how much is to be reckoned for each article; and the multiplier expresses how many times that is to be reckoned. As the multiplier points out the number of articles to be added, it is always an abstract number, and has no reference to any value or measure whatever. It is therefore quite improper to attempt the multiplication of shillings by shillings, or to consider the multiplier as expressive of any denomination. The most common instances in which the practice of this operation is required, are, to find the amount of any number of parcels, to find the value of any number of articles, to find the weight or measure of a number of articles, &c.

This computation, for changing any sum of money, weight, or measure, into a different kind, is called REDUCTION. When the quantity given is expressed in different denominations, we reduce the highest to the next lower, and add thereto the given number of that denomination; and proceed in like manner till we have reduced it to the lowest denomination.

Example. To reduce L. 46 : 13 : 8¼ to farthings.

L. 46		Or thus :
20		
920	shillings in L. 46	L. 46 13 8¼
13		20
933	shillings in L. 46 13	933
12		12
11196	pence in L. 46 13	11204
8		4
11204	pence in L. 46 13 8	44819
4		
44816	farthings in L. 46 13 8	
3		
44819	farthings in L. 46 13 8¼	

It is easy to take in or add the higher denomination at the same time we multiply the lower.

CHAP. V. DIVISION.

In division, two numbers are given; and it is required to find how often the former contains the latter. Thus, it may be asked how often 21 contains 7, and the answer is exactly 3 times. The former given number (21) is called the *Dividend*; the latter (7) the *Divisor*; and the number required (3) the *Quotient*. It frequently happens that the division cannot be completed exactly without fractions. Thus it may be asked, how often 8 is contained in 19? the answer is twice, and a remainder of 3.

This operation consists in subtracting the divisor from the dividend, and again from the remainder, as often as it can be done, and reckoning the number of subtractions; as,

21	19
7 first subtraction	8 first subtraction
—	—
14	11
7 second subtraction	8 second subtraction
—	—
7	3 remainder.
7 third subtraction.	
—	
0	

As this operation, performed at large, would be very tedious, when the quotient is a high number, it is proper to shorten it by every convenient method; and, for this purpose, we may multiply the divisor by any number whose product is not greater than the dividend, and so subtract it twice or thrice, or oftener, at the same time. The best way is to multiply it by the greatest number, that does not raise the product too high, and that number is also the quotient. For example, to divide 45 by 7, we enquire what is the greatest multiplier for 7, that does

Division. not give a product above 45; and we shall find that it is 6; and 6 times 7 is 42, which, subtracted from 45, leaves a remainder of 3. Therefore 7 may be subtracted 6 times from 45; or, which is the same thing, 45, divided by 7, gives a quotient of 6, and a remainder of 3.

If the divisor do not exceed 12, we readily find the highest multiplier that can be used from the multiplication table. If it exceed 12, we may try any multiplier that we think will answer. If the product be greater than the dividend, the multiplier is too great; and, if the remainder, after the product is subtracted from the dividend, be greater than the divisor, the multiplier is too small. In either of these cases, we must try another. But the attentive learner, after some practice, will generally hit on the right multiplier at first.

If the divisor be contained oftener than ten times in the dividend, the operation requires as many steps as there are figures in the quotient. For instance, if the quotient be greater than 100, but less than 1000, it requires 3 steps. We first inquire how many hundred times the divisor is contained in the dividend, and subtract the amount of these hundreds. Then we inquire how often it is contained ten times in the remainder, and subtract the amount of these tens. Lastly, we inquire how many single times it is contained in the remainder. The method of proceeding will appear from the following example:

To divide 5936 by 8.

From	5936	
Take	5600 = 700 times 8	
Rem.	336	
From which take	320 = 40 times 8	
Rem.	16	
From which take	16 = 2 times 8	
	0	742 times 8 in all.

It is obvious, that as often as 8 is contained in 59, so many hundred times it will be contained in 5900, or in 5936; and, as often as it is contained in 33, so many ten times it will be contained in 330, or in 336; and thus the higher places of the quotient will be obtained with equal ease as the lower. The operation might be performed by subtracting 8 continually from the dividend, which will lead to the same conclusion by a very tedious process. After 700 subtractions, the remainder would be 336; after 40 more, it would be 16; and after 2 more, the dividend would be entirely exhausted. In practice, we omit the cyphers, and proceed by the following

- RULES.** 1st, "Assume as many figures on the left hand of the multiplier as contain the divisor once or oftener: find how many times they contain it, and place the answer as the highest figure of the quotient."
 2d, "Multiply the divisor by the figure you have found, and place the product under the part of the dividend from which it is obtained."
 3d, "Subtract the product from the figures above it."
 4th, "Bring down the next figure of the dividend to the remainder, and divide the number it makes up, as before."

Vol. II. Part I.

<i>Examples.</i>] 1st. 8)5936(742	2d. 63)30114(478	Division.
5600	25200	
33	491	
32	441	
16	504	
16	504	
0	0	
3d. 365)974932(2671 $\frac{17}{385}$		
730000		
2449		
2190		
2593		
2555		
382		
365		

Remainder 17

The numbers which we divide, as 59, 33, and 16, in the first example, are called *dividends*.

It is usual to mark a point under the figures of the dividend, as they are brought down, to prevent mistakes.

If there be a remainder, the division is completed by a vulgar fraction, whose numerator is the remainder, and its denominator the divisor. Thus, in Ex. 3. the quotient is 2671, and remainder 17; and the quotient completed is $2671 \frac{17}{385}$.

A number which divides another without a remainder is said to measure it; and the several numbers which measure another, are called its *aliquot parts*. Thus, 2, 4, 6, 8, and 12, are aliquot parts of 24. As it is often useful to discover numbers which measure others, we may observe,

- 1st, Every number ending with an even figure, that is, with 2, 4, 6, 8, or 0, is measured by 2.
- 2d, Every number ending with 5, or 0, is measured by 5.
- 3d, Every number, whose figures, when added, amount to an even number of 3's or 9's, is measured by 3 or 9, respectively.

Contractions and Varieties in Division.

First, When the divisor does not exceed 12, the whole computation may be performed without setting down any figures except the quotient.

Ex. 7)35868(5124 or 7)35868

Secondly, When the divisor is a composite number, and one of the component parts also measures the dividend, we may divide successively by the component parts.

Ex. 1st.] 30114 by 63. 2d.] 975 by 105 = 5x7x3

9)30114	5)975
7)3346	3)195
Quotient 478	7)65
	Quotient 97

This method might be also used, although the component parts of the divisor do not measure the dividend; but the learner will not understand how to manage

Division. manage the remainder till he be acquainted with the doctrine of vulgar fractions.

Thirdly, When there are cyphers annexed to the divisor, cut them off, and cut off an equal number of figures from the dividend; annex these figures to the remainder. *Ex.* To divide 378643 by 5200.

$$\begin{array}{r} 5200 \overline{) 378643} \\ \underline{35400} \\ 24643 \\ \underline{20800} \\ 3843 \\ \underline{36400} \\ 203 \\ \underline{1040} \\ 990 \end{array}$$

4243

The reason will appear by performing the operation at large, and comparing the steps.

To divide by 10, 100, 1000, or the like. Cut off as many figures on the right hand of the dividend as there are cyphers in the divisor. The figures which remain on the left hand compose the quotient, and the figures cut off compose the remainder.

Fourthly, When the divisor consists of several figures we may try them separately, by inquiring how often the first figure of the divisor is contained in the first figure of the dividend, and then considering whether the second and following figures of the divisor be contained as often in the corresponding ones of the dividend with the remainder (if any) prefixed. If not, we must begin again, and make trial of a lower number. When the remainder is nine, or upwards, we may be sure the division will hold through the lower places; and it is unnecessary to continue the trial farther.

Fifthly, We may make a table of the products of the divisor, multiplied by the nine digits, in order to discover more readily how often it is contained in each dividend. This is convenient when the dividend is very long, or when it is required to divide frequently by the same divisor.

73 by 2 = 146	73)53872694(737982
3 = 219	511.....
4 = 292	—
5 = 365	277
6 = 438	219
7 = 511	—
8 = 584	582
9 = 657	511
	—
	716
	657
	—
	599
	584
	—
	154
	146
	—
	Rem. 8

Sixthly, To divide by 9, 99, 999, or any number of 9's, transcribe under the dividend part of the same, shifting the highest figure as many places to the right hand as there are 9's in the divisor. Transcribe it again, with the like change of place, as often as the length of the dividend admits; add these together, and cut off as many figures from the right hand of the sum as there are 9's in the divisor. The

figures which remain on the left hand compose the quotient, and those cut off the remainder.

If there be any carriage to the unit-place of the quotient, add the number carried likewise to the remainder, as in *Ex.* 2.; and if the figures cut off be all 9's, add 1 to the quotient, and there is no remainder.

Examples. 1st.] $99)324123$ 2d.] $99)5478251$

$$\begin{array}{r} 3241 \\ \underline{32} \\ 321 \\ \underline{32} \\ 323 \\ \underline{323} \\ 96 \end{array}$$

Quotient 3273 and rem. 96.

$$\begin{array}{r} 5478 \\ \underline{54} \\ 547 \\ \underline{547} \\ 251 \\ \underline{251} \\ 1 \end{array}$$

Quotient 5333.58 rem.

3d.] $999)476523$

$$\begin{array}{r} 476 \\ \underline{476} \\ 999 \\ \underline{999} \\ 1 \end{array}$$

Quotient 477

To explain the reason of this, we must recollect, that whatever number of hundreds any dividend contains, it contains an equal number of 99's, together with an equal number of units. In *Ex.* 1. the dividend contains 3241 hundreds, and a remainder of 23. It therefore contains 3241 times 99, and also 3241, besides the remainder already mentioned.— Again, 3241 contains 32 hundreds, and a remainder of 51: it therefore contains 32 99's, and also 32, besides the remainder of 41. Consequently the dividend contains 99, altogether, 3241 times, and 32 times, that is 3273 times, and the remainder consists of 23, 41, and 32, added, which makes 96.

As multiplication supplies the place of frequent additions, and division of frequent subtractions, they are only repetitions and contractions of the simple rules, and when compared together, their tendency is exactly opposite. As numbers, increased by addition, are diminished and brought back to their original quantity by subtraction; in like manner, numbers compounded by multiplication are reduced by division to the parts from which they were compounded. The multiplier shows how many additions are necessary to produce the number; and the quotient shows how many subtractions are necessary to exhaust it. It follows, that the product, divided by the multiplicand, will quote the multiplier; and, because either factor may be assumed for the multiplicand, therefore the product divided by either factor, quotes the other. It follows, also, that the dividend is equal to the product of the divisor and quotient multiplied together; and hence these operations mutually prove each other.

To prove multiplication. Divide the product by either factor. If the operation be right, the quotient is the other factor, and there is no remainder.

To prove division. Multiply the divisor and quotient together; to the product add the remainder, if any; and, if the operation be right, it makes up the dividend. Otherwise divide the dividend (after subtracting the remainder, if any) by the quotient. If the operation be right, it will quote the divisor. The reason of all these rules may be collected from the last paragraph.

Compound Division.

12 RULE I. "When the dividend only consists of different denominations, divide the higher denomination, and reduce the remainder to the next lower, taking in (p. 296. Rule V.) the given number of that denomination, and continue the division."

Examples.

Divide L. 465 : 12 : 8 by 72.	Divide 345 cwt. 1 q. 8 lb. by 22.
L. s. d. L. s. d.	Cwt. q. lb. Cwt. q. lb.
72) 465 12 8 (6 9 4	22) 345 1 8 (15 2 22
432 .. .	22 .. .
33	125
20	110
72) 672	15
648	4
24	22) 61
12	44
72) 296	17
288	28
8 Rem.	144
	34
	22) 484
	44
	44
	44
	0

Or we might divide by the component parts of 72, (as explained under Thirdly, p. 298).

RULE II. "When the divisor is in different denominations, reduce both divisor and dividend to the lowest denomination, and proceed as in simple division. The quotient is an abstract number."

To divide L. 38 : 13s.	To divide 96 Cwt. 1 q. 20 lb.
by L. 3 : 4 : 5.	by 3 cwt. 2 q. 8 lb.
L. 3 4 5 L. 38 13	Cwt. q. lb. Cwt. q. lb.
20 20	3 2 8) 96 1 20
64	4 4
12	14 385
773	28 28
) 9276 (12 quote.	120 3100
773	28 770
1546	4) 00 108) 00 (27 quote.
1546	
0	

It is best not to reduce the terms lower than is necessary to render them equal. For instance, if each of them consists of an even number of sixpences, fourpences, or the like, we reduce them to sixpences, or fourpences, but not to pence.
The use of division is to find either of the factors by whose multiplication a given number is produced,

when the other factor is given; and therefore is of two kinds, since either the multiplier or the multiplicand may be given. If the former be given, it discovers what that number is which is contained so many times in another. If the latter be given, it discovers how many times one number is contained in another. Thus, it answers the questions of an opposite kind to those mentioned under Rule IV. p. 296. as, To find the quantity of a single parcel or share; to find the value, weight, or measure, of a single article; to find how much work is done, provisions consumed, interest incurred, or the like, in a single day, &c.
The last use of division is a kind of reduction exactly opposite to that described under Rule V. 296. The manner of conducting and arranging it, when there are several denominations in the question, will appear from the following examples.

1. To reduce 15783 pence to pounds, sh. and pence.	2. To reduce 174865 grs. to lbs. oz. and dwt. Troy.
20	20 12
12) 15783 (1315 (65	24) 174865 (7286 (364 (30
12 .. . 120	168 .. . 60 .. . 36
37	68 128 04
36 100	48 120
18 15	206 86
12	192 80
63	145 6
60	144
Answer, ³ L. 65 : 15 : 3.	Ans. ¹ 30 lb. 4 oz. 6 dwt. 1 gr.

In the first example, we reduce 15783 pence to shillings, by dividing by 12, and obtain 1315 shillings, and a remainder of 3 pence. Then we reduce 1315 shillings to pounds, by dividing by 20, and obtain 65 pounds and a remainder of 15 shillings. The divisions might have been contracted.

In the practice of arithmetic, questions often occur which require both multiplication and division to resolve. This happens in reduction, when the higher denomination does not contain an exact number of the lower.

RULE for mixed reduction. "Reduce the given denomination by multiplication to some lower one, which is an aliquot part of both; then reduce that by division to the denomination required."

Ex. Reduce L. 31742 to guineas.

31742	Here we multiply by 20, which reduces the pounds to shillings; and divide the product by 21, which reduces the shillings to guineas.
20	
21) 634840 (30230	
63 .. .	
048	
42	
64	
63	
10	Answer, 30230 guineas and 10 shill.

P p 2 As

Division.

Division

As Portugueze money frequently passes here in payments, we shall give a table of the pieces, and their value.

A moidore	= L.1	7	—
A half moidore	=	—	13 6
A quarter moidore	=	—	6 9
A double Joannes	=	3	12 —
A Joannes	=	1	16 —
A half ditto	=	—	18 —
A quarter ditto	=	—	9 —
An eighth ditto	=	—	4 6

Note 1. Guineas may be reduced to pounds, by adding one twentieth part of the number.

2. Pounds may be reduced to merks by adding one half.

3. Merks may be reduced to pounds by subtracting one third.

4. Four moidores are equal to three Joannes: wherefore moidores may be reduced to Joannes, by subtracting one fourth; and Joannes to moidores, by adding one third.

5. Five Joannes are equal to L. 9. Hence it is easy to reduce Portugueze money to Sterling.

Another case, which requires both multiplication and division, is, when the value, weight, measure, or duration of any quantity is given, and the value, &c. of a different quantity required, we first find the value, &c. of a single article by division, and then the value, &c. of the quantity required, by multiplication.

Ex. If 3 yards cost 15.s. 9 d. what will 7 yards cost, at the same rate?

s.	d.	
3) 15	9	Price of 3 yards.
5	3	Price of 1 yard by Rule IV. p. 296.
	7	

L. 1 16 9 Price of 7 yards (by par. ult. p. 299. col. 1.)

Many other instances might be adduced, where the operation, and the reason of it are equally obvious. These are generally, though unnecessarily, referred to the rule of proportion.

We shall now offer a general observation on all the operations in Arithmetic. When a computation requires several steps, we obtain a just answer, whatever order we follow. Some arrangements may be preferable to others in point of ease, but all of them lead to the same conclusion. In addition, or subtraction, we may take the articles in any order, as is evident from the idea of number; or, we may collect them into several sums, and add or subtract these, either separately or together. When both the simple operations are required to be repeated, we may either complete one of them first, or may introduce them promiscuously; and the compound operations admit of the same variety. When several numbers are to be multiplied together, we may take the factors in any order, or we may arrange them into several classes, find the product of each class, and then multiply the products together. When a number is to be divided by several others, we may take the divisors in any order, or we may multiply them into each other, and divide by the product; or we may multiply them into several parcels, and divide by the products successively. Lastly, when multiplication and division are both required, we may begin with either; and when both are repeatedly necessary, we may collect

the multipliers into one product, and the divisors into one another; or, we collect them into parcels, or use them singly, and that in any order. Still we shall obtain the proper answer, if none of the terms be neglected.

When both multiplication and division are necessary to obtain the answer of a question, it is generally best to begin with the multiplication, as this order keeps the account as clear as possible from fraction. The example last given may be wrought accordingly as follows:

s.	d.
15	9
	7
<hr/>	
3) 5	10 3
	1 16 9

Some accountants prove the operations of arithmetic by a method which they call casting out the 9's, depending on the following principles:

First, if several numbers be divided by any divisor: (the remainders being always added to the next number), the sum of the quotients, and the last remainder will be the same as those obtained when the sum of the numbers is divided by the same divisor. Thus, 19, 15, and 23, contain, together, as many 5's, as many 7's, &c. as their sum 57 does, and the remainders are the same; and, in this way, addition may be proven by division. It is from the correspondence of the remainders, that the proof, by casting out the 9's, is deduced.

Secondly, If any figure with cyphers annexed, be divided by 9, the quotient consists entirely of that figure; and the remainder is also the same. Thus, 40, divided by 9, quotes 4, remainder 4; and 400 divided by 9, quotes 4, remainder 44. The same holds with all the digits; and the reason will be easily understood; every digit, with a cypher annexed, contains exactly so many tens; it must therefore contain an equal number of 9's, besides a remainder of an equal number of units.

Thirdly, If any number be divided by 9, the remainder is equal to the sum of the figures of the number, or to the remainder obtained, when that sum is divided by 9. For instance, 3765, divided by 9, leave a remainder of 3, and the sum of 3, 7, 6, and 5, is 21; which divided by 9, leaves a remainder of 3. The reason of this will appear from the following illustration:

3000	divided by 9	quotes 333;	remainder 3
700		quotes 77;	remainder 7
60		quotes 6;	remainder 6
5		quotes 0;	remainder 5
<hr/>			
3765		416	Sum of Rem. 21
Again:	21	divided by 9	quotes 2; remainder 3

therefore, 3765 divid. by 9 quotes 418; remainder 3; for the reason given. Hence we may collect the following rules for practice.

To cast the 9's out of any number, or to find what remainder will be left when any number is divided by 9: Add the figures; and, when the sum exceeds 9, add the figures which would express it. Pass by the 9's; and, when the sum comes exactly to 9, neglect it, and begin anew. For example, if it be required to cast the 9's out of 3573294, we reckon thus: 3 and 5 is

Division.

Proportion.

5 is 8, and 7 is 15; 1 and 5 is 6, and 3 is 9, which we neglect; 2 and (passing by 9) 4 is 6; which is the remainder or RESULT. If the article out of which the 9's are to be cast contains more denominations than one, we cast the 9's out of the higher, and multiply the result by the value of the lower, and carry on the product (casting out the 9's, if necessary), to the lower.

To prove addition, cast the 9's out of the several articles, carrying the results to the following articles; cast them also out of the sum. If the operation be right, the results will agree.

To prove subtraction, cast the 9's out of the minuend; cast them also out of the subtrahend and remainder together; and if you obtain the same result, the operation is presumed right.

To prove multiplication, cast the 9's out of the multiplicand, and also out of the multiplier, if above 9. Multiply the results together, and cast the 9's, if necessary, out of their product. Then cast the 9's out of the product, and observe if this result correspond with the former.

Ex. 1st.] $9276 \text{ ref. } 6 \times 8 = 48 \text{ ref. } 3.$

$$\begin{array}{r} 74208 \text{ ref. } 3. \\ \text{2d.}] 7898 \text{ ref. } 5 \times 3 = 15 \text{ ref. } 6. \\ 48 \text{ ref. } 3. \end{array}$$

$$\begin{array}{r} 63184 \\ 31592 \\ \hline 379104 \text{ ref. } 6. \end{array}$$

The reason of this will be evident, if we consider multiplication under the view of repeated addition. In the first example it is obviously the same. In the second, we may suppose the multiplicand repeated 48 times. If this be done, and the 9's cast out, the result, at the end of the 9th line, will be 0; for any number, repeated 9 times, and divided by 9, leaves no remainder. The same must happen at the end of the 18th, 27th, 36th, and 45th lines; and the last result will be the same as if the multiplicand had only been repeated 3 times. This is the reason for casting out the 9's from the multiplier as well as the multiplicand.

To prove division, cast the 9's out of the divisor, and also out of the quotient; multiply the results, and cast the 9's out of the product. If there be any remainder, add to it the result, casting out the 9's, if necessary. If the account be right, the last result will agree with that obtained from the dividend.

Ex. 42) 2490 (59 ref. $5 \times 6 = 30$ ref. 3.
ref. 6 210

$$\begin{array}{r} 390 \\ 378 \\ \hline \text{Rem. } 12 \end{array} \quad \text{ref. } 3.$$

And the result of the dividend is 6

This depends on the same reason as the last; for the dividend is equal to the product of the divisor and

quotient added to the remainder.

We cannot recommend this method, as it lies under the following disadvantages:

First, If an error of 9, or any of its multiples, be committed, the results will nevertheless agree; and so the error will remain undiscovered. And this will always be the case, when a figure is placed or reckoned in a wrong column; which is one of the most frequent causes of error.

Secondly, When it appears by the disagreement of the results, that an error has been committed, the particular figure or figures in which the error lies are not pointed out; and, consequently, it is not easily corrected.

CHAP. VI. RULE OF PROPORTION.

13.

SECT. I. SIMPLE PROPORTION.

QUANTITIES are reckoned proportional to each other, when they are connected in such a manner, that if one of them be increased or diminished, the other increases or diminishes at the same time; and the degree of the alteration on each is a like part of its original measure; thus four numbers are in the same proportion the first to the second as the third to the fourth, when the first contains the second, or any part of it, as often as the third contains the fourth, or the like part of it. In either of these cases, the quotient of the first, divided by the second, is equal to that of the third divided by the fourth; and this quotient may be called the *measure of the proportion*.

Proportionals are marked down in the following manner:

$$\begin{array}{l} 6 : 3 :: 8 : 4 \\ 12 : 36 :: 9 : 27 \\ 9 : 6 :: 24 : 18 \\ 16 : 24 :: 10 : 15 \end{array}$$

The rule of proportion directs us, when three numbers are given, how to find a fourth, to which the third may have the same proportion that the first has to the second. It is sometimes called the *Rule of Three*, from the three numbers given; and sometimes the *Golden Rule*, from its various and extensive utility.

RULE. "Multiply the second and third terms together, and divide the product by the first."

Ex. To find a fourth proportional to 18, 27, and 34.

$$18 : 27 :: 34 : 51$$

$$\begin{array}{r} 34 \\ \hline 108 \\ 81 \\ \hline 18)918(51 \\ 90 \\ \hline 18 \\ 18 \\ \hline 0 \end{array}$$

To explain the reason of this, we must observe; that if two or more numbers be multiplied or divided alike, the products or quotients will have the same proportion:

$$\begin{array}{l} 18 : 27 \\ \text{Multiplied by } 34, 612 : 918 \\ \text{Divided by } 18, 34 : 51 \end{array}$$

The

portion. Men 18 : 24 :: 6 bolls
 Days 28 : 56

 144 144
 36 120

 504 1344
 6

Here we multiply 18 into 28 for a divisor, and 6 into the product of 24 by 56, for a dividend.

ville will make 100 lb. averdupois.
 112 : 104 :: 100
 100 : 89
 110 : 117

If it be required, how many lb. averdupois will make 100 of Seville, the terms would have been placed in the different columns thus :

104 : 112 :: 100
 89 : 100
 117 : 110

504)8064(16
 " In general, state the several particulars on which the question depends, as so many simple proportions, attending to the sense of the question to discover whether the proportions should be stated directly or inversely; then multiply all the terms in the first rank together, and all those in the second rank together; and work with the products as directed in the simple rule (Sect. i. p. 301.)"

Example. If 100 men make 3 miles of road in 27 days, in how many days will 150 men make 5 miles?
 Men 150 : 100 :: 27 days
 Miles 3 5

Here the first stating is inverse, because more men will do it in fewer days; but the second is direct, because more miles will require more days.

450 500

 27

450)13500(30 days, ans.
 The following contraction is often useful. After stating the proportion, if the same number occurs in both ranks, dash it out from both; or, if any term in the first rank, and another in the second rank are measured by the same numbers, dash out the original terms, and use the quotients in their stead.

Ex. If 18 men consume L. 30 value of corn in 9 months, when the price is 16s. per boll, how many will consume L. 54 value in 6 months, when the price is 12s. per boll? In this question, the proportion depends upon three particulars, the value of corn, the time and the price. The first of which is direct, because the more the value of provisions is, the more time is required to consume them; but the second and third are inverse, for the greater the time and price is, fewer men will consume an equal value.

Value 30 : 54 :: 18 men.

Months 9 : 6

Price 12 : 16

10 9

3 3

4

36

18

288

36

10)648(64

Here we observe that 6 in the first rank measures 54 in the second: so we dash them out, and place the quotient 9 in the second rank. Next, because 30 and 9 are both measured by 3, we dash them out, and place down the quotients 10 and 3; then, because 12 and 16 are both measured by 4, we dash them out, and place down the quotients 3 and 4. Lastly, because there is now 3 in both columns, we dash them out, and work with the remaining terms, according to the rule.

The monies, weights and measures, of different countries, may be reduced from the proportion which they bear to each other.

Ex. If 112 lb. averdupois make 104 lb. of Holland, and 100 lb. of Holland make 89 of Geneva, and 110 of Geneva make 117 of Seville, how many lbs. of Se-

Sect. iii. DISTRIBUTIVE PROPORTION.

If it be required to divide a number into parts, which have the same proportion to each other, that several other given numbers have, we add these numbers together, and state the following proportion: As the sum is to the particular numbers, so is the number required to be divided to the several parts sought.

Ex. 1st.] Four partners engage to trade in company; A's stock is L. 150, B's L. 320, C's L. 350, D's L. 500, and they gain L. 730; Required how much belongs to each, if the gain be divided among them in proportion to their stocks?

									Rem.
A's stock	L. 150	1320	: 150	:: 730	: L. 82	19	1	—	120
B's	320	1320	: 320	:: 730	: 176	19	4	—	960
C's	350	1320	: 350	:: 730	: 193	11	2	—	720
D's	500	1320	: 500	:: 730	: 276	10	3	—	840

Whole stock L. 1320 Proof L. 730

This account is proved by adding the gains of the partners; the sum of which will be equal to the whole gain, if the operation be right; but, if there be remainders, they must be added, their sum divided by the common divisor, and the quotient carried to the lowest place.

Ex. 2d.] A bankrupt owes A L. 146, B L. 170, C L. 45, D L. 480, and E L. 72; his whole effects are only L. 342 : 7 : 6. How much should each have?

A's debt	L. 146	913	: 146	:: L. 342	7	6	: L. 54	15	A's share.
B's	170	913	: 170	:: 342	7	6	: 63	15	B's
C's	45	913	: 45	:: 342	7	6	: 16	17	C's
D's	480	913	: 480	:: 342	7	6	: 180		D's
E's	72	913	: 72	:: 342	7	6	: 27		E's

L. 913 L. 342 7 6
 This might also be calculated, by finding what composition the bankrupt was able to pay per pound; which is obtained by dividing the amount of his effects by the amount of his debts; and comes to 7s. 6d. and then finding by the rules of practice, how much each debt came to at that rate.

CHAP. VII. RULES FOR PRACTICE.

THE operations explained in the foregoing chapters comprehend the whole system of arithmetic, and are sufficient for every computation. In many cases, however, the work may be contracted, by adverting to the particular circumstances of the question. We shall explain, in this chapter, the most useful methods which practice has suggested for rendering mercantile computations easy; in which, the four elementary rules of arithmetic are sometimes jointly, sometimes separately employed.

Sect. i. COMPUTATION OF PRICES.

The value of any number of articles, at a pound, a shilling,

Practice.

shilling, or a penny, is an equal number of pounds, shillings or pence; and these two last are easily reduced to pounds. The value, at any other rate, may be calculated by easy methods, depending on some contraction already explained, or on one or more of the following principles.

1st, If the rate be an aliquot part of a pound, a shilling, or a penny, then an exact number of articles may be bought for a pound, a shilling, or a penny; and the value is found by dividing the given number accordingly. Thus, to find the price of 80 many yards at 2 s. 6 d. which is the eighth part of a pound, we divide the quantity by eight, because every eight yards cost L. 1.

2d, If the rate be equal to the sum of two other rates which are easily calculated, the value may be found by computing these separately, and adding the sums obtained. Thus, the price of 80 many yards, at 9 d. is found, by adding their prices, at 6 d. and 3 d. together.

3d, If the rate be equal to the difference of two easy rates, they may be calculated separately, and the lesser subtracted from the greater. Thus, the value of 80 many articles at 11 d. is found, by subtracting their value at a penny from their value at a shilling. We may suppose that a shilling was paid for each article, and then a penny returned on each.

4th, If the rate be a composite number, the value may be found by calculating what it comes to at one of the component parts, and multiplying the same by the other.

CASE I. "When the rate is an aliquot part of a pound, divide the quantity by the number which 'may be bought for a pound.'"

Table of the aliquot parts of L. 1.

10 shillings = $\frac{1}{2}$ of L. 1.	1 shilling 4 d. = $\frac{1}{17}$ of L. 1.
6 s. 8 d. = $\frac{1}{3}$	1 s. 3 d. = $\frac{1}{20}$
5 s. = $\frac{1}{4}$	1 s. = $\frac{1}{20}$
4 s. = $\frac{1}{5}$	8 d. = $\frac{1}{10}$
3 s. 4 d. = $\frac{1}{8}$	6 d. = $\frac{1}{10}$
2 s. 6 d. = $\frac{1}{8}$	4 d. = $\frac{1}{10}$
2 s. = $\frac{1}{10}$	3 d. = $\frac{1}{10}$
1 s. 8 d. = $\frac{1}{12}$	2 d. = $\frac{1}{10}$

Ex. 1st.] What is the value of 7463 yards, at 4 s.?

5)7463
L. 1492 12 s.

In the first example we divide by 5, because 4 s. is $\frac{1}{5}$ of a pound; the quotient 1492 shows how many pounds they amount to; besides which there remains three yards at 4 s. and these come to 12 s. In the second example, we divide by 80, as directed, and the quotient gives L. 22, and the remainder 13 yards, which at 3 d. comes to 3 s. and 3 d.

This method can only be used in calculating for the particular prices specified in the table. The following 6 cases comprehend all possible rates, and will therefore exhibit different methods of solving the foregoing questions.

CASE II. "When the rate consists of shillings only, multiply the quantity by the number of shillings, and divide the product by 20: Or, if the number of shillings be even, multiply by half the number, and divide the product by 10.

No. 28.

Ex. 1st.] 4573 at 13 s.
13

13719
4573

20)59449
L. 2972 9 s.

The learner will easily perceive, that the method in which the second example is wrought, must give the same answer as if the quantity had been multiplied by 14, and divided by 20; and, as the division by 10 doubles the last figure for shillings, and continues all the rest unchanged for pounds, we may obtain the answer at once, by doubling the right-hand figure of the product before we set it down.

If the rate be the sum of two or more aliquot parts of a pound, we may calculate these as directed in Case I. and add them. If it be any odd number of shillings, we may calculate for the even number next lower, and add thereto the value at a shilling. If it be 19 s. we may subtract the value at a shilling, from the value at a pound.

CASE III. "When the rate consists of pence only."

Method 1. If the rate be an aliquot part of a shilling, divide the quantity accordingly, which gives the answer in shillings; if not, it may be divided into two or more aliquot parts: calculate these separately, and add the values; reduce the answer to pounds.

1 penny is $\frac{1}{12}$ of a shilling.

2 d. = $\frac{1}{6}$ of ditto.

3 d. = $\frac{1}{4}$ of ditto.

4 d. = $\frac{1}{3}$ of ditto.

6 d. = $\frac{1}{2}$ of ditto.

5 d. is the sum of 4 d. and 1 d. or of 2 d. and 3 d.

7 d. is the sum of 4 d. and 3 d. or of 6 d. and 1 d.

8 d. is the sum of 6 d. and 2 d. or the double of 4 d.

9 d. is the sum of 6 d. and 3 d.

10 d. is the sum of 6 d. and 4 d.

11 d. is the sum of 6 d. 3 d. and 2 d.

Ex. 1st.] 7423 at 4 d.

3)7423
20)2474 4
L. 123 14 4

2d.] 9786 at 9 d.

At 6 d. = $\frac{1}{2}$ of 1 s. 4893

At 3 d. = $\frac{1}{4}$ of 6 d. 2446 6

At 9 d.

7339 6
L. 366 19 6

3d.] 4856 at 11 d.

At 6 d. = $\frac{1}{2}$ of 1 s. 2428

At 3 d. = $\frac{1}{4}$ of 6 d. 1214

At 2 d. = $\frac{1}{3}$ of 6 d. 809 4

11 d. 4451 4
L. 222 11 4

It is sometimes easier to calculate at two rates, whose difference is the rate required, and subtract the lesser value from the greater. Thus, the last example may be wrought by subtracting the value at a penny from the value at a shilling. The remainder must be the value

2d.] 7543 at 14 s.
7

10)52801
L. 5280 2 s.

Practice.

Practice.

Practice.

Value at 11d.
 At 1 s. 4856 s.
 At 1 d. = $\frac{1}{12}$ 404 8
 —————
 At 11d. 4451 4
 L. 222 11 4

10 d. may be wrought as the difference of 1 s. and 2 d.; and several other rates in like manner.

Meth. 2. Multiply the quantity by the number of pence, the product is the answer in pence. Reduce it to pounds.

Meth. 3. Find the value at a penny by division, and multiply the same by the number of pence.

CASE IV. "When the rate consists of farthings only, find the value in pence, and reduce it by division to pounds."

Ex. 1st. 37843 at 1 farthing. 2d. 23754 at $\frac{1}{2}$ d.
 4)37843 farth. 2)23754 halfpence
 12)9460 $\frac{3}{4}$ pence 12)11877 pence
 788 4 $\frac{3}{4}$ 989 9
 L. 39 8 4 $\frac{3}{4}$ L. 49 9 9
 3d. 72564 at $\frac{1}{4}$ d. Or, 72564
 3
 —————
 4)217692 farth. At $\frac{1}{2}$ d. 3682 d.
 1)54423 pence At $\frac{1}{4}$ d. 18141 d.
 4535 3 12)54423 d.
 L. 226 15 3 4535 3
 L. 226 15 3

We may also find the amount in twopences, threepences, fourpences, or sixpences, by one division, and reduce these as directed in Case I.

CASE V. "When the rate consists of pence and farthings, find the value of the pence, as directed in Case III. and that of the farthings from the proportion which they bear to the pounds. Add these together, and reduce."

Ex. 1st.] 3287 at $5\frac{1}{4}$ d.

At 4 d. = $\frac{1}{3}$ of 1 s. 1095 8
 At 1 d. = $\frac{1}{12}$ of 4 d. 273 11
 At 1 f. = $\frac{1}{48}$ of 1 d. 68 5 $\frac{1}{4}$
 —————
 At $5\frac{1}{4}$ 1438 $\frac{3}{4}$
 L. 71 18 $\frac{3}{4}$
 2d.] 4573 at $2\frac{3}{4}$ d.

At 2 d. = $\frac{1}{6}$ of 1 s. 762 2
 At $\frac{1}{2}$ d. = $\frac{1}{12}$ of 2 d. 190 6 $\frac{1}{2}$
 At $\frac{1}{4}$ d. = $\frac{1}{24}$ of $\frac{1}{2}$ d. 85 3 $\frac{1}{4}$

At $2\frac{3}{4}$ 1037 11 $\frac{3}{4}$
 L. 51 17 11 $\frac{3}{4}$
 3d.] 2842 at $3\frac{3}{4}$ d.

At 3 d. = $\frac{1}{4}$ of 1 s. 710 6
 At 3 f. = $\frac{1}{16}$ of 3 d. 177 7 $\frac{1}{2}$

At $3\frac{3}{4}$ d. 888 1 $\frac{3}{4}$
 L. 44 8 1 $\frac{3}{4}$
 4th.] 2772 at $7\frac{3}{4}$ d.

At 6 d. = $\frac{1}{2}$ of 1 s. 1386
 At $1\frac{1}{2}$ d. = $\frac{1}{8}$ of 6 d. 346 6

At $7\frac{1}{2}$ d. 1732 6
 L. 86 12 6

It is sometimes best to join some of the pence with the farthings in the calculation. Thus, in Ex. 4. we reckon

the value at 6 d. and at 3 halfpence, which makes $7\frac{1}{2}$ d. If the rate be $1\frac{1}{2}$ d. which is an eighth part of a shilling, the value is found in shillings, by dividing the quantity by 8.

CASE VI. "When the rate consists of shillings and lower denominations"

Method 1. Multiply the quantity by the shillings, and find the value of the pence and farthings, if any, from the proportion which they bear to the shillings. Add and reduce.

Ex. 1st.] 4258 at 17 s. 3 d.

17
 —————
 29806
 4258
 —————
 17 s. 72386
 3 d. = $\frac{1}{4}$ of 1 s. 1064 6
 —————
 17 s. 3 d. 73450 6
 L. 3672 10 6
 2d.] 5482 at 12 s. 4 $\frac{1}{2}$ d.
 12

12 s. 65784
 3 d. = $\frac{1}{4}$ of 1 s. 1370 6
 1 $\frac{1}{2}$ d. = $\frac{1}{2}$ of 3 d. 685 3

12 s. 4 $\frac{1}{2}$ d. 67839 9
 L. 3391 19 9

Method 2. Divide the rate into aliquot parts of a pound; calculate the values corresponding to these, as directed in Case 1. and add them.

Ex. 1st.] 3894 at 17 s. 6 d. 2d.] 1765 at 9 s. 2 d.

10s. = $\frac{1}{2}$ L. 1947 6s. 8d. = $\frac{1}{7}$ L. 588 6 8
 5 = $\frac{1}{4}$ 973 10 2 6 = $\frac{1}{8}$ 220 12 6
 2 6d. = $\frac{1}{8}$ 486 15
 —————
 9 s. 2 d. 808 19 2

17 s. 6 d. L. 3407 5
 Sometimes part of the value is more readily obtained from a part already found; and sometimes it is easiest to calculate at a higher rate, and subtract the value at the difference.

s. d. s. d.
 3d.] 63790 at 5 4 4th.] 3664 at 14 9

4 s. = $\frac{1}{5}$ L. 12758 10 s. = $\frac{1}{2}$ L. 1832
 1s. 4d. = $\frac{1}{3}$ of 4s 4252 13 4 5 s. = $\frac{1}{2}$ of 10s 916

5s. 4d. L. 17010 13 4 15s. 2748
 3d. = $\frac{1}{10}$ of 5 s. 45 16
 14s. 9d. L. 2702 4

Method 3. If the price contain a composite number of pence, we may multiply the value at a penny by the component parts.

Ex. 5628 at 2 s. 11d. or 35 d.

12)5628
 20)469
 L. 23 9
 5

L. 117 5
 7

L. 820 15

Practice.

Practice.

CASE VII. "When the rate consists of pounds and lower denominations."

Method 1. Multiply by the pounds, and find the value of the other denominations from the proportion which they bear to the pounds.

Ex. 1st.] 3592 at L. 3 : 12 : 8.

3

10776

L. 3 12s. = $\frac{1}{3}$ of L. 3 2155 4

 8d. = $\frac{1}{3}$ of 12s. 119 14 8

L. 3 12 8 L. 13050 18 8

 2d.] 543 at L. 2 : 5 : 10 $\frac{1}{2}$.

2

1086

L. 2 5s. = $\frac{1}{4}$ of L. 1. 135 15

 10d. = $\frac{1}{6}$ of 5s. 22 12 6

$\frac{1}{2}$ d. = $\frac{1}{10}$ of 10d. 1 2 7 $\frac{1}{2}$

L. 1245 10 1 $\frac{1}{2}$

Method 2. Reduce the pounds to shillings, and proceed as in Case VI.

Ex. 1st.] 3592 at L. 3 : 12 : 8 2d.] 3683 at L. 2 : 4 : 11

72 20 45

7184 72 18415

25144 14732

258624 At 45s. 165735

4d. = $\frac{1}{3}$ s. 1197 4 At 1d. = $\frac{1}{12}$ s. 307 11

4d. = $\frac{1}{3}$ s. 1197 4 165427 1

8d. 261018 8 L. 8271 7 1

L. 13050 18 8

The learner should at first try every calculation more ways than one ; which will not only serve the purpose of proving the operation, but will render him expert at discovering the best method for solving each question, and will lead him to invent other methods ; for we have not exhausted the subject.

Thus, if the number of articles be 20, each shilling of the rate makes a pound of the amount. If it be 12, each penny of the rate makes a shilling of the amount. If 240, each penny of the rate makes a pound of the amount. If 480, each half-penny makes a pound. If 960, each farthing makes a pound. If the number of articles be a multiple, or an aliquot part of any of these, the amount is easily calculated. And if it be near to any such number, we may calculate for that number, and add or subtract for the difference.

We have hitherto explained the various methods of computation, when the quantity is a whole number, and in one denomination. It remains to give the proper directions when the quantity contains a fraction, or is expressed in several denominations.

When the quantity contains a fraction, work for the integers by the preceding rules, and for the fraction take proportional parts.

When the quantity is expressed in several denominations and the rate given for the higher ; calculate the higher, consider the lower ones as fractions, and work by the last rule.

When the rate is given for the lower denomination, reduce the higher denomination to the lower, and calculate accordingly.

Note 1st, 7 lb. 14 lb. and 21 lb. are aliquot parts of 1 qr. : and 16 lb. is $\frac{1}{2}$ of 1 cwt. ; and are therefore easily calculated.

2d, If the price of a dozen be so many shillings, that of an article is as many pence ; and if the price of a gross be so many shillings, that of a dozen is as many pence.

3d, If the price of a ton or score be so many pounds, that of 1 cwt. or a single article, is as many shillings.

4th, Though a fraction less than a farthing is of no consequence, and may be rejected, the learner must be careful lest he lose more than a farthing, by rejecting several remainders in the same calculation.

SECT. II. DEDUCTIONS ON WEIGHTS, &c.

THE full weight of any merchandise, together with that of the cask, box, or other package, in which it is contained, is called the *gross weight*. From this we must make proper deductions, in order to discover the quantity, for which price or duty should be charged, which is called the *nett weight*.

Tare is the allowance for the weight of the package ; and this should be ascertained by weighing it before the goods are packed. Sometimes, however, particularly in payment of duty, it is customary to allow so much *per C.* or so much *per 100 lb.* in place of tare.

Tret is an allowance of 4 lb. on 104 granted on currents, and other goods on which there is waste, in order that the weight may answer when the goods are retailed.

Cloff, or Draught, is a further allowance granted on some goods in London, of 2 lb. on every 3 C. to turn the scale in favour of the purchaser. The method of calculating these and the like will appear from the following examples.

Ex. 1st, What is the nett weight of 17 C. 2 q. 14 lb. tare 18 lb. *per cwt.*

	<i>C. q. lb.</i>		<i>C. q. lb.</i>
17 2 14 gross.		or,	17 2 14
			6
16 lb. = $\frac{1}{4}$ C.	2 2 2		105 3 —
2 lb. = $\frac{1}{8}$ of 16 lb.	1 7		3
18 lb.	2 3 9 $\frac{1}{2}$ tare.		317 1
	14 3 4 $\frac{1}{2}$ nett.	28)	317 $\frac{1}{2}$ lb. <i>C. q. lb.</i>

In the first method, we add the tare at 16 lb. which is $\frac{1}{4}$ of the gross weight to the tare, at 2 lb. which is $\frac{1}{8}$ of the former. In the second, we multiply the gross weight by 18 ; the tare is 1 lb. for each cwt. of the product, and is reduced by division to higher denominations.

2d.] What is Tret of 158 C. 2 q. 24 lb. ?

	<i>C. q. lb.</i>		<i>C. q. lb.</i>
26) 158 2	26 (6 — 11 Tret.		
	156		
	2		
	4		
	10		
	28		
	286		
	280		
	6		

Because tret is always 4 lb. in 104, or 1 lb. in 26, it is obtained by dividing by 26.

Practice.

Practice.

3d.] What is the cloff on 28 C. 2 q. ?

C. q.
28 2
2

3) 57 (19 lb.

This allowance being 2 lb. on every 3 C. might be found by taking $\frac{1}{3}$ of the number of C's and multiplying it by 2. It is better to begin with multiplication, for the reason given p. 300. col. 2. par. 1.

19

Sect. iii. COMMISSION, &c.

It is frequently required to calculate allowances on sums of money, at the rate of so many *per* L. 100. Of this kind is COMMISSION, or the allowance due to a factor for buying or selling goods, or transacting any other business; PREMIUM of INSURANCE, or allowance given for engaging to repay one's losses at sea, or otherwise; EXCHANGE, or the allowance necessary to be added or subtracted for reducing the money of one place to that of another; PREMIUMS on STOCKS, or the allowance given for any share of a public stock above the original value. All these and others of a like kind are calculated by the following

RULE. "Multiply the sum by the rate, and divide the product by 100. If the rate contain a fraction, take proportional parts."

Ex. What is the commission on L. 728, at $2\frac{1}{4}$ per cent.

	728	
	2	
<hr/>		
2 per cent.	1456	
$\frac{1}{4}$	364	
$\frac{1}{8}$	182	
<hr/>		
1|00)20|02	20	
	40	
	12	
<hr/>		
	4|80	
	4	Anfw. L. 20—4 $\frac{1}{4}$
<hr/>		
	3|20	

When the rate is given in guineas, which is common in cases of insurance, you may add a twentieth part to the sum before you calculate. Or you may calculate at an equal number of pounds, and add a twentieth part to the answer.

When the given sum is an exact number of 10 pounds, the calculation may be done without setting down any figures. Every L. 10, at $\frac{1}{2}$ per cent. is a shilling; and at other rates in proportion. Thus, L. 170, at $\frac{1}{2}$ per cent. is 17 s.; and, at $\frac{1}{4}$ per cent. 8 s. 6 d.

20

Sect. iv. INTEREST.

Interest is the allowance given for the use of money by the borrower to the lender. This is computed at so many pounds for each hundred lent for a year, and a like proportion for a greater or a less time. The highest rate is limited by our laws to 5 per cent. which is called the *legal interest*; and is due on all debts constituted by bond or bill, which are not paid at the proper term, and is always understood when no other rate is mentioned.

The interest of any sum for a year, at any rate, is found by the method explained in the last section.

The interest of any number of pounds for a year, at 5 per cent. is one twentieth part, or an equal number of shillings. Thus, the interest of L. 34675 for a year is 34675 shillings.

The interest for a day is obtained by dividing the interest for a year, by the number of days in a year. Thus, the interest of L. 34675 for a day is found by dividing 34675 shillings by 365, and comes to 95 shillings.

The interest for any number of days is obtained by multiplying the daily interest by the number of days. Thus, the interest of L. 34675 for 17 days, is 17 times 95 shillings, or 1615 shillings; and this divided by 20, in order to reduce it, comes to L. 80 : 15 s.

It would have served the same purpose, and been easier to multiply at first by 17, the number of days; and, instead of dividing separately by 365, and by 20, to divide at once by 7300, the product of 365 multiplied by 20; and this division may be facilitated by the table inserted p. 298. col. 1.

The following practical rules may be inferred from the foregoing observations.

I. To calculate interest at 5 per cent. "Multiply the principal by the number of days, and divide the product by 7300."

II. To calculate interest at any other rate. "Find what it comes to at 5 per cent. and take a proper proportion of the same for the rate required."

Ex. 1st, Interest on L. 34675 for 17 days, at 5 per cent.

	34675	
	17	
<hr/>		
	242725	
	34675	
<hr/>		
		L. s.
73|00)5894|75	80	15
	584	
<hr/>		
	5475	
	20	
<hr/>		
	1095|00	
	73	
<hr/>		
	365	
	365	
<hr/>		
	0	

Ex. 2d, Interest on L. 304 : 3 : 4 for 8 days, at 4 per cent.

	L. 304	3	4
			8
<hr/>			
73|00)2433	6	8	(6 8
	20		
<hr/>			
	486|66		
	438		
<hr/>			
	4866		
	12		
<hr/>			
	584|00		
	584		
<hr/>			
	0		

Practice.

Int. at 5 per cent. L. — 6 8
Deducte $\frac{1}{2}$ — 1 4

Int. at 4 per cent. L. — 5 4

When partial payments are made, we proceed in the following manner: Let us suppose a bill of L. 170 was due 12th August, that L. 54 was paid on the 18th September, L. 56 on the 17th October, and the balance on the 14th November; and let it be required to find how much interest is due.

		Days.		
Aug. 12. L.	170	37	1190	
Sept. 18. pd.	54		510	6290
		116	29	1044
Oct. 17. pd.	56		232	3364
		60	28	1680
Nov. 14. pd.	60			
		0		7300

Here we subtract the several payments from the original sum in their order, placing the dates in the margin; and from this it appears that there is interest due on L. 170 from 12th August to 18th September, or L. 110 from 18th September to 17th October, and on L. 60 from 17th October to 14th November. We next compute the number of days in each of these periods, and mark it against the respective sum. Then we multiply each sum by the number of days; referring a column, when necessary, for the products of the several figures in the multiplier. Lastly, we add these products, and divide their sum by 7300.

Interest on current accounts is calculated nearly in the same manner. For example, let the interest due on the following account be required to 31st July, at 4 per cent?

Dr. Mr A. Baird, his account current with W. Neil, Cr.

1775.	Jan. 15. To cash L.	160	1775.	Mar. 22. By cash L.	50
	Mar. 12. To ditto	36		May 16. By ditto	37
	June 23. To ditto	13 4 6		June 15. By ditto	25 12 6
	July 19. To ditto	26 13 4		28. By ditto	32 5 4

1775.	L.	s.	d.	Days	
Jan. 15. Dr.	160			56	9600
Mar. 12. Dr.	36				800
					8960
	196			10	1960
22. Cr.	50				
					730
	146			55	8030
May 16. Dr.	37				730
					3270
	109			30	
June 15. Cr.	25	12	6		Days 197
	83	7	6	8	667
23. Dr.	13	4	6		
	96	12		5	483
28. Cr.	32	5	4		
	64	6	8	21	64
July 19. Dr.	26	13	4		1287
					1351
					1092
31.	91			12	
					197 7300 25813 (L. 3 10 8½ at
					Deducte $\frac{1}{2}$ part 14 1½
					Interest at 4 per cent. L. 2 16 7

Here the sums on either side of the account are introduced according to the order of their dates. Those on the Dr. side are added to the former balance, and those on the Cr. side subtracted. Before we calculate the days, we try if the last sum L. 91, be equal to the balance of the account, which proves the additions and subtractions; and, before multiplying, we try if the sum of the column of days be equal to the number of days, from 15th January to 31st of July.

In the 5th and 6th multiplications, we begin at the pence-column, and take in the carriage. In the 7th, instead of multiplying the 6s. 8d. by 21, we add the third part 21 to the product, because 6s. 8d. is the third of a pound. This is done by marking down the second line 1287, instead of 1280. As the computation on the odd shillings and pence is troublesome, and makes a very small increase of the interest, some neglect them altogether; others add one to the pound, when the shillings exceed 10, and neglect them when below it.

2d.] Required interest on the following account to 31st December, allowing 5 per cent, when the balance is due to J. T. and 4 per cent. when due to N. W.

Dr. Mr J. T. his account current with N. W. Cr.	Dec. 31. To balance L.	150	April 9. By cash L.	70
	Mar. 12. To cash	120	May 12. By cash	300
	June 17. To cash	165	June 3. By cash	240
	Sept. 24. To cash	242	Aug. 2. By cash	10
	Oct. 9. To cash	178		

	L.	s.	d.	Days	
1775.	Dr.	150		71	1050
Dec. 31.	Dr.	120			10650
1776.					
Mar. 12.	Dr.	270		28	2160
	Cr.	70			540
April 9.					7560
	Dr.	200		33	6600
May 12.	Cr.	300			
					2200
	Cr.	100		22	
June 3.	Cr.	240			
					4760
	Cr.	340		14	1360
17.	Dr.	165			340
					8050
	Cr.	175		46	1050
Aug. 2.	Cr.	10			700
					9805
	Cr.	185		53	555
Sept. 24.	Dr.	242			925
					285
	Dr.	57		15	57
Oct. 9.	Dr.	178			855
	Dr.	235		83	705
Dec. 31.	Dr.				1880
					365
					7300
					45170
					24815

Interest due to N. W. at 5 per cent. L. 6 8 9
Deducte $\frac{1}{2}$ — — — 1 5 5

Due to N. W. at 4 per cent. L. 5 3 4
Due to J. T. at 5 per cent. 3 7 11½

Balance due to N. W. L. 1 15 4½ In

In this account, the balance is sometimes due to the one party, sometimes to the other. At the beginning, there is a balance due to N. W.; and, on the 9th of April, there is L. 200 due him. On the 12th of May, J. T. pays him L. 300, which discharges what he owed, and leaves a balance of L. 100 due him. The balance continues in J. T.'s favour till the 24th of September, when N. W. pays L. 242. These changes are distinguished by the marks Dr. and Cr. The products are extended in different columns, and divided separately.

When payments are made on constituted debts, at considerable distances of time, it is usual to calculate the interest to the date of each payment, and add it to the principal, and then subtract the payment from the amount.

Ex. A bond for L. 540 was due the 18th Aug. 1772; and there was paid 19th March 1773 L. 50; and 19th December 1773 L. 25; and 23d September 1774 L. 25; and 18th August 1775 L. 110. Required the interest and balance due on the 11th November 1775?

A bond due 13th August 1772	L. 540			
Interest to 19th March 1773, 218 days	2	6	16	2 6
	<hr/>			
Paid 19th March 1773	L. 556	2	6	
	<hr/>			
	50			
	<hr/>			
Balance due 19th March 1773	L. 506	2	6	
Interest to 19th December 1773, 275 days	19	1	2	
	<hr/>			
Paid 19th December 1773	L. 525	3	8	
	<hr/>			
	25			
	<hr/>			
Balance due 19th December 1773	L. 500	3	8	
Interest to 23d September 1774, 278 days	19	0	9	
	<hr/>			
Paid 23d September 1774	L. 519	4	5	
	<hr/>			
	25			
	<hr/>			
Balance due 23d September 1774	L. 494	4	5	
Interest to 18th August 1775, 329 days	22	5	3	
	<hr/>			
Paid 18th August 1775	L. 516	9	8	
	<hr/>			
	110			
	<hr/>			
Balance due 18th August 1775	L. 406	9	8	
Interest to 11th November 1775, 85 days	4	14	6	
	<hr/>			
Balance due 11th November 1775	L. 411	4	2	
Amount of the interest	L. 81	4	2	

both by any number whatever, or divide them by any number which measures both, we shall obtain other fractions of equal value. Thus, every fraction may be expressed in a variety of forms, which have all the same signification.

A fraction annexed to an integer, or whole number, makes a mixed number. For example, five and two third-parts, or $5\frac{2}{3}$. A fraction whose numerator is greater than its denominator is called an *improper fraction*. For example, seventeen third-parts, or $\frac{17}{3}$. Fractions of this kind are greater than unity. Mixed numbers may be represented in the form of improper fractions, and improper fractions may be reduced to mixed numbers, and sometimes to integers. As fractions whether proper or improper, may be represented in different forms, we must explain the method of reducing them from one form to another, before we consider the other operations.

PROBLEM I. "To reduce mixed numbers to improper fractions; Multiply the integer by the denominator of the fraction, and to the product add the numerator. The sum is the numerator of the improper fraction sought, and is placed above the given denominator."

Ex. $5\frac{2}{3} = \frac{17}{3}$
 5 integer.
 3 denominator.

15 product.
 2 numerator given.
 17 numerator sought.

Because one is equal to two halves, or 3 third parts, or 4 quarters, and every integer is equal to twice as many halves, or four times as many quarters, and so on; therefore, every integer may be expressed in the form of an improper fraction, having any assigned denominator: The numerator is obtained by multiplying the integer into the denominator. Hence the reason of the foregoing rule is evident. 5, reduced to an improper fraction, whose denominator is 3, makes $\frac{15}{3}$, and this added to $\frac{2}{3}$, amounts to $\frac{17}{3}$.

PROBLEM II. "To reduce improper fractions to whole or mixed numbers: Divide the numerator by the denominator."

Ex. $\frac{112}{7} = 16\frac{0}{7}$

17)112(6 $\frac{10}{7}$	1. $\frac{3248}{10}$	5. $\frac{365}{15}$
102	2. $\frac{342}{12}$	6. $\frac{7394}{15}$
---	3. $\frac{7536}{27}$	7. $\frac{8642}{13}$
10	4. $\frac{15764}{128}$	8. $\frac{4362}{18}$

This problem is the converse of the former, and the reason may be illustrated in the same manner.

PROBLEM III. "To reduce fractions to lower terms. Divide both numerator and denominator by any number which measures both, and place the quotients in the form of a fraction."

Example. $\frac{135}{360} = \frac{27}{72} = \frac{3}{8}$

Here we observe that 135 and 360 are both measured by 5, and the quotients form $\frac{27}{72}$, which is a fraction of the same value as $\frac{135}{360}$ in lower terms. Again, 27 and 72 are both measured by 9, and the quotients form $\frac{3}{8}$, which is still of equal value, and in lower terms.

It is generally sufficient, in practice, to divide by such measures as are found to answer on inspection, or by the rules given p. 396. col. 2. But, if it be required to reduce a fraction to the lowest possible terms, we must divide

CHAP. VIII. VULGAR FRACTIONS.

In order to understand the nature of vulgar fractions, we must suppose unity (or the number 1) divided into several equal parts. One or more of these parts is called a *fraction*, and is represented by placing one number in a small character above a line, and another under it: For example, two fifth parts is written thus, $\frac{2}{5}$. The number under the line (5) shows how many parts unity is divided into, and is called the *denominator*. The number above the line (2) shows how many of these parts are represented, and is called the *numerator*.

It follows from the manner of representing fractions, that, when the numerator is increased, the value of the fraction becomes greater; but, when the denominator is increased, the value becomes less. Hence we may infer, that, if the numerator and denominator be both increased, or both diminished, in the same proportion, the value is not altered; and therefore, if we multiply

21

Vulgar Fractions.

vide the numerator and denominator by the greatest number which measures both. What number this is may not be obvious, but will always be found by the following rule.

To find the greatest common measure of two numbers, divide the greater by the lesser, and the divisor by the remainder continually, till nothing remain; the last divisor is the greatest common measure.

Example. Required the greatest number which measures 475 and 589?

$$\begin{array}{r}
 475)589(1 \\
 \underline{475} \\
 114 \\
 114)475(4 \\
 \underline{456} \\
 19 \\
 19)114(6 \\
 \underline{114} \\
 0
 \end{array}$$

Here we divide 589 by 475, and the remainder is 114; then we divide 475 by 114, and the remainder is 19; then we divide 114 by 19, and there is no remainder: from which we infer, that 19 the last divisor, is the greatest common measure.

To explain the reason of this, we must observe; that any number which measures two others, will also measure their sum, and their difference, and will measure any multiple of either. In the foregoing example, any number which measures 589, and 475, will measure their difference 114, and will measure 456, which is a multiple of 114; and any number which measures 475, and 456, will also measure their difference 19. Consequently, no number greater than 19 can measure 589 and 475. Again, 19 will measure them both, for it measures 114, and therefore measures 456, which is a multiple of 114, and 475, which is just 19 more than 456; and, because it measures 475 and 114, it will measure their sum 589. To reduce $\frac{475}{589}$ to the lowest possible terms, we divide both by numbers 19, and it comes to $\frac{25}{31}$.

If there be no common measure greater than 1, the fraction is already in the lowest terms.

If the greatest common measure of 3 numbers be required, we find the greatest measure of the two first, and then the greatest measure of that number, and the third. If there be more numbers, we proceed in the same manner.

PROBLEM IV. "To reduce fractions to others of equal value that have the same denominator: 1st, "Multiply the numerator of each fraction by all the denominators except its own. The products are numerators to the respective fractions sought." 2d, "Multiply all the denominators into each other; the product is the common denominator."

Ex. $\frac{4}{5}$ and $\frac{7}{8}$ and $\frac{3}{9} = \frac{288}{360}$ and $\frac{315}{360}$ and $\frac{135}{360}$.

$4 \times 9 \times 8 = 288$ first numerator.

$7 \times 5 \times 8 = 280$ second numerator.

$3 \times 5 \times 9 = 135$ third numerator.

$5 \times 9 \times 8 = 360$ common denominator.

Here we multiply 4, the numerator of the first fraction, by 9 and 8 the denominators of the two others; and the product 288 is the numerator of the fraction sought, equivalent to the first. The other numerators are found in like manner, and the common denominator 360, is obtained by multiplying the given denominators 5, 9, 8, into each other. In the course of the whole operation, the numerators and denominators of each fraction are multiplied by the same number, and therefore their value is not altered.

The fractions thus obtained may be reduced to lower terms, if the several numerators and denominators have a common measure greater than unity. Or, after arranging the number for multiplication, as is done above, if the same number occur in each rank, we may dash them out and neglect them; and, if numbers which have a common measure occur in each, we may dash them out and use the quotients in their stead; or any number which is a multiple of all the given denominators, may be used as a common denominator. Sometimes a number of this kind will occur on inspection, and the new numerators are found by multiplying the given ones by the common denominator, and dividing the products by the respective given denominators.

If the articles given for any operation be mixed numbers, they are reduced to improper fractions by problem I. If the answer obtained be an improper fraction, it is reduced to a mixed number by problem II. And, it is convenient to reduce fractions to lower terms, when it can be done, by problem III. which makes their value better apprehended, and facilitates any following operation. The reduction of fractions to the same denominator by problem IV. is necessary to prepare them for addition or subtraction, but not for multiplication or division.

I. ADDITION of VULGAR FRACTIONS.

RULE. "Reduce them, if necessary, to a common denominator; add the numerators, and place the sum above the denominator."

Ex. 1st.] $\frac{2}{3} + \frac{3}{4} = \frac{2 \cdot 4}{3 \cdot 4} + \frac{3 \cdot 3}{4 \cdot 3}$ by problem IV. $= \frac{8}{12} + \frac{9}{12} = \frac{17}{12}$ $\frac{450}{560}$

2d.] $\frac{2}{7} + \frac{8}{9} + \frac{9}{10} = \frac{2 \cdot 9 \cdot 10}{7 \cdot 9 \cdot 10} + \frac{8 \cdot 10 \cdot 9}{9 \cdot 10 \cdot 7} + \frac{9 \cdot 7 \cdot 10}{10 \cdot 7 \cdot 9} = \frac{20}{70} + \frac{80}{70} + \frac{10}{70} = \frac{110}{70} = \frac{11}{7}$ $\frac{567}{1377}$

by problem II. $= \frac{3817}{1377}$

The numerators of fractions that have the same denominator signify like parts; and the reason for adding them is equally obvious, as that for adding shillings or any other inferior denomination.

Mixed numbers may be added, by annexing the sum of the fractions to the sum of the integers. If the former be a mixed number, its integer is added to the other integers.

2. SUBTRACTION of VULGAR FRACTIONS.

RULE. "Reduce the fractions to a common denominator; subtract the numerator of the subtrahend from the numerator of the minuend, and place the remainder above the denominator."

Ex. Subtract $\frac{2}{7}$ from $\frac{5}{12}$ remainder $\frac{11}{84}$.

$$\left. \begin{array}{r}
 \frac{5}{12} = \frac{35}{84} \\
 \frac{2}{7} = \frac{24}{84} \\
 \hline
 \frac{11}{84}
 \end{array} \right\} \text{ by Prob. IV.}$$

from 35
take 24
rem. 11

To subtract a fraction from an integer: subtract the numerator from the denominator, and place the remainder above the denominator; prefix to this the integer diminished by unity.

Ex. Subtract $\frac{2}{3}$ from 12 remainder $11\frac{2}{3}$.

To subtract mixed numbers, proceed with the fractions by the foregoing rule, and with the integers in the common method. If the numerator of the fraction in the subtrahend exceed that in the minuend, borrow the value of the denominator, and repay it by adding 1 to the unit-place of the subtrahend.

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tions.

Ex. Subtract $145\frac{7}{9}$ from $248\frac{3}{5}$

$$\left. \begin{array}{r} \frac{3}{5} = \frac{27}{45} \\ \frac{7}{9} = \frac{35}{45} \\ \frac{9}{9} = \frac{45}{45} \end{array} \right\} \text{by Prob. IV.}$$

$$\begin{array}{r} 248\frac{27}{45} \\ 145\frac{35}{45} \\ \hline 102\frac{3}{5} \end{array}$$

Here, because 27 the numerator of the fraction in the minuend is less than 35, the numerator of the subtrahend, we borrow 45 the denominator; 27 and 45 make 72, from which we subtract 35, and obtain 37 for the numerator of the fraction in the remainder, and we repay what was borrowed, by adding 1 to 5 in the unit-place of the subtrahend.

The reason of the operations in adding or subtracting fractions will be fully understood, if we place the numerators of the fractions in a column like a lower denomination, and add or subtract them as integers, carrying or borrowing according to the value of the higher denomination.

3. MULTIPLICATION of VULGAR FRACTIONS.

RULE. "Multiply the numerators of the factors together for the numerator of the product, and the denominators together for the denominator of the product."

Ex. 1st.] $\frac{2}{3} \times \frac{4}{5} = \frac{8}{15}$ 2d.] $8\frac{2}{3} \times 7\frac{3}{4} = 1\frac{1}{2} \frac{14}{3} = 65\frac{14}{3}$
 $2 \times 5 = 10$ num. $8\frac{2}{3} = \frac{26}{3}$ by prob. I.
 $3 \times 7 = 21$ den. $7\frac{3}{4} = \frac{27}{4}$ by ditto.
 $42 \times 31 = 1302$
 $5 \times 4 = 20$

To multiply $\frac{2}{3}$ by $\frac{4}{5}$ is the same, as to find what two third parts of $\frac{4}{5}$ comes to; if one third part only had been required, it would have been obtained by multiplying the denominator 7 by 3, because the value of fractions is lessened when their denominators are increased; and this comes to $\frac{2}{5}$; and, because two thirds were required, we must double that fraction, which is done by multiplying the numerator by 2, and comes to $\frac{4}{5}$. Hence we infer, that fractions of fractions, or compound fractions, such as $\frac{2}{3}$ of $\frac{4}{5}$ are reduced to simple ones by multiplication. The same method is followed when the compound fraction is expressed in three parts or more.

If a number be multiplied by any integer, its value is increased: If it be multiplied by 1, or taken one time, it undergoes no alteration. If it be multiplied by a proper fraction, or taken for one half, two thirds, or the like, its value is diminished, and the product is less than the number multiplied.

The foregoing rule extends to every case, when there are fractions in either factor. For mixed numbers may be reduced to improper fractions, as is done in Ex. 2d.; and integers may be written, or understood to be written in the form of fractions whose numerator is 1. It will be convenient, however, to give some further directions for proceeding, when one of the factors is an integer, or when one or both are mixed numbers.

1st, To multiply an integer by a fraction, multiply it by the numerator, and divide the product by the denominator. Ex. $3756 \times \frac{1}{3} = 2253\frac{2}{3}$

$$\begin{array}{r} 3756 \\ \hline 3 \\ \hline 1252 \\ \hline 511268(2253\frac{2}{3}) \end{array}$$

2d, To multiply an integer by a mixed number, we multiply it first by the integer, and then by the fraction, and add the products.

Ex. $138 \times 5\frac{1}{4} = 793\frac{3}{4}$

$$\begin{array}{r} 138 \times 5 = 690 \\ 138 \times \frac{1}{4} \\ \hline 3 \\ \hline 4)414(\\ \hline 793\frac{3}{4} \end{array}$$

Vulgar
Fractions.

3d, To multiply a mixed number by a fraction, we may multiply the integer by the fraction, and the two fractions together, and add the products.

Ex. $15\frac{3}{8} \times \frac{2}{9} = 3\frac{1}{12}$
 $15 \times \frac{2}{9} = 3\frac{2}{3} = 3\frac{4}{6}$
 $\frac{3}{8} \times \frac{2}{9} = \frac{6}{72} = \frac{1}{12}$

4th, When both factors are mixed numbers, we may multiply each part of the multiplicand first by the integer of the multiplier, and then by the fraction, and add the four products.

Ex. $8\frac{2}{3}$ by $7\frac{3}{4}$

$$\begin{array}{r} 8 \times 7 = 56 \\ 8 \times \frac{3}{4} = \frac{24}{4} = 6 \text{ by prob. II.} \\ \frac{2}{3} \times 7 = \frac{14}{3} = 4\frac{2}{3} \\ \frac{2}{3} \times \frac{3}{4} = \frac{6}{12} = \frac{1}{2} \end{array}$$

product $65\frac{2}{3}$ as before.

4. DIVISION of VULGAR FRACTIONS.

25

RULE I. "Multiply the numerator of the dividend by the denominator of the divisor. The product is the numerator of the quotient."

II. "Multiply the denominator of the dividend by the numerator of the divisor. The product is the denominator of the quotient."

Ex. Divide $\frac{2}{3}$ by $\frac{1}{9}$ Quotient $6\frac{2}{3}$
 $2 \times 9 = 18$
 $5 \times 7 = 35$

To explain the reason of this operation, let us suppose it required to divide $\frac{2}{3}$ by $\frac{1}{9}$, or to take one seventh part of that fraction. This is obtained by multiplying the denominator by 7; for the value of fractions is diminished by increasing their denominators, and comes to $\frac{2}{21}$. Again, because $\frac{2}{21}$ is nine times less than seven, the quotient of any number divided by $\frac{2}{21}$ will be nine times greater than the quotient of the same number divided by 7. Therefore we multiply $\frac{2}{21}$ by 9, and obtain $6\frac{2}{3}$.

If the divisor and dividend have the same denominator, it is sufficient to divide the numerators.

Ex. $\frac{1}{7}$ divided by $\frac{2}{7}$ quotes 4.

The quotient of any number divided by a proper fraction is greater than the dividend. It is obvious, that any integer contains more halves, more third parts, and the like, than it contains units; and, if an integer and fraction be divided alike, the quotients will have the same proportion to the numbers divided; but the value of an integer is increased when the divisor is a proper fraction; therefore, the value of a fraction in the like case is increased alio.

The foregoing rule may be extended to every case, by reducing integers and mixed numbers to the form of improper fractions. We shall add some directions for shortening the operation when integers and mixed numbers are concerned.

1st, When the dividend is an integer, multiply it by

Vulgar Fractions. by the denominator of the divisor, and divide the product by the numerator.

Ex. Divide 368 by $\frac{5}{7}$

$$\begin{array}{r} 7 \overline{) 2576} \\ 5 \overline{) 2576} \end{array}$$

5)2576 (515 $\frac{2}{7}$ quotient.

2d, When the divisor is an integer, and the dividend a fraction, multiply the denominator by the divisor, and place the product under the numerator.

Ex. Divide $\frac{3}{8}$ by 5 quotient $\frac{3}{40}$

$$8 \times 5 = 40$$

3d, When the divisor is an integer, and the dividend a mixed number, divide the integer, and annex the fraction to the remainder; then reduce the mixed number, thus formed, to an improper fraction, and multiply its denominator by the divisor.

Ex. To divide 576 $\frac{4}{7}$ by 7 quotient 82 $\frac{26}{77}$

$$\begin{array}{r} 7 \overline{) 576} \text{ (82)} \\ \underline{56} \\ 16 \\ \underline{14} \\ 2 \end{array}$$

Here we divide 576 by 7, the quotient is 82, and the remainder 2, to which we annex the fraction $\frac{4}{7}$; and reduce 2 $\frac{4}{7}$ to an improper fraction $\frac{18}{7}$, and multiply its denominator by 7, which gives $\frac{126}{77}$.

$$2 \frac{4}{7} = \frac{18}{7}$$

$$11 \times 7 = 77$$

Hitherto we have considered the fractions as abstract numbers, and laid down the necessary rules accordingly. We now proceed to apply these to practice. Shillings and pence may be considered as fractions of pounds, and lower denominations of any kind as fractions of higher; and any operation, where different denominations occur, may be wrought by expressing the lower ones in the form of vulgar fractions, and proceeding by the foregoing rules. For this purpose, the two following problems are necessary.

PROBLEM V. "To reduce lower denominations to fractions of higher, place the given number for the numerator, and the value of the higher for the denominator."

Examples.

1. Reduce 7 d. to the fraction of a shilling. Ans. $\frac{7}{12}$
2. Reduce 7 d. to a fraction of a pound. Ans. $\frac{7}{240}$
3. Reduce 15 s. 7 d. to a fraction of a pound. Ans. $\frac{157}{240}$

PROBLEM VI. "To value fractions of higher denominations, multiply the numerator by the value of the given denomination, and divide the product by the denominator; if there be a remainder, multiply it by the value of the next denomination, and continue the division."

<p>Ex. 1st.] Required the value of $\frac{17}{20}$ of L. i.</p> $\begin{array}{r} 17 \\ \underline{20} \\ 60 \end{array} \begin{array}{l} s. \\ 340 \end{array} \begin{array}{l} d. \\ 58 \end{array}$ $\begin{array}{r} 40 \\ \underline{12} \\ 60 \end{array} \begin{array}{l} s. \\ 480 \end{array} \begin{array}{l} d. \\ 480 \end{array}$ $\begin{array}{r} 0 \\ \underline{} \\ 0 \end{array}$	<p>2d.] Required the value of $\frac{8}{9}$ of 1 Cwt.</p> $\begin{array}{r} 8 \\ \underline{9} \\ 32 \end{array} \begin{array}{l} qrs. \\ 32 \end{array} \begin{array}{l} lb. \\ 15 \frac{2}{9} \end{array}$ $\begin{array}{r} 5 \\ \underline{28} \\ 9 \end{array} \begin{array}{l} qrs. \\ 14 \end{array} \begin{array}{l} lb. \\ 9 \end{array}$ $\begin{array}{r} 50 \\ \underline{45} \\ 5 \end{array}$
--	--

In the first example, we multiply the numerator 17 by 20, the number of shillings in a pound, and divide the product 340 by 60, the denominator of the fraction, and obtain a quotient of 5 shillings; then we multiply the remainder 40 by 12, the number of pence in a shilling, which produces 480, which divided by 60 quotes 8 d. without a remainder. In the second example we proceed in the same manner; but as there is a remainder, the quotient is completed by a fraction.

Sometimes the value of the fraction does not amount to a unit of the lowest denomination; but it may be reduced to a fraction of that or any other denomination, by multiplying the numerator according to the value of the places. Thus $\frac{1}{12}$ of a pound is equal to $\frac{2}{24}$ of a shilling, or $\frac{4}{48}$ of a penny, or $\frac{6}{96}$ of a farthing.

CHAP. IX. DECIMAL FRACTIONS.

SECT. I. NOTATION and REDUCTION.

THE arithmetic of vulgar fractions is tedious, and even intricate to beginners. The difficulty arises chiefly from the variety of denominators; for when numbers are divided into different kinds of parts, they cannot be easily compared. This consideration gave rise to the invention of decimal fractions, where the units are divided into like parts, and the divisions and subdivisions are regulated by the same scale which is used in the Arithmetic of Integers. The first figure of a decimal fraction signifies tenth parts, the next hundredth parts, the next thousandth parts, and so on: and the columns may be titled accordingly. Decimals are distinguished by a point, which separates them from integers, if any be prefixed.

The use of cyphers in decimals, as well as in integers, is to bring the significant figures to their proper places, on which their value depends. As cyphers, when placed on the left hand of an integer, have no signification, but when placed on the right hand, increase the value ten times each; so cyphers, when placed on the right hand of a decimal, have no signification; but when placed on the left hand diminish the value ten times each.

The notation and numeration of decimals will be obvious from the following examples:

- 4.7 signifies Four, and seventh tenth-parts.
- .47 Four tenth-parts, and seven hundredth-parts, or 47 hundredth-parts.
- .047 Four hundredth-parts, and seven thousandth-parts, or 47 thousandth-parts.
- .407 Four tenth-parts, and seven thousandth-parts, or 407 thousandth-parts.
- 4.07 Four, and seven hundredth-parts.
- 4.007 Four, and seven thousandth-parts.

The column next the decimal point is sometimes called *decimal primes*, the next *decimal seconds*; and so on.

To reduce vulgar fractions to decimal ones: "Annex a cypher to the numerator, and divide it by the denominator, annexing a cypher continually to the remainder."

Decimal Fractions.	Ex. 1st.] $\frac{1}{7} = .16$	2d.] $\frac{1}{8} = .078125$	3d.] $\frac{1}{7} = .666$
	75)120(16	64)500(078125	3)20(666
	75	448	18
	450	520	* 20
	450	512	18
	0	80	20
		64	18
		160	20
		128	
		320	
		320	

as Ex. 3d and 5th. If otherwise, as Ex. 4th and 6th, they are mixed repeaters or circulates, and the figures prefixed to those in regular succession are called the *finite part*. Repeating figures are generally distinguished by a dash, and circulates by a comma, or other mark, at the beginning and end of the circle; and the beginning of a repeater or circulate is pointed out in the division by an asterisk.

Lower denominations may be considered as fractions of higher ones, and reduced to decimals accordingly. We may proceed by the following rule, which is the same, in effect, as the former.

To reduce lower denominations to decimals of higher:
 " Annex a cypher to the lower denomination, and
 " divide it by the value of the higher. When there
 " are several denominations, begin at the lowest, and
 " reduce them in their order."

Ex. To reduce 5 cwt. 2 qr. 21 lb. to a decimal of a ton?

4th.] $\frac{5}{8} = .833$	5th.] $\frac{7}{27} = .259$	6th.] $\frac{7}{32} = .3, 18, 18,$
6)50(83	27)70(259	22)70(31818
48	54	66
* 20	160	* 40
18	135	22
20	250	180
18	243	176
20	* 70	* 40
		22
		180

28)210(.75	4)2.75(.6875	20)5.6874(.284375
196	24	40
140	35	168
140	32	160
0	30	87
	28	80
	20	75
	20	60
	0	150
		140
		100
		100
		0

The reason of this operation will be evident, if we consider that the numerator of a vulgar fraction is understood to be divided by the denominator; and this division is actually performed when it is reduced to a decimal.

In like manner, when there is a remainder left in division, we may extend the quotient to a decimal, instead of completing it by a vulgar fraction, as in the following example.

25)646($25\frac{2}{3}$ or 25.84.

50
146
125
Rem. 21.0
200
100
100
0

Here, in order to reduce 21 lb. to a decimal of 1 qr. we annex a cypher, and divide by 28, the value of 1 qr. This gives .75. Then we reduce 2.75 qrs. to a decimal of 1 cwt. by dividing by 4, the value of 1 cwt. and it comes to .6875. Lastly, 5.6875 cwt. is reduced to a decimal of a ton by dividing by 20, and comes to .284375.

To value a decimal fraction: " Multiply it by the value of the denomination, and cut off as many decimal places from the product as there are in the multiplicand. The rest are integers of the lower denomination."

Example. What is the value of .425 of L. 1?

.425
20
fh. 8.500
6
d. 3.000

SECT. II. ARITHMETIC OF TERMINATE DECIMALS.

THE value of decimal places decrease like that of integers, ten of the lower place in either being equal to one of the next higher; and the same holds in passing from decimals to integers. Therefore, all the operations are performed in the same way with decimals,

R r whether

From the foregoing examples, we may distinguish the several kinds of decimals. Some vulgar fractions may be reduced exactly to decimals, as Ex. 1st and 2d, and are called *terminate* or *finite decimals*. Others cannot be exactly reduced, because the division always leaves a remainder; but, by continuing the division, we will perceive how the decimal may be extended to any length whatever. These are called *infinite decimals*. If the same figure continually returns, as in Ex. 3d and 4th, they are called *repeaters*. If two or more figures return in their order, they are called *circulates*. If this regular succession go on from the beginning, they are called *pure repeaters*, or *circulates*,

whether placed by themselves or annexed to integers, as with pure integers. The only peculiarity lies in the arrangement and pointing of the decimals.
In addition and subtraction, "Arrange units under units, tenth-parts under tenth-parts, and proceed as in integers."

32.035	from 13.348	and 12.248
116.374	take 9.2993	10.6752
160.63		
12.3645	4.0487	1.5728

In multiplication, "Allow as many decimal places in the product as there are in both factors. If the product has not so many places, supply them by prefixing cyphers on the left hand."

Ex. 1st.] 1.37	2d.] 43.75	3d.] .1572
1.8	.48	.12
1096	35000	.01864
137	17500	
2.456	21.0000	

The reason of this rule may be explained, by observing, that the value of the product depends on the value of the factors; and since each decimal place in either factor diminishes its value ten times, it must equally diminish the value of the product.

To multiply decimals by 10, move the decimal point one place to the right; to multiply by 100, 1000, or the like, move it as many places to the right as there are cyphers in the multiplier.

In division, "Point the quotient so that there may be an equal number of decimal places in the dividend as in the divisor and quotient together."

Therefore, if there be the same of decimal places in the divisor and dividend, there will be none in the quotient.

If there be more in the dividend, the quotient will have as many as the dividend has more than the divisor.

If there be more in the divisor, we must annex (or suppose annexed) as many cyphers to the dividend as may complete the number in the divisor, and all the figures of the quotient are integers.

If the division leave a remainder, the quotient may be extended to more decimal places; but these are not regarded in fixing the decimal point.

The reason for fixing the decimal point, as directed, may be inferred from the rule followed in multiplication. The quotient multiplied by the divisor produces the dividend; and therefore the number of decimal places in the dividend is equal to those in the divisor and quotient together.

The first figure of the quotient is always at the same distance from the decimal point, and on the same side as the figure of the dividend, which stands above the unit place of the first product. This also takes place in integers; and the reason is the same in both.

It was formerly observed, that numbers were diminished when multiplied by proper fractions, and increased when divided by the same. Thus, multiplication by fractions corresponds with division by integers; and division by fractions with multiplication by integers; when we multiply by $\frac{1}{2}$ or .5, we obtain the same an-

swer as when we divide by 2, and every integer has a correspondent decimal, which may be called its *reciprocal*. Multiplication by that decimal supplies the place of division by the integer, and division supplies the place of multiplication.

To find the reciprocal of any number, divide 1 with cyphers annexed by that number.

Ex. Required the reciprocal of 625.

$$\begin{array}{r} 625 \overline{) 1.000(.0016} \\ \underline{625} \\ 3750 \\ \underline{3750} \\ 0 \end{array}$$

The product of any number multiplied by .0016 is the same as the quotient divided by 625. *Example.*

625)9375(15	9375
625	.0016
3125	56250
3125	9375

Because .0016 is $\frac{1}{625}$ of unity, any number multiplied by that fraction will be diminished 625 times. For a like reason, the quotient of any number divided by .0016, will be equal to the product of the same multiplied by 625. *Example.*

.0016)516.0000(322500	516
48.....	625
36	2580
32	1032
40	3096
32	322500
80	
80	
0	

SECT. III. APPROXIMATE DECIMALS.

It has been shown that some decimals, though extended to any length, are never complete; and others, which terminate at last, sometimes consist of so many places, that it would be difficult in practice to extend them fully. In these cases, we may extend the decimal to three, four, or more places, according to the nature of the articles, and the degree of accuracy required, and reject the rest of it as inconsiderable. In this manner we may perform any operation with ease by the common rules, and the answers we obtain are sufficiently exact for any purpose in business. Decimals thus restricted are called *approximates*.

Shillings, pence, and farthings, may be easily reduced to decimals of three places, by the following rule. Take half the shillings for the first decimal place, and the number of farthings increased by one, if it amount to 24 or upwards; by two, if it amount to 48 or upwards; and by three, if it amount to 72 or upwards, for the two next places.

The reason of this is, that 20 shillings make a pound, two shillings is the tenth part of a pound; and there-

Decimal Fractions.

fore half the number of shillings make the first decimal place. If there were 50 farthings in a shilling, or 1000 in a pound, the units of the farthings in the remainder would be thousandth-parts, and the tens would be hundredth parts, and so would give the two next decimal places; but because there are only 48 farthings in a shilling, or 960 in a pound, every farthing is a little more than the thousandth-part of a pound; and since 24 farthings make 25 thousand-parts, allowance is made for that excess by adding 1 for every 24 farthings, as directed.

If the number of farthings be 24, 48 or 72, and consequently the second and third decimal places 25, 50 and 75, they are exactly right; otherwise they are not quite complete, since there should be an allowance of $\frac{1}{24}$, not only for 24, 48 and 72 farthings, but for every other single farthing. They may be completed by the following rule: Multiply the second and third decimal places, or their excess above 25, 50, 75, by 4. If the product amount to 24 or upwards, add 1; if 48, add 2; if 72, add 35. By this operation we obtain two decimal places more; and by continuing the same operation, we may extend the decimal till it terminate in 25, 50, 75, or in a repeater.

Decimals of sterling money of three places may easily be reduced to shillings, pence and farthings, by the following rule: Double the first decimal place, and if the second be 5 or upwards, add 1 thereto for shillings. Then divide the second and third decimal places, or their excess above 50, by 4, first deducting 1, if it amount to 25, or upwards; the quotient is pence, and the remainder farthings.

As this rule is the converse of the former one, the reason of the one may be inferred from that of the other. The value obtained by it, unless the decimal terminate in 25, 50 or 75, is a little more than the true value; for there should be a deduction, not only of 1 for 25, but a like deduction of $\frac{1}{25}$ on the remaining figures of these places.

We proceed to give some examples of the arithmetic of approximates, and subjoin any necessary observations.

ADDITION.		SUBTRACTION.	
Cwt. qrs. lb.		Cwt. qrs. lb.	
3 2 14	= 3.625	3 2 2	= 3.51785
2 3 22	= 2.94642	1 1 19	= 1.41964
3 3 19	= 3.91964	2 — 9	2.09821
4 1 25	= 4.47321		
<hr/>			
14 3 24	14.96427		

If we value the sum of the approximates, it will fall a little short of the sum of the articles, because the decimals are not complete.

Some add 1 to the last decimal place of the approximate, when the following figure would have been 5, or upwards. Thus the full decimal of 3 qrs. 22 lb. is .946,428571, and therefore .94643 is nearer to it than .94642. Approximates, thus regulated, will in general give exacter answers, and sometimes above the true one, sometimes below it.

The mark + signifies that the approximate is less than the exact decimal, or requires something to be added. The mark — signifies that it is greater, or requires something to be subtracted.

MULTIPLICATION.

8278+	Meth. 2d]	8278	Meth. 3d]	8278	
2153+		2153		3512	
<hr/>		<hr/>		<hr/>	
24834		165561		16556	
41390		82713		827	
8278		413190		413	
16556		241834		24	
<hr/>		<hr/>		<hr/>	
1782|2534		1782|2534		1782	

Here the four last places are quite uncertain. The right-hand figure of each particular product is obtained by multiplying 8 into the figures of the multiplier; but if the multiplicand had been extended, the carriage from the right-hand place would have been taken in; consequently the right-hand place of each particular product, and the four places of the total product, which depend on these, are quite uncertain. Since part of the operation therefore is useless, we may omit it; and, for this purpose, it will be convenient to begin (as in p. 296. col. 1. *fifth* variety) at the highest place of the multiplier. We may perceive that all the figures on the right hand of the line in Meth. 2. serve no purpose, and may be left out, if we only multiply the figures of the multiplicand, whose products are placed on the right hand of the line. This is readily done by inverting the multiplier in Meth. 3. and beginning each product with the multiplication of that figure which stands above the figure of the multiplier that produces it, and including the carriage from the right-hand place.

If both factors be approximates, there are as many uncertain places, at least in the product, as in the longest factor. If only one be an approximate, there are as many uncertain places as there are figures in that factor, and sometimes a place or two more, which might be affected by the carriage. Hence we may infer, how far it is necessary to extend the approximates, in order to obtain the requisite number of certain places in the product.

DIVISION.

.3724—	798|64327+	(2144 or 3744)	79864327(2144	
	744|8		7448	
	<hr/>		<hr/>	
	53|34		538	
	37|24		372	
	<hr/>		<hr/>	
	16|602		166	
	14|96		143	
	<hr/>		<hr/>	
	117063		18	
	114892		14	
	<hr/>		<hr/>	
	2171		4	

Here all the figures on the right hand of the line are uncertain; for the right hand figure of the first product 7448 might be altered by the carriage, if the divisor were extended; and all the remainders and dividends that follow are thereby rendered uncertain. We may omit these useless figures; for which purpose, we dash a figure on the right hand of the divisor at each step, and neglect it when we multiply by the figure of the quotient next obtained; but we include the carriage. The operation, and the reason of it, will appear clear, by comparing the operation at large, and contracted, in the above example.

Ex. $\frac{1}{32} = .03125$, a decimal of 5 places, and $32 = 2^5$. Interminate Decimals.

CHAP. X. INTERMINATE DECIMALS.

29

SECT. I. REDUCTION OF INTERMINATE DECIMALS.

As the arithmetic of interminate decimals, otherwise called the *arithmetic of infinities*, is facilitated by comparing them with vulgar fractions, it will be proper to inquire what vulgar fractions produce the several kinds of decimals, terminate or interminate, repeaters or circulates, pure or mixed. And, first, we may observe, that vulgar fractions, which have the same denominator, produce decimals of the same kind. If the decimals corresponding to the numerator 1 be known, all others are obtained by multiplying these into any given numerator, and always retain the same form, providing the vulgar fraction be in its lowest terms.

Thus, the decimal equal to $\frac{1}{7}$ is .142857,
which multiplied by

3
produces the decimal equal to $\frac{3}{7}$. 428571,

Secondly, If there be cyphers annexed to the significant figures of the denominator, there will be an equal number of additional cyphers prefixed to the decimal. The reason of this will be evident, if we reduce these vulgar fractions to decimals, or if we consider that each cypher annexed to the denominator diminishes the value of the vulgar fraction ten times, and each cypher prefixed has a like effect on the value of the decimal.

Thus, $\frac{1}{7} = .142857$, $\frac{1}{70} = .0,142857$, $\frac{1}{700} = .0028$, $\frac{1}{7000} = .00045$,
 $\frac{1}{70000} = .000028$, $\frac{1}{700000} = .0000045$,

We may therefore confine our attention to vulgar fractions, whose numerator is 1, and which have no cyphers annexed to the significant figures of the denominator.

Thirdly, Vulgar fractions, whose denominators are 2 or 5, or any of their powers, produce terminate decimals; for if any power of 2 be multiplied by the same power of 5, the product is an equal power of 10, as appears from the following table :

2	×	5	=	10
2 ² or 4	×	5 ² or 25	=	100 or 10 ²
2 ³ or 8	×	5 ³ or 125	=	1000 or 10 ³
2 ⁴ or 16	×	5 ⁴ or 625	=	10000 or 10 ⁴
2 ⁵ or 32	×	5 ⁵ or 3125	=	100000 or 10 ⁵

And the reason is easily pointed out; for $2^3 \times 5^3 = 2 \times 2 \times 2 \times 5 \times 5 \times 5$; or, because the factors may be taken in any order, $= 2 \times 5 \times 2 \times 5 \times 2 \times 5$; and this, if we multiply the factors by pairs, becomes $10 \times 10 \times 10$, or 10^3 . The like may be shown of any other power. And we may infer, that if any power of 10 be divided by a like power of 2 or 5, the quotient will be an equal power of 5 or 2 respectively, and will come out exact, without a remainder; and, since the vulgar fractions above mentioned are reduced to decimals by some such division, it follows that the equivalent decimals are terminate.

The number of places in the decimal is pointed out by the exponent of the power; for the dividend must be a like power of 10, or must have an equal number of cyphers annexed to 1, and each cypher of the dividend gives a place of the quotient.

40
32
—
80
64
—
160
160

Again, no denominators except 2, 5, or their powers, produce terminate decimals. It is obvious from p. 298. col. 2. par. 4. that, if any denominator which produces a terminate decimal be multiplied thereby, the product will consist of 1, with cyphers annexed; and consequently the lowest places of the factors, multiplied into each other, must amount to 10, 20, or the like, in order to supply a cypher for the lowest place of the product; but none of the digits give a product of this kind, except 5 multiplied by the even numbers; therefore one of the factors must terminate in 5, and the other in an even number. The former is measured by 5, and the latter by 2, as was observed p. 297. col. 2. par. 7. Let them be divided accordingly, and let the quotients be multiplied. This last product will be exactly one tenth-part of the former; and therefore will consist of 1, with cyphers annexed, and the factors which produce it are measured by 5 and 2, as was shown before. This operation may be repeated; and one of the factors may be divided by 5, and the other by 2, till they be exhausted; consequently they are powers of 5 and 2.

Fourthly, Vulgar fractions, whose denominators are 3 or 9, produce pure repeating decimals.

Thus, $\frac{1}{3} = .11\bar{1}$, $\frac{2}{3} = .66\bar{6}$,
 $\frac{1}{9} = .11\bar{1}$, $\frac{2}{9} = .22\bar{2}$, $\frac{4}{9} = .44\bar{4}$,
 $\frac{5}{9} = .55\bar{5}$, $\frac{7}{9} = .77\bar{7}$,
 $\frac{8}{9} = .88\bar{8}$

The repeating figure is always the same as the numerator. Hence we infer, that repeating figures signify ninth-parts; a repeating 3 signifies $\frac{1}{3}$; a repeating 6 signifies $\frac{2}{3}$; and a repeating 9 signifies $\frac{8}{9}$, or 1.

The value of repeating decimals may also be illustrated by collecting the values of the different places: for example, let the value of $11\bar{1}$ be required; the first decimal place signifies $\frac{1}{10}$, the next $\frac{1}{100}$, the next $\frac{1}{1000}$. The sum of the two first places is $\frac{11}{100}$, of the three places $\frac{111}{1000}$; and so on. If we subtract these values successively from $\frac{1}{3}$, the first remainder is $\frac{1}{30}$, the second $\frac{1}{300}$, the third $\frac{1}{3000}$. Thus, when the value of the successive figures is reckoned, the amount of them approaches nearer and nearer to $\frac{1}{3}$, and the difference becomes 10 times less for each figure assumed; and, since the decimal may be extended to any length, the difference will at last become so small, that it need not be regarded. This may give a notion of a decreasing series, whose sum may be exactly ascertained, though the number of terms be unlimited.

Fifthly, Vulgar fractions, whose denominators are a product of 3 or 9 multiplied by 2, 5, or any of their powers, produce mixed repeaters. The reason of this will be evident, if, in forming the decimal, we divide the numerator successively by the component parts of the denominator, as directed p. 297. col. 1. par. ult.

terminate
decimals

&c. The first divisor is 2, 5, or some of their powers, and consequently gives a finite quotient by p. 316. col. 1. par. 3, &c. The second divisor is 3 or 9; and therefore, when the figures of the dividend are exhausted, and figures annexed to the remainder, the quotient will repeat, by p. 316. col. 2. par. 2.

Ex. $\frac{1}{144} = 144 \div 16 \times 9.$

144)1.000(00694	or 16)1.00(0625	⁹ 96.00694
864		96
1360		40
1296		32
* 640		80
576		80
640		0

If the denominator be a product of an even power of 2 or 5, multiplied by 3, the repeating figure of the corresponding decimal is 2; but, if it be the product of an odd power, the repeating figure is 6. For, in forming the decimal, we may divide by the component parts of the denominator, and the first divisor is a power of 2 or 5; therefore the first quotient is a like power of 4 or 2 (p. 316. col. 1. par. 3. &c.) and this power is again divided by 3. If it be an even power, the remainder or result is 1, as was demonstrated above; and if cyphers be annexed to the remainder, and the division continued, it quotes a repeating 3; but if it be an odd power, the remainder is 2, and the quotient continued by annexing cyphers is a repeating 6.

If the denominator be 9, multiplied by 2, or any of its powers, the repeating figure may be found by casting out the 9's from the corresponding power of 5; and if it be multiplied by 5, or any of its powers, by casting out the 9's from the corresponding power of 2. For if the decimal be formed by two divisions, the first quotes the corresponding power; and the second, because the divisor is 9, repeats the resulting figure after the dividend is exhausted.

If any mixed repeater be multiplied by 9, the product is a terminate decimal, and may be reduced (p. 316. col. 1. par. 3. &c.) to a vulgar fraction, whose denominator is 2, 5, or some of their powers; therefore all mixed repeaters are derived from vulgar fractions, whose denominators are products of 2, 5, or their powers, multiplied by 3 or 9.

Sixthly, All denominators, except 2, 5, 3, 9, the powers of 2 and 5, and the products of these powers, multiplied by 3 or 9, produce circulating decimals. We have already shown, that all terminate decimals are derived from 2, 5, or their powers; all pure repeaters, from 3 or 9; and all mixed repeaters, from the products of the former multiplied by the latter. The number of places in the circle is never greater than the denominator diminished by unity. Thus $\frac{1}{7}$ produces .142857, a decimal of 6 places; and $\frac{1}{17}$ produces .0588235294117647, a decimal of 16 places. The reason of this limit may be inferred from the division; for whenever a remainder which has recurred before, returns again, the decimal must circulate, and the greatest number of possible remainders is one less than the divisor: But frequently the circle is much shorter. Thus $\frac{1}{11} = .09$, a circle of 2 places.

When a vulgar fraction, whose numerator is 1, produces a pure circulate, the product of the circle multiplied by the denominator will consist of as many 9's as there are places in the circle. Thus $\frac{1}{7} = .142857$, which multiplied by 7 produces 999999. The like holds in every decimal of the same kind; for they are formed by dividing 10, or 100, or 1000, or some like number, by the denominator, and the remainder is 1, when the decimal begins to circulate; for the division must be then exactly in the same state as at the beginning: Therefore, if the dividend had been less by 1, or had consisted entirely of 9's, the division would have come out without a remainder; and since the quotient multiplied by the divisor, produces the dividend, as was shown p. 298. col. 2. par. 3. it follows, that the circulating figures, multiplied by the denominator, produce an equal number of 9's.

Every vulgar fraction, which produces a pure circulate,

In order to illustrate this subject further, we shall explain the operation of casting out the threes which resembles that for casting out the nines, formerly laid down, p. 300. col. 2. par. 4.—p. 301. col. 2. par. 3, and depends on the same principles, being a method of finding the remainder of a number divided by 3. If the same number be divided by 3 and by 9, the remainders will either agree, or the second remainder will exceed the first by 3 or by 6. The reason of this will be obvious, if we suppose a collection of articles assorted into parcels of 3, and afterwards into parcels of 9, by joining three of the former together. If the lesser parcels be all taken up in composing the greater ones, the remainder will be the same at the end of the second assortment as before; but if one of these lesser parcels be left over, the remainder will be more, and if two of them be left over, the remainder will be 6 more. Therefore, when the nines are cast out from any number, and the result divided by 3, the remainder is the same as when the number is divided by 3: Thus, the results on casting out the 3's may be derived from those obtained by casting out the 9's; and the same correspondence which was pointed out with respect to the latter, for proving the operations of arithmetic, applies also to the former.

To cast out the 3's from any number, add the figures, neglecting 3, 6, and 9; and when the sum amounts to 3, 6, or 9, reject them and carry on the computation with the excess only. For example, take 286754: in casting out the 3's we compute thus, 2 and 8 is 10, which is three times 3, and 1 over; 1 and (passing by 6) 7 is 8, which is twice 3 and 2 over; 2 and 5 is 7, which is twice 3 and 1 over; lastly, 1 and 4 is 5, which contains 3 once, and 2 over, so the result is 2.

If the 3's be cast out from 2² or 4, the result is 1; from 2³ or 8, the result is 2; from 2⁴ or 16, the result is 1; and universally the odd powers of 2 give a result of 2, and the even powers give a result of 1. As every higher power is produced by multiplying the next lower by 2, the result of the product may be found by multiplying the result of the lower power by 2, and casting out the 3's if necessary. Therefore, if the result of any power be 1, that of the next higher is 2, and that of the next higher (4 with the 3's cast out or) 1. Thus the results of the powers of 2 are 1 and 2 by turns; also, because the result of 5, when the 3's are cast out, is 2, its powers will have the same results as the corresponding powers of 2.

Interminate Decimals. late, is equal to one whose numerator is the circulating figures, and its denominator a like number of 9's. If the numerator be 1, the vulgar fraction is reduced to that form by multiplying both terms into the circle of the decimal; and if the numerator be more than 1, the equivalent decimal is found by multiplying that which corresponds to the numerator 1 into any other numerator.

$$\begin{aligned} \text{Thus } \frac{1}{7} &= .142857, = \frac{142857}{999999} \text{ and } \frac{1}{37} = .027 = \frac{27}{999} \\ \frac{2}{7} &= .285714, = \frac{285714}{999999} \quad \frac{2}{37} = .054 = \frac{54}{999} \\ \frac{3}{7} &= .428571, = \frac{428571}{999999} \quad \frac{3}{37} = .216 = \frac{216}{999} \end{aligned}$$

Hence we may infer, that pure circulates are equal in value to vulgar fractions whose numerators consist of the circulating figures, and denominators of as many 9's as there are places in the circle. To place this in another point of view, we shall reduce a vulgar fraction, whose numerator consists entirely of 9's, to a decimal.

$$\begin{array}{r} \frac{375}{999} \quad 999 \overline{)375000} \cdot 375, \\ \underline{2997} \\ 7530 \\ \underline{6993} \\ 5370 \\ \underline{4995} \\ * 375 \end{array}$$

The remainder is now the same as the dividend, and therefore the quotient must circulate, and, in general, since any number with 3 cyphers annexed, may be divided by 1000, without a remainder, and quotes the significant figures; therefore, when divided by 999, it must quote the same figures, and leave an equal remainder. This also applies to every divisor which consists entirely of 9's. Circles of two places, therefore, signify ninety ninth-parts; circles of 3 places signify nine hundred and ninety ninth-parts; and so on.

The value of circulating decimals may also be illustrated by adding the values of the places. Thus, if two figures circulate, the first circle signifieth hundredth-parts, and every following circle signifies one hundred-times less than the preceding; and their values added, as in p. 316. col. 2. par. 3. will approach nearer to ninety ninth-parts than any assigned difference, but will never exactly complete it.

All denominators which are powers of 3, except 9, produce pure circulates; and the number of places in the circle is equal to the quotient of the denominator divided by 9.

Thus, $\frac{1}{27} = .037$, a circle of 3 places, and 27 divided by 9=3

$\frac{1}{81} = .012345679$, a circle of 9 places, and 81 divided by 9=9.

These decimals may be formed, by dividing the numerator by the component parts of the denominator. In the first example, the component parts of the numerator are 9 and 3. The division by 9 quotes a pure circulate, and the circulating figure is not 3, 6, or 9, if the vulgar fraction be in its lowest terms. And any other repeating figure divided by 3, quotes a pure circulate of 3 places; for the first dividual must leave a

remainder of 1 or 2. If the first remainder be 1, the second remainder is 2, (because, if 1 be prefixed to the repeating figure, and the 3's be cast out, the result is 2;) and, for a like reason, the third dividual clears off without a remainder. If the first remainder be 2, the second is (twice 2 or 4, with the 3's cast out, or) 1, and the third 0; so the circle is always complete at 3 places, and the division begins anew. The sum of such a circle cannot be a multiple of 3; for since the repeating figure is not 3, nor any of its multiples, the sum of 3 places is not a multiple of 9, and therefore cannot be divided by 9, nor twice by 3, without a remainder.

Again, if the decimal equal to $\frac{1}{37}$ be divided by 3, we shall obtain the decimal equal to $\frac{1}{111}$. The dividend, as we have shown already, is a pure circulate of 3 places, whose sum is not a multiple of 3. Therefore, when divided by 3, the first circle leaves a remainder of 1 or 2, which being prefixed to the second, and the division continued, the remainder, at the end of the second circle is 2 or 1, and, at the end of the third circle, there is no remainder; all which may be illustrated by casting out the 3's. The division being completed at 9 places, finishes the circle; and it may be shown, as before, that the sum of these places is not a multiple of 3. The learner will apprehend all this if he reduce these, or the like vulgar fractions, to decimals, by successive divisions.

$$\begin{aligned} 27 &= 9 \times 3, \text{ and } 9)1.0(.111\bar{1}, \text{ and } 3).111\bar{1}(.037, \\ 81 &= 27 \times 3, \text{ and } 3)037,037,037(.012345679) \end{aligned}$$

For the same reason, if any circulating decimal, not a multiple of 3, be divided by 3, the quotient will circulate thrice as many places as the dividend; and if any circulate obtained by such division be multiplied by 3, the circle of the product will be restricted to one third of the places in the multiplicand.

All vulgar fractions, whose denominators are multiples of 2, 5, or their powers, except those already considered, produce mixed circulates; for they may be reduced by dividing by the component parts of the denominator. The first divisor is 2, 5, or some of their powers, and therefore gives a finite quotient. The second divisor is none of the numbers enumerated p. 317. col. 2. par. 2. and therefore gives a circulating quotient when the significant figures of the dividend are exhausted, and cyphers annexed to the remainder.

$$\begin{array}{r} \text{Ex. } \frac{1}{216} \\ 216 \overline{)1.000} \cdot 004,629, \text{ or } 8)1.000 \\ \underline{864} \\ * 1360 \\ \underline{1296} \\ 640 \\ \underline{432} \\ 2080 \\ \underline{1944} \\ * 1360 \end{array} \quad \begin{array}{r} 216=27 \times 8, \\ \text{or } 8)1.000 \\ 27) .125(.004,629, \\ \underline{108} \\ * 170 \\ \underline{162} \\ 80 \\ \underline{54} \\ 260 \\ \underline{243} \\ 17 \end{array}$$

All mixed circulates are derived from vulgar fractions

terminations of this kind, whose denominators are multiples of 2, 5, or their powers; and therefore all other denominators, except 3 and 9, produce pure circulates. The reader will easily perceive, that when a decimal is formed from a vulgar fraction, whose numerator is 1, when the remainder 1 occurs in the division, the decimal is a pure circulate; but if any other remainder occurs twice, the decimal is a mixed circulate. We are to show that this last will never happen, unless the divisor be a multiple of 2, 5, or their powers. If two numbers be prime to each other, their product will be prime to both; and if two numbers be proposed, whereof the first does not measure the second, it will not measure any product of the second, if the multiplier be prime to the first. Thus, because 7 does not measure 12, it will not measure any product of 12 by a multiplier prime to 7. For instance, it will not measure 12×3 , or 36. Otherwise, the quotient of 12 divided by 7, or $1\frac{5}{7}$ multiplied by 3, would be a whole number, and 5×3 would be measured by 7, which it cannot be, since 5 and 3 are both prime to 7.

Now, if we inspect the foregoing operation, we shall perceive that the product of 136, the remainder where the decimal begins to circulate, multiplied by 999, is measured by the denominator 216. But 999 is not measured by the denominator, otherwise the decimal would have been a pure circulate; therefore 126 and 136 are not prime to each other, but have a common measure, and that measure must apply to 864, a multiple of 126, and to 1000, the sum of 136 and 864; see p. 309, col. 2. par. ult. &c. But it was proven, p. 316. col. 1. par. 1. that no numbers, except the powers of 5 and 2, measure a number consisting of 1 with cyphers annexed; consequently the denominator must be measured by a power of 2 or 5. The reader will perceive, that the exponent of the power must be the same as the number of cyphers annexed to 1, or as the number of figures in the finite part of the decimal.

We shall now recapitulate the substance of what has been said with respect to the formation of decimals. 2, 5, and their powers, produce finite decimals, by p. 316. col. 1. par. 3. &c. and the number of places is measured by the exponent of the power. 3 and 9 produce pure repeaters (p. 316. col. 2. par. 2.) The products of 2, 5, and their powers, by 3 or 9, produce mixed repeaters by p. 316. col. 2. par. ult.; their products by other multipliers, produce mixed circulates by p. 316. col. 2. par. ult.; and all numbers of which 2 and 5 are not aliquot parts, except 3 and 9, produce pure circulates. To find the form of a decimal corresponding to any denominator, divide by 2, 5, and 10, as often as can be done without a remainder; the number of divisions shows how many finite places there are in the decimal, by p. 318. col. 2. par. 3. If the dividend be not exhausted by these divisions, divide a competent number of 9's by the last quotient, till the division be completed without a remainder: the number of 9's required show how many places there are in the circle; and the reason may be inferred from p. 317. col. 2. par. 5.

We shall conclude this subject by marking down the decimals produced by vulgar fractions, whose numerator is 1, and denominators 30; and under that the reader may observe their connection with the denominators.

$\frac{1}{2} = .5$	$\frac{1}{10} = .0625$
$\frac{1}{3} = .333$	$\frac{1}{7} = .0588235294117647,$
$\frac{1}{4} = .25$	$\frac{1}{8} = .0558$
$\frac{1}{5} = .2$	$\frac{1}{9} = .052631578947368421,$
$\frac{1}{6} = .1666$	$\frac{1}{10} = .05$
$\frac{1}{7} = .142857,$	$\frac{1}{11} = .047619,$
$\frac{1}{8} = .125$	$\frac{1}{12} = .0,45,45,$
$\frac{1}{9} = .111$	$\frac{1}{13} = .0434782608695652173913,$
$\frac{1}{10} = .1$	$\frac{1}{14} = .041666$
$\frac{1}{11} = .09,09,$	$\frac{1}{15} = .04$
$\frac{1}{12} = .08333$	$\frac{1}{16} = .0,384615,$
$\frac{1}{13} = .076923,$	$\frac{1}{17} = .037,$
$\frac{1}{14} = .0,714285$	$\frac{1}{18} = .03,571428$
$\frac{1}{15} = .0666$	$\frac{1}{19} = .0344827586206896551724137931,$
	$\frac{1}{20} = .0333$

RULES for reducing interminate decimals to vulgar fractions.

- I. " If the decimal be a pure repeater, place the repeating figure for the numerator, and 9 for the denominator."
- II. " If the decimal be a pure circulate, place the circulating figures for the numerator, and as many 9's as there are places in the circle for the denominator."
- III. " If there be cyphers prefixed to the repeating or circulating figures, annex a like number to the 9's in the denominator."
- IV. " If the decimal be mixed, subtract the finite part from the whole decimal. The remainder is the numerator; and the denominator consists of as many 9's as there are places in the circle, together with as many cyphers as there are finite places before the circle."

Thus, $235,62 = \frac{23562}{100}$
 From the whole decimal 23562
 We subtract the finite part 235

and the remainder 23327 is the numerator.
 The reason may be illustrated by dividing the decimal into two parts, whereof one is finite, and the other a pure repeater or circulate, with cyphers prefixed. The sum of the vulgar fractions corresponding to these will be the value of the decimal sought.
 $.235,62$ may be divided into $.235 = \frac{235}{1000}$ by rule I.
 and $.000,62 = \frac{62}{100000}$ by rules II. III.

In order to add these vulgar fractions, we reduce them to a common denominator; and, for that purpose, we multiply both terms of the former by 99, which gives $\frac{23327}{99000}$; then we add the numerators.

235 or by method explained p. 295. col. 1. par. 3.

99		Sum of numerators.	
2115	23500	23265	or 23562
2115	235	62	235
23265	23265	23327	23327

The value of circulating decimals is not altered, though one or more places be separated from the circle, and considered as a finite part, providing the circle be completed. For example, .27 may be written .2,72, which is reduced by the last of the foregoing rules to $\frac{27}{99}$, or $\frac{27}{99}$, which is also the value of .27. And if two or more circles be joined, the value of the decimal is still the same. Thus, $.2727 = \frac{2727}{9999}$, which is reduced by dividing the terms by 101 to $\frac{27}{99}$.

Interminate Decimals.

All circulating decimals may be reduced to a similar form, having a like number both of finite and circulating places. For this purpose, we extend the finite part of each as far as the longest, and then extend all the circles to so many places as may be a multiple of the number of places in each.

Ex. .34,725, extended, .34,725725725725,
1,4562, 14,562456245624,

Here the finite part of both is extended to two places, and the circle to 12 places, which is the least multiple for circles of 3 and 4 places.

30

Sect. ii. ADDITION and SUBTRACTION of INTERMINATE DECIMALS.

To add repeating decimals, "Extend the repeating figures one place beyond the longest finite ones, and when you add the right-hand column, carry to the next by 9."

Ex. .37524	or 37524	.28	.296	$\frac{7}{10}$
.8	88888	.328	.42	$\frac{1}{2}$
.643	643	.4697	.7548	$\frac{1}{7}$
.73	73333	.36	.31	$\frac{2}{3}$
	264046			

To subtract repeating decimals, "Extend them as directed for addition, and borrow at the right-hand place, if necessary, by 9."

.93566	.646	.7358	.7382	.469
.84738	.53427	.62563	.68	.38
.08727	.11172			

The reason of these rules will be obvious, if we recollect that repeating figures signify ninth-parts. If the right-hand figure of the sum or remainder be 0, the decimal obtained is finite; otherwise it is a repeater.

To add circulating decimals, "Extend them till they become similar (p. 319, col. 1. par. ult. &c.); and when you add the right hand column, include the figure which would have been carried if the circle had been extended further."

Ex. 1st.]	Extended.	Ex. 2d.]	Extended.
.574,	.574,574,	.874,	.874,874874,
.2,698,	.269,869,	.1463	.146,333333,
.428	.428	.1,58,	.158,585858,
.37,983,	.379,839,	.32,	.323,232323,
	1.652,284,		1.503,026390,

Note 1. Repeaters mixed with circulatres are extended and added as circulatres.

Note 2. Sometimes it is necessary to inspect two or more columns for ascertaining the carriage; because the carriage from a lower column will sometimes raise the sum of the higher, so as to alter the carriage from it to a new circle. This occurs in Ex. 2.

Note 3. The sum of the circles must be considered as a similar circle. If it consist entirely of cyphers, the amount is terminate. If all the figures be the same, the amount is a repeater. If they can be divided into parts exactly alike, the amount is a circle of fewer places; but, for the most part, the circle of the sum is similar to the extended circles.

.3,868,	.0842,	$\frac{2}{7}$	.368	.003094,	$\frac{5}{81}$
.4,375,	.08,42	$\frac{3}{4}$	.57,	.765,	$\frac{2}{7}$
.853492,	.0,842	$\frac{8}{11}$	.895	.76,	$\frac{2}{11}$
.62,	.0842	$\frac{1}{2}$	.742	.765	$\frac{2}{11}$

To subtract circulating decimals. "Extend them till they become similar; and when you subtract the right-hand figure, consider whether 1 would have been borrowed if the circles had been extended further, and make allowance accordingly.

.5,72,	.974,	or .974974,	.8,135,	or .8,135135,
.4,86,	.86,	.868686,	.452907	or .4,529074,
.0,85,		.106288,		.3,606060,
				or 3,60

Interminate Decimals.

Sect. iii. MULTIPLICATION of INTERMINATE DECIMALS.

CASE I. "When the multiplier is finite, and the multiplicand repeats, carry by 9 when you multiply the repeating figure: The right-hand figure of each line of the product is a repeater; and they must be extended and added accordingly."

Ex. .13494
367
94467
809666
4048333
04952467

If the sum of the right-hand column be an even number of 9's, the product is finite; otherwise, it is a repeater.

CASE II. "When the multiplier is finite, and the multiplicand circulates, add to each product of the right-hand figure the carriage which would have been brought to it if the circle had been extended. Each line of the product is a circle similar to the multiplicand, and therefore they must be extended and added accordingly."

The product is commonly a circulate similar to the multiplicand; sometimes it circulates fewer places, repeats, or becomes finite; it never circulates more places.

Ex. .37,46, x .235	1. .674, x .78
235,	2. .37, x .86
187,32,	3. .625, x .42
1123,93,	4. .4793, x 48
7492,92,	5. .3,75, x 1.24
	6. .2,963, x .36
.08804,19,	

CASE III. "When the multiplier repeats or circulates, find the product as in finite multipliers, and place under it the products which would have arisen from the repeating or circulating figures, if extended."

Ex. 1st.]	.958 x .8	2d.]	.784 x .36,
	8		36
	7664		4704
	7664		2352
	7664		28224
	7664		28224
	7664		28224
	7664		28224
	8512		284,09,

Interminate
Decimals.

Interminate
Decimals.

3d.] $.714285 \times 54$
54

2859142	571428	571428
35714285	285714	285714
	142857	142857
	38571428	571428
	385714	285714
	3857	142857
	38	571428
		385714
		3857
		38
<hr/>		
38.961038	961038	961038

The multiplication of intermediate decimals may be often facilitated, by reducing the multiplier to a vulgar fraction, and proceeding as directed p. 311. col. 1. par. 6.

Thus,

4th.] $.3824 \times \frac{7}{7} = \frac{26768}{7}$ 5th.] $.384 \times \frac{25}{25} = \frac{9600}{25}$

$$\begin{array}{r} 26768 \\ \hline 7 \end{array}$$

$$\begin{array}{r} 9600 \\ \hline 25 \end{array}$$

9)2.6768 1152 23
 .9742 768

90)8.832
 .09813

Therefore, in order to multiply by 3, we take one third part of the multiplier; and, to multiply by 6, we take two thirds of the same. Thus,

6th.] $.784 = 3 \times \frac{2}{3}$ 7th.] $.8761 \times \frac{2}{3} = \frac{17522}{3}$

$$\begin{array}{r} 784 \\ \hline 3 \end{array}$$

$$\begin{array}{r} 17522 \\ \hline 3 \end{array}$$

2613 5840

As the denominator of the vulgar fractions always consists of 9's, or of 9's with cyphers annexed, we may use the contraction explained p. 298. col. 1. par. *ult.* &c.; and this will lead us exactly to the same operation which was explained p. 320. col. 2. par. *ult.* &c.; on the principles of decimal arithmetic.

8th.] $.735 \times .326 = \frac{237405}{1000}$ 9th.] $.278 \times 365 = \frac{101470}{100}$

$$\begin{array}{r} 735 \\ \times 326 \\ \hline 4410 \\ 1470 \\ 2205 \\ \hline 237405 \end{array}$$

$$\begin{array}{r} 278 \\ \times 365 \\ \hline 1390 \\ 1668 \\ 834 \\ \hline 101470 \end{array}$$

99)237405 999)101470

2374.05 101.470

23.74 101.571

.23 101.571

.239803

When the multiplier is a mixed repeater or circulate, we may proceed as in Ex. 5th and 9th; or we may divide the multiplier into two parts, of which the first is finite, and the second a pure repeater or circulate, with cyphers prefixed, and multiply separately by these, and add the products.

Thus, $.384 \times .28$ or by $.2 = .0768$ or thus, $.384$
and by $.05 = .02132$ $.28$

$$\begin{array}{r} .0768 \\ + .02132 \\ \hline .09812 \end{array}$$

9)1920

2133

768

09813

In the following examples, the multiplicand is a repeater; and therefore the multiplication by the numerator of the vulgar fraction is performed as directed p. 320. col. 2. par. 2.

S f

10th.]

It is evident, that if a repeating multiplier be extended to any length, the product arising from each figure will be the same as the first, and each will stand one place to the right hand of the former. In like manner, if a circulating multiplier be extended, the product arising from each circle will be alike, and will stand as many places to the right hand of the former as there are figures in the circle. In the foregoing examples, there are as many of these products repeated as is necessary for finding the total product. If we place down more, or extend them further, it will only give a continuation of the repeaters or circulates.

This is obvious in Ex. 1st and 2d. As the learner may not apprehend it so readily in Ex. 3d, when the multiplicand is a circulate, and consequently each line of the product is also a circulate, we have divided it into columns, whose sums exhibit the successive circles. The sum of the first column is 38,961037, and there is a carriage of 1 from the right hand column, which completes 38,961038. This one is supplied from the three first lines of the second column, the sum of which is 999999, and being increased by 1, in consequence of the carriage from the third column, amounts to 1,000000, and therefore carries 1 to the first column, and does not affect the sum of the remaining lines, which are the same as those of the first column. The third column contains two sets of these lines, which amount to 999999, besides the line which compose the circle. Each of these sets would be completed into 1,000000 by the carriage from the 4th column, if extended, and each would carry 1 to the second column. One of these would complete the sum of the three first lines, and the other would complete the sum of the circle. In like manner, if the circles be extended ever so far, the increasing carriages will exactly answer for the increasing deficiencies, and the sum will be always a continuation of the circle: but the product could not circulate, unless the sum of the lines marked off in the second column had consisted entirely of 9's; or had been some multiple of a number of 9's; and the circles must be extended till this take place, in order to find the complete product.

ARITHMETIC.

10th.] $.68\bar{3} \times .2\bar{5} = \frac{1366}{100}$

$$\begin{array}{r} 9) 3.41\bar{6} (.37, 962, \\ \underline{27} \\ 71 \\ 63 \\ \underline{} \\ * 86 \\ 81 \\ \underline{} \\ 56 \\ 54 \\ \underline{} \\ 26 \\ 18 \\ \underline{} \\ * 86 \end{array}$$

11th.] $.4\bar{3} \times .2, 39 = \frac{237}{100}$

$$\begin{array}{r} \underline{} \\ .237 \quad 2 \\ \underline{} \\ 4:8 \quad 237 \\ 18:0 \\ \underline{} \\ 126:0 \\ \underline{} \\ 99) 15010 (.15, 16, \\ \underline{} \\ 99 \\ \underline{} \\ 511 \\ 495 \\ \underline{} \\ * 160 \\ 99 \\ \underline{} \\ 610 \\ 594 \\ \underline{} \\ * 16 \end{array}$$

In the following examples the multiplicand is a circulate, and therefore the multiplication by the numerator is performed as directed p. 320. col. 2. par. 4.

12th.] $.3, 81, \times 5\bar{8} = \frac{485}{100}$

$$\begin{array}{r} 3054 \quad 48 \\ \underline{15272} \end{array}$$

9) $183, 27, (.203, 63,$

$$\begin{array}{r} 18 \\ \underline{} \\ * 032 \\ 27 \\ \underline{} \\ 57 \\ 54 \\ \underline{} \\ * 32 \end{array}$$

13th.] $.12, \times 0\bar{3} = \frac{36}{100}$

$$\begin{array}{r} 99) 36, 36 (.036730945821854912764, \\ \underline{666} \\ 723 \\ 306 \\ \underline{936} \\ 453 \\ 576 \\ \underline{813} \\ 216 \\ 183 \\ \underline{846} \\ 543 \\ 486 \\ \underline{903} \\ 126 \\ 273 \\ \underline{756} \\ 633 \\ 396 \\ \underline{* 036} \end{array}$$

In Ex. 13th, we have omitted the products of the Interminate Divisor, and only marked down the remainders. These are found, by adding the left-hand figure of the dividend to the remaining figures of the same. Thus, 363 is the first dividend, and 3 the left-hand figure, added to 63, the remaining figures gives 66 for the first remainder; and the second dividend, 666, is completed by annexing the circulating figure 6. The reason of which may be explained as follows. The highest place of each dividend shows, in this example, how many hundreds it contains; and as it must contain an equal number of ninety-nines, and also an equal number of units, it follows, that these units, added to the lower places, must show how far the dividend exceeds that number of ninety-nines. The figure of the quotient is generally the same as the first place of the dividend, sometimes one more. This happens in the last step of the foregoing example, and is discovered when the remainder found, as here directed, would amount to 99, or upwards; and the excess above 99 only, must in that case be taken to complete the next dividend.

14th.] $.01, \times .01, = \frac{1}{100}$

$$\begin{array}{r} 99) .01, (000102030405060708091011121314151617181920 \\ (2122232425262728293031323334353637383940 \\ (4142434445464748495051525354555657585960 \\ (6162636465666768697071727374757677787980 \\ (81828384858687888990919293949596979899 \end{array}$$

The number of places in the circle of the product is sometimes very great, though there be few places in the factors: but it never exceeds the product of the denominator of the multiplier, multiplied by the number of places in the circle of the multiplicand. Therefore, if the multiplier be 3 or 6, the product may circulate three times as many places as the multiplicand; if the multiplier be any other repeater, nine times as many; if the multiplier be a circulate of two places, ninety nine times as many; thus, in the last example, .01, a circulate of two places, multiplied by .01, a circulate of two places, produces a circulate of twice 99, or 198 places. And the reason of this limit may be inferred from the nature of the operation; for the greatest possible number of remainders, including 0, is equal to the divisor 99; and each remainder may afford two dividends, if both the circulating figures, 3 and 6, occur to be annexed to it. If the multiplier circulate three places, the circle of the product, for a like reason, may extend nine hundred and ninety-nine times as far as that of the multiplicand. But the number of places is often much less.

The multiplication of interminate decimals may be proven, by altering the order of the factors (p. 295. col. 2. par. 2.) or by reducing them both to vulgar fractions in their lowest terms, multiplying these as directed p. 310. col. 2. par. 3. and reducing the product to a decimal.

SECT. IV. DIVISION OF INTERMINATE DECIMALS.

CASE I. "When the dividend only is interminate, proceed as in common arithmetic; but, when the figures of the dividend are exhausted, annex the repeating figure, or the circulating figures in their order, instead of cyphers, to the remainder."

interminate *Ex. 1st.]* Divide .5376 by 7.
 Decimals. *7.)* .5376(.76,095238,
 49
 42
 42
 * 066
 63
 36
 35
 16
 14
 26
 21
 56
 56
 * 066

2d.] Divide .843 by 5.
5.) 843(.1686
 5
 34
 30
 43
 40
 * 33
 30
 33

3d.] Divide .65328 by 8.
8.) .65328(.081664.

The foregoing method is the only one which properly depends on the principles of decimal arithmetic; but it is generally shorter to proceed by the following rule.

“Reduce the divisor to a vulgar fraction, multiply the dividend by the denominator, and divide the product by the numerator.”

Ex. 1st.] Divide .37845 by $\frac{2}{3}$
 9
 5)3,40605(.68121

2d.] Divide .37848 by $\frac{2}{3}$
 3
 2)1,13536(.56768

Note 1. Division by 3 triples the dividend, and division by 6 increases the dividend one-half.

Note 2. When the divisor circulates, the denominator of the vulgar fraction consists of 9's, and the multiplication is sooner performed by the contraction explained p. 295. col. 1. par. 1. It may be wrought in the same way, when the divisor repeats, and the denominator, of consequence, is 9.

Note 3. If a repeating dividend be divided by a repeating or circulating divisor; or, if a circulating dividend be divided by a similar circulating dividend; or if the number of places in the circle of the divisor be a multiple of the number in the dividend; then the product of the dividend multiplied by the denominator of the divisor will be terminate, since like figures are subtracted from like in the contracted multiplication, and consequently no remainder left. The form of the quotient depends on the divisor, as explained at large, p. 316. col. 1. par. 1.—p. 318. col. 2. par. 3.

Note 4. In other cases, the original and multiplied dividend are similar, and the form of the quotient is the same as in the case of a finite divisor. See p. 322. col. 2. par. *ult.* &c.

Note 5. If the terms be similar, or extended till they become so, the quotient is the same as if they were finite, and the operation may be conducted accordingly; for the quotient of vulgar fractions that have the same denominator is equal to the quotient of their numerators.

In these accounts the quotient is never finite. It may repeat if the dividend repeat; or, if the dividend circulate, it may circulate an equal number of places, often more, and never fewer. The greatest possible extent of the circle is found by multiplying the divisor into the number of places in the circle of the dividend. Thus, a circulate of 3 places, divided by 3, quotes a circulate of 3 times 3, or 9 places.

CASE II. “When the divisor is interminate, the multiplications and subtractions must be performed, according to the directions given for repeating and circulating decimals.”

Ex. 1st.] Divide .37845 by 3.
3.) .37845(.68121
 333333

45116
 44444
 672
 558
 116
 111

8
 8
 0

2d.] Divide .245892 by 2,18,
2,18.) .245892(1.127005
 21811,81,
 27710,18,
 21818,18,
 5892,00,
 4363,63,
 1528,36,
 1527,27,
 1090,90
 1090,90
 0

CHAP. XI. OF THE EXTRACTION OF ROOTS. 33

THE origin of powers by involution has already been explained under the article ALGEBRA. There now remains therefore only to give the most expeditious methods of extracting the square and cube roots; the reasons of which will readily appear from what is said under that article. As for all powers above the cube, unless such as are multiples of either the square and cube, the extraction of their roots admits of no deviation from the algebraic canon which must be always constructed on purpose for them.

If the root of any power not exceeding the seventh power, be a single digit, it may be obtained by inspection, from the following TABLE of powers.

1st power or root.	2d power or square.	3d power or cube.	4th power or biquadrate.	5th power or furfold.	6th power or cube qua-red.	7th power.
1	1	1	1	1	1	1
2	4	8	16	32	64	128
3	9	27	81	243	729	2187
4	16	64	256	1024	4096	16384
5	25	125	625	3125	15625	78125
6	36	216	1296	7776	46656	279936
7	49	343	2401	16807	117649	823543
8	64	512	4096	32768	262144	2097152
9	81	729	6561	59049	531441	4782969

2 div. 725) 3625 resolvend.
3625 product.

133225 proof.

2d.] Required the square root of 72, to eight decimal places.

72.00000000(8.48528137 root.
64

164(800
656

1688)14400
13504

16965(89600
84825

169702)477500
339404

169704)138096
.... 135763

2333
1697

636
509

127
118

(9)

3d.] Required the square root of .2916.

.2916(.54 root.
25

104) 416
416

If the square root of a vulgar fraction be required, find the root of the given numerator for a new numerator, and find the root of the given denominator for a new denominator. Thus, the square root of $\frac{4}{9}$ is $\frac{2}{3}$, and the root of $\frac{16}{25}$ is $\frac{4}{5}$; and thus the root of $\frac{25}{4}$ ($=\frac{5}{2}$) is $\frac{5}{2}=2\frac{1}{2}$. But if the root of either the numerator or denominator cannot be extracted without a remainder, reduce the vulgar fraction to a decimal, and then extract the root, as in Ex. 3d. above.

Sect. ii. EXTRACTION of the CUBE ROOT.

RULE I. "Divide the given number into periods of three figures, beginning at the right hand in integers, and pointing toward the left. But in decimals, begin at the place of thousands, and point toward the right. The number of periods shows the number of figures in the root."

II. "Find by the table of powers, or by trial, the nearest lesser root of the left hand period; place the figure so found in the quot; subtract its cube from the said period; and to the remainder bring down the next period for a dividial or resolvend."

The divisor consists of three parts, which may be found as follows.

III.

Sect. i. EXTRACTION of the SQUARE ROOT.

RULE I. "Divide the given number into periods of two figures, beginning at the right hand in integers, and pointing toward the left. But in decimals, begin at the place of hundreds, and point toward the right. Every period will give one figure in the root."

II. "Find by the table of powers, or by trial, the nearest lesser root of the left hand period, place the figure so found in the quot, subtract its square from the said period, and to the remainder bring down the next period for a dividial or resolvend."

III. "Double the quot for the first part of the divisor; inquire how often this first part is contained in the whole resolvend, excluding the units place; and place the figure denoting the answer both in the quot and on the right of the first part; and you have the divisor complete."

IV. "Multiply the divisor thus completed by the figure put in the quot, subtract the product from the resolvend, and to the remainder bring down the following period for a new resolvend, and then proceed as before."

Note 1st. If the first part of the divisor, with unity supposed to be annexed to it, happen to be greater than the resolvend, in this case place 0 in the quot, and also on the right of the partial divisor; to the resolvend bring down another period; and proceed to divide as before.

Note 2. If the product of the quotient-figure into the divisor happen to be greater than the resolvend, you must go back, and give a lesser figure to the quot.

Note 3. If, after every period of the given number is brought down, there happen at last to be a remainder, you may continue the operation, by annexing periods or pairs of cyphers, till there be no remainder, or till the decimal part of the quot repeat or circulate, or till you think proper to limit it.

Ex. 1st. Required the square root of 133225.

Square number 133225(365 root
9

x div. 66) 432 resolvend.
396 product.

1825
2190

1095

fraction
Roots.

III. "The first part of the divisor is found thus :
"Multiply the square of the quot by 3, and to the product annex two cyphers; then enquire how often this
"first part of the divisor is contained in the resolvend,
"and place the figure denoting the answer in the quot."
IV. "Multiply the former quot by 3, and the product by the figure now put in the quot; to this last
"product annex a cypher; and you have the second
"part of the divisor. Again, square the figure now
"put in the quot for the third part of the divisor ;
"place these three parts under one another, as in addition;
"and their sum will be the divisor complete."
V. "Multiply the divisor, thus completed, by the
"figure last put in the quot, subtract the product from
"the resolvend, and to the remainder bring down the
"following period for a new resolvend, and then proceed as before."

Note 1. If the first part of the divisor happen to be equal to or greater than the resolvend, in this case, place 0 in the quot, annex two cyphers to the said first part of the divisor, to the resolvend bring down another period, and proceed to divide as before.

Note 2. If the product of the quotient figure into the divisor happen to be greater than the resolvend, you must go back, and give a lesser figure to the quot.

Note 3. If, after every period of the given number is brought down, there happen at last to be a remainder, you may continue the operation by annexing periods of three cyphers till there be no remainder, or till you have as many decimal places in the root as you judge necessary.

Ex. 1st. Required the cube root of 12812904.

Cube number 12812904 (234 root.
8

1st part 1200	} 4812 resolvend.
2d part 180	
3d part 9	
1 divisor 1389 × 3 = 4167 product.	
1st part 158700	} 645904 resolvend.
2d part 2760	
3d part 16	
2 divisor 161476 × 4 = 645904 product.	

PROOF.

234	Square 54756
234	234
936	219024
702	164268
468	109512
Square 54756	Cube 12812904

2d.] Required the cube root of 28 $\frac{3}{4}$.

28.750000 (3.06 root.
27

270000 } 5400 } 36 }) 1750000 resolv.
----------------------------	-------------------

Div. 275436 × 6 = 1652616 prod.

97384 rem.

PROOF.

3.06	Sq. 9.3636
3.06	3.06
1836	561816
918	280908
Sq. 9.3636	28.652616
	97384 rem.
	28.750000 cube.

If the cube root of a vulgar fraction be required, find the cube root of the given numerator for a new numerator, and the cube root of the given denominator for a new denominator. Thus, the cube root of $\frac{8}{27}$ is $\frac{2}{3}$, and the cube root of $\frac{27}{64}$ is $\frac{3}{4}$; and thus the cube root of $\frac{125}{512}$ ($= 1\frac{5}{8}$) is $\frac{5}{2} = 2\frac{1}{2}$.

But if the root of either the numerator or denominator cannot be extracted without a remainder, reduce the vulgar fraction to a decimal, and then extract the root.

A R I

ARIUS, a divine of the fourth century, the head and founder of the ARIANS, a sect which denied the eternal divinity and substantiality of the Word. He was born in Lybia, near Egypt. Eusebius, bishop of Nicomedia, a great favourite of Constantia, sister of the emperor Constantine, and wife of Licinius, became a zealous promoter of Arianism. He took Arius under his protection, and introduced him to Constantia; so that the sect increased, and several bishops embraced it openly. There arose, however, such disputes in the cities, that the emperor, in order to remedy these disorders, was obliged to assemble the council of Nice, where, in the year 325, the doctrine of Arius was condemned. Arius was banished by the emperor, all his books were ordered to be burnt, and capital punishment was denounced against whoever dared to keep them. After five years banishment, he was recalled to

A R I

Constantinople, where he presented the emperor with a confession of his faith, drawn up so artfully, that it fully satisfied him. Notwithstanding which, Athanasius, now advanced to the see of Alexandria, refused to admit him and his followers to communion. This so enraged them, that, by their interest at court, they procured that prelate to be deposed and banished. But the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople; where, upon delivering in a fresh confession of his faith in terms less offensive, the emperor commanded Alexander, the bishop of that church, to receive him the next day into his communion: but that very evening Arius died. The manner of his death was very extraordinary: as his friends were conducting him in triumph to the great church of Constantinople, Arius, pressed by a natural necessity, stepped aside to ease him-

Ark. himself; but expired on the spot, his bowels gushing out.

But the heresy did not die with the heresiarch: his party continued still in great credit at court. Athanasius, indeed, was soon recalled from banishment, and as soon removed again; the Arians being countenanced by the government, and making and deposing bishops as it best served their purposes. In short, this sect continued with great lustre above 300 years: it was the reigning religion of Spain for above two centuries; it was on the throne both in the east and west; it prevailed in Italy, France, Pannonia, and Africa; and was not extirpated till about the end of the 8th century.

This heresy was again set on foot in the west by Servetus, who, in 1531, wrote a little treatise against the mystery of the Trinity. After his death Arianism got footing in Geneva; from whence it removed into Poland; but, at length, degenerated, in a great measure, into Socinianism. Erasmus seems to have aimed at reviving Arianism, in his commentaries on the New Testament; and the learned Grotius seems to lean a little that way.

With regard to the state of Arianism in England, it may be sufficient to observe, that from the numerous publications of that cast which are daily making their appearance, it seems to be rather a growing, than exploded, doctrine there.

Plate LIII. ARK, or Noah's ARK, a floating vessel built by Noah, for the preservation of his family, and the several species of animals during the deluge.

The ark has afforded several points of curious inquiry among the critics and naturalists, relating to its form, capacity, materials, &c.

The wood whereof the ark was built is called in the Hebrew *Gopher-wood*, and in the Septuagint *square timbers*. Some translate the original *cedar*, others *pine*, others *box*, &c. Pelletier prefers cedar on account of its incorruptibility, and the great plenty of it in Asia; whence Herodotus and Theophrastus relate, that the Kings of Egypt and Syria built whole fleets thereof, instead of deal.

The learned Mr Fuller, in his *Miscellanies*, has observed, that the wood whereof the ark was built was nothing but that which the Greeks call *κυπαρισσος*, or the *cypress-tree*; for, taking away the termination, *ku-par* and *gopher* differ very little in sound. This observation the great Bochart has confirmed, and shown very plainly that no country abounds so much with this wood as that part of Assyria which lies about Babylon.

In what place Noah built and finished his ark is no less made a matter of dispute. But the most probable opinion is, that it was built in Chaldea, in the territories of Babylon, where there was so great a quantity of cypress in the groves and gardens in Alexander's time, that that prince built a whole fleet out of it for want of timber. And this conjecture is confirmed by the Chaldean tradition, which makes Xithurus (another name for Noah) set sail from that country.

The dimensions of the ark, as given by Moses, are 300 cubits in length, 50 in breadth, and 30 in height; which some have thought too scanty, considering the number of things it was to contain; and hence an argument has been drawn against the authority of the relation. To solve this difficulty many of the ancient

fathers and the modern critics, have been put to very miserable shifts: But Buteo and Kircher have proved geometrically, that taking the common cubit of a foot and a half, the ark was abundantly sufficient for all the animals supposed to be lodged in it. Snellius computes the ark to have been above half an acre in area. Father Lamy shows, that it was 110 feet longer than the church of St Mary at Paris, and 64 feet narrower: and if so, it must have been longer than St Paul's church in London, from west to east, and broader than that church is high in the inside, and 54 feet of our measure in height; and Dr Arbuthnot computes it to have been 81062 tons.

The things contained in it were, besides eight persons of Noah's family, one pair of every species of unclean animals, and seven pair of every species of clean animals, with provisions for them all during the whole year. The former appears, at first view, almost infinite; but if we come to a calculation, the number of species of animals will be found much less than is generally imagined; out of which, in this case, are excepted such animals as can live in the water; and bishop Wilkins shows that only 72 of the quadruped kind needed a place in the ark.

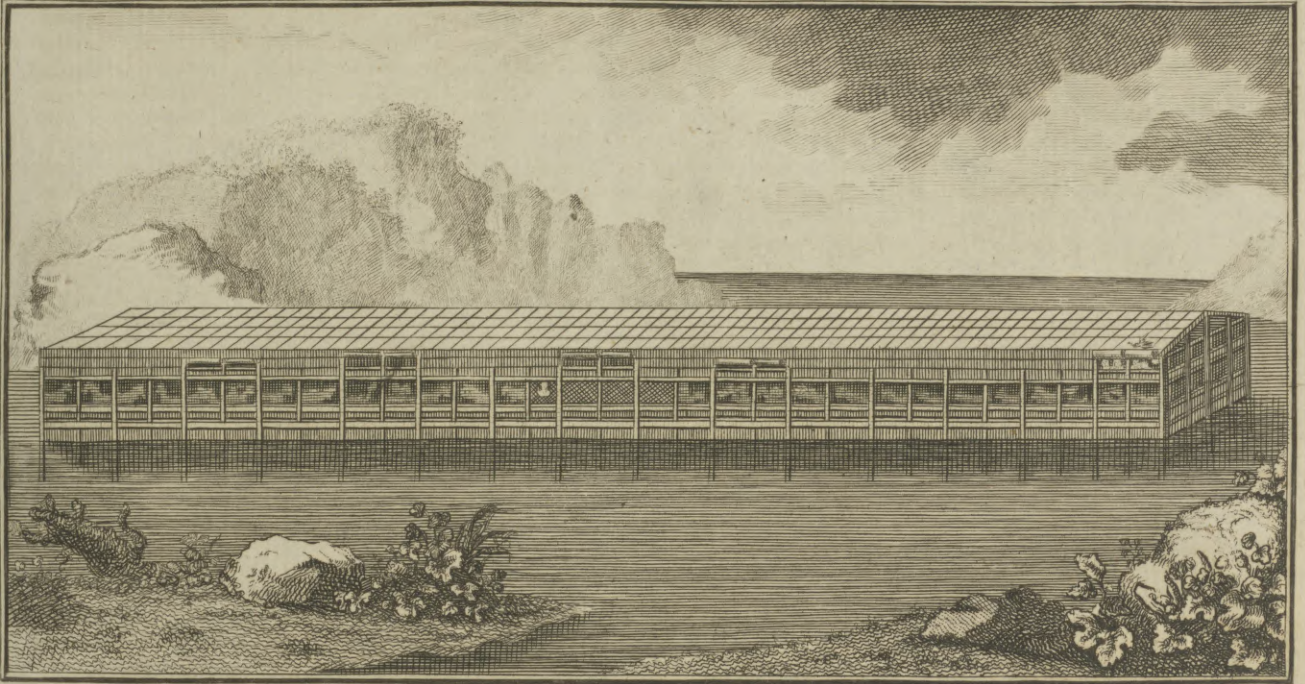
By the description Moses gives of the ark, it appears to have been divided into three stories, each ten cubits or 15 feet high; and it is agreed on, as most probable, that the lowest story was for the beasts, the middle for the food, and the upper for the birds, with Noah and his family; each story being subdivided into different apartments, stalls, &c. though Josephus, Philo, and other commentators, add a kind of fourth story under all the rest; being, as it were, the hold of the vessel, to contain the ballast and receive the filth and feces of so many animals: but F. Calmet thinks, that what is here reckoned a story, was no more than what is called the *keel* of ships, and served only for a conservatory of fresh water. Drexelius makes 300 apartments; F. Fournier, 333; the anonymous author of the questions on Genesis, 400; Buteo, Temporius, Arias Montanus, Hofius, Wilkins, Lamy, and others, suppose as many partitions as there were different sorts of animals. Pelletier makes only 72, viz. 36 for the birds, and as many for the beasts. His reason is, that if we suppose a greater number, as 333 or 400, each of the eight persons in the ark must have had 37, 41, or 50 stalls to attend and cleanse daily, which he thinks impossible to have been done. But it is observed, that there is not much in this: to diminish the number of stalls without a diminution of animals is vain; it being perhaps more difficult to take care of 300 animals in 72 stalls than in 300. As to the number of animals contained in the ark, Buteo computes that it could not be equal to 500 horses; he even reduces the whole to the dimensions of 56 pair of oxen. F. Lamy enlarges it to 64 pair of oxen, or 128 oxen; so that, supposing one ox equal to two horses, if the ark had room for 256 horses, there must have been room for all the animals. But the same author demonstrates, that one floor of it would suffice for 500 horses, allowing nine square feet to a horse.

As to the food in the second story, it is observed by Buteo from Columella, that 30 or 40 pounds of hay ordinarily suffices for an ox a-day; and that a solid cubit of hay, as usually pressed down in our hay ricks, weighs

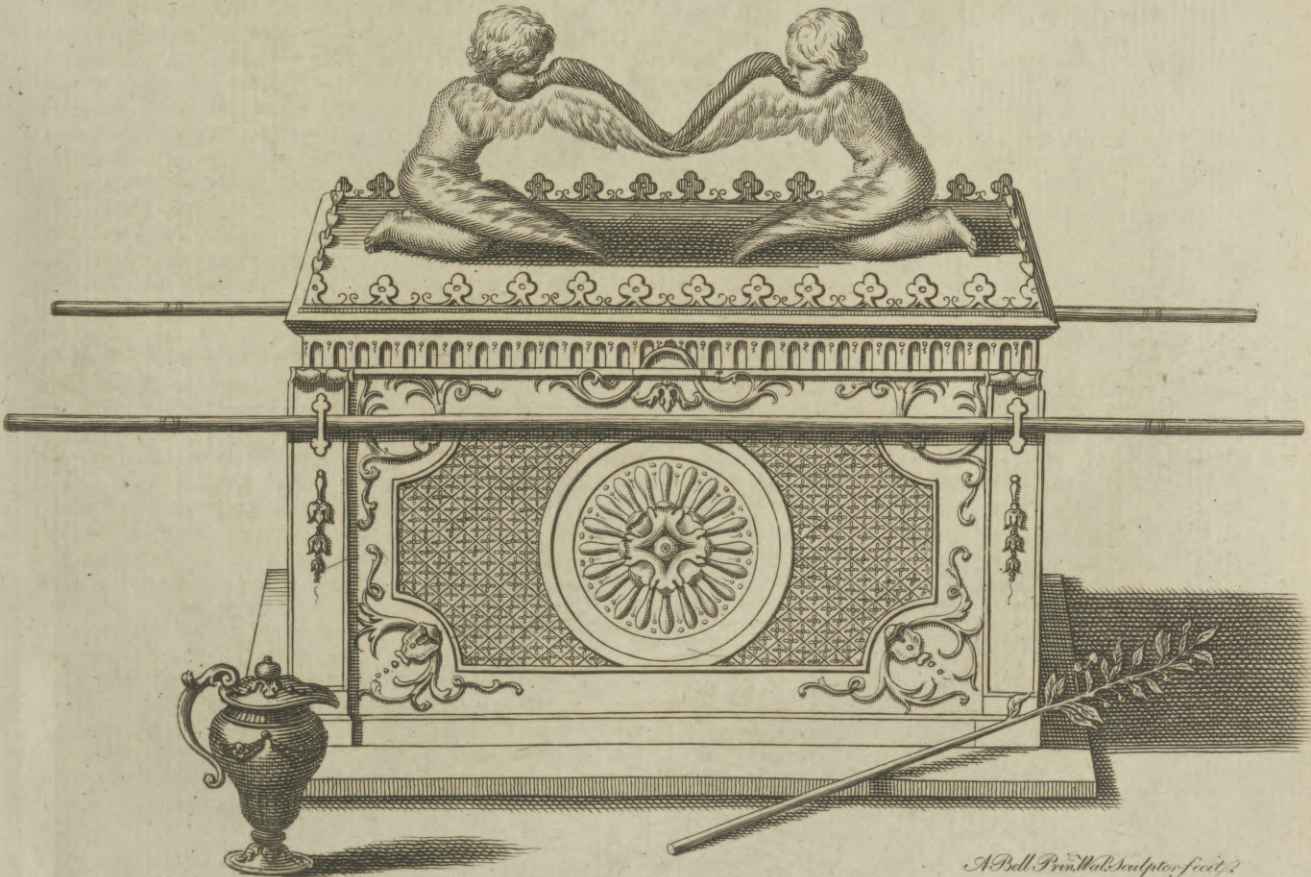
NOAH'S ARK.

Plate LIII.

floating on the waters of the Deluge.



ARK of the COVENANT.



A. Bell Pinthall Sculptor fecit.

weighs about 40 pounds; so that a square cubit of hay is more than enough for one ox in one day. Now, it appears that the second story contained 150,000 solid cubits; which divided between 206 oxen, will afford each more hay, by two-thirds, than he can eat in a year. Bishop Wilkins computes all the carnivorous animals equivalent, as to the bulk of their bodies, and their food, to 27 wolves, and all the rest to 280 bees. For the former, he allows 1825 sheep; and for the latter, 109,500 cubits of hay: all which will be easily contained in the two first stories, and a deal of room to spare. As to the third story, nobody doubts of its being sufficient for the fowls; with Noah, his sons, and daughters. Upon the whole, the learned bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals already known to have been there. This he attributes to the imperfection of our list of animals, especially those of the unknown parts of the earth; adding, that the most expert mathematician at this day could not assign the proportion of a vessel better accommodated to the purpose than is here done: and hence he finally concludes, that the capacity of the ark, which had been made an objection against scripture, ought to be esteemed a confirmation of its divine authority; since, in those ruder ages, men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that, had it been an human invention, it would have been contrived according to those wild apprehensions which arise from a confused and general view of things as much too big as it had been represented too little.

But it must be observed, that, besides the places requisite for the beasts and birds, and their provisions, there was room required for Noah to lock up household utensils, the instruments of husbandry, grains and seeds to sow the earth with after the deluge; for which purpose it is thought that he might spare room in the third story for 36 cabins, besides a kitchen, a hall, four chambers, and a space about 48 cubits in length to walk in.

ARK of the Covenant, a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height, in which were contained the golden pot that had manna, and Aaron's rod, and the tables of the covenant. This coffer was made of shittim-wood, and covered with a lid, which was made of solid gold. The ark was reposed in the holiest place of the tabernacle. It was taken by the Philistines, and detained 20, some say 40 years, at Kirjath-jearim; but the people being afflicted with emerods on account of it, returned it with divers presents. It was afterwards placed in the temple.

The lid or covering of the ark was called the *propitiatory* or *mercy seat*; over which were two figures placed called *Cherubims*, with expanded wings of a peculiar form. Here the *Schechinah* rested both in the tabernacle and temple in a visible cloud: hence were issued the Divine oracles by an audible voice; and the high priest appeared before this mercy seat once every year on the great day of expiation; and the Jews, wherever they worshipped, turned their faces towards the place where the ark stood.

In the second temple there was also an ark, made of the same shape and dimensions with the first, and put in the same place, but without any of its contents and peculiar honours. It was used as a representative of the former on the day of expiation, and a repository of the original copy of the holy Scriptures, collected by Ezra and the men of the great synagogue, after the captivity. And in imitation of this, the Jews to this day have a kind of ark in their synagogues, wherein their sacred books are reposed. This they call *aron*. Leo of Modena gives a description thereof in his Account of the Customs and Ceremonies of those of his Nation. "The Jews (says he), in the eastern side of their synagogues, have an ark, or armory, called *aron*, in memory of the ark of the covenant. In this are preserved the five books of Moses, written on vellum, with ink made on purpose," &c. Some have supposed that the figure of this ark is still remaining on the triumphal arch of Titus at Rome; though Villalpandus and others, with greater reason, are of opinion, that it is the table of shew-bread. *Prideaux's Con.* Vol. i. p. 209. Tertullian calls this ark *Armarium Judaicum*; whence the phrase, *to be in the armory of the synagogue*, q. d. in the number of canonical writings.

A chest or coffer, very nearly resembling the Jewish ark, and called the *house of the God*, was found in Huahine, one of the islands in the southern sea. Mr Banks could obtain no other information concerning it than what the name imports. *Hawkesworth's Account*, &c. Vol. ii. p. 252.

ARKLOW, a sea-port town of Ireland, in the county of Wicklow, and province of Leinster. W. Long. 6. 15. N. Lat. 52. 55.

ARLES, a city of Provence in France, seated on the east side of the Rhone, on a hill, whose declivity is towards the north. It is an archbishop's see; and is celebrated for its antiquities both within and without the city. Those of which any remains are now to be seen are the amphitheatre, the obelisk, the Elysiac Fields, the sepulchres, columns with their capitals, busts, pedestals, aqueducts, with some remains of the capitol, and the temples of their gods. The other ancient monuments are entirely destroyed. Under the amphitheatre, in 1651, they found the statue of Venus, which was worshipped by this city; and has been since carried to the castle of Versailles. It is a masterpiece which will always be admired by connoisseurs.

The amphitheatre is one of the most remarkable pieces of antiquity. It was built by the Romans, but the time is unknown, though some say by Julius Cæsar. It is of an oval form, and about 400 yards in circumference, and the front is 34 yards in height. The middle, called the *Arena*, is 142 yards wide and 104 broad. The porticos or piazzas are three stories, built with stone of a prodigious size. Each of them consists of 60 arches, which still remain; and the walls are of a surprising thickness, but gone to decay.

The obelisk is the only one of this kind to be seen in France. It seems to be one of the forty brought from Egypt to Rome, because it is of the same oriental granite with them. They are generally full of hieroglyphic characters; but this is quite smooth. In 1675, it was found in a private garden near the walls of the city, not far from the Rhone. It consists of one piece; and is 52 feet high, and 7 in diameter at the base. It

Allex, is now supported with four lions made of bronze; and on the top a blue ball is placed, with the arms of France, and over that a sun.

The Pagans burying place called the *Elysian Fields*, is without the city, upon an agreeable hill, divided into two parts. The first, called *Moulaire*, has very few tombs, they having been broken to build the walls of gardens, which are made in that place. The second, called *Eliscamp*, contains a great number. Those of the Pagans have the letters D. M. which signifies *Diis Manibus*. Those of the Christians have a cross. Pieces of coin of gold, silver, and bronze, are found here; as also urns, lamps, and cups, without number.

Here is a royal academy of sciences, consisting of thirty members, who must be natives, gentlemen, and inhabitants of the city. It enjoys the same privileges as that at Paris. Arles is surrounded with marshy land, which renders the air full of vapours, and makes it not very wholesome. Long. 4. 48. E. Lat. 43. 40.

ARLEUX, an ancient town of the Netherlands, in Cambresis, with a castle. It was taken by the French in 1645, and retaken by the allies in 1711; but the French got possession again the same month. E. Long. 3. 16. N. Lat. 59. 17.

ARLON, an ancient town of the Netherlands, formerly a strong place, but now dismantled. It belongs to the house of Austria. E. Long. 15. 50. Lat. 49. 4.

ARM, a part of the human body, terminating at one end in the shoulder, and at the other in the hand. See ANATOMY, No. 48.

ARM, among sportsmen, is applied to a horse, when, by pressing down his head, he endeavours to defend himself against the bit, to prevent his being checked by it. The remedy is, to have a wooden ball covered with velvet, or other matter, put on his chaul, which will so press him between the jaw bones as to prevent his bringing his head so near his breast.

ARM, in geography, is used for the branch of a sea or river. Italy and Sicily are only parted by an arm of the sea. St George's arm in the Mediterranean is the Thracian Bosphorus.

ARM is also used figuratively for power. The secular arm is the lay or temporal authority of a secular judge; to which recourse is had for the execution of the sentences passed by ecclesiastical judges.

The church sheds no blood: even the judges of inquisition, after they have found the person guilty, surrender him to the secular arm. The council of Antioch, held in 341, decrees, that recourse be had to the secular arm to repress those who refuse obedience to the church: for secular arm, they here use exterior power.

ARM, in respect of the magnet. A loadstone is said to be armed, when it is capped, cased, or set in iron or steel, in order to make it take up the greater weight, and also to distinguish readily its poles. See MAGNETISM.

ARMACALES, a river of Babylon (Abydenus); called *Fossa Regia*, the *Royal Trench* or *Cut* (Polybius); the *Royal River* (Ptolemy); *Almarcbur* (Pliny); *Naarmalcha* (Ammian); a factitious channel or cut, made by Nabuchadonoser, and a horn or branch of the Euphrates, (Abydenus). The Euphrates naturally divides into two channels, one passing through Babylon, the other through Selucia, and then falls into the Ti-

gris: the factitious channel between these two is the Royal River; which mixes with the Tigris, a great deal lower down than Selucia at Apamea, (Ptolemy).

ARMADA, a Spanish term, signifying a fleet of men of war. The armada which attempted to invade England in the time of Queen Elizabeth, is famous in history.

This armada, to which the Spaniards, in confidence of success, gave the name of *Invincible*, consisting of 150 ships, most of which were greatly superior in strength and size to any that had been seen before. It had on board near 20,000 soldiers and 8000 sailors, besides 2000 volunteers of the most distinguished families in Spain. It carried 2650 great guns, was victualled for half a year, and contained such a quantity of military stores, as only the Spanish monarch, enriched by the treasures of the Indies and America, could supply. The troops on board were to be joined by 34,000 more which the Duke of Parma had assembled in the neighbourhood of Nieupoort and Dunkirk. For transporting these, he had, with incredible labour, provided a great number of flat-bottomed vessels, and had brought sailors to navigate them from the towns in the Baltic. Most of these vessels had been built at Antwerp; and as he durst not venture to bring them from thence by sea to Nieupoort, lest they should have been intercepted by the Dutch, he was obliged to send them along the Scheld to Ghent, from Ghent to Bruges by the canal which joins these towns, and from Bruges to Nieupoort by a new canal which he dug on the present occasion. This laborious undertaking, in which several thousand workmen had been employed, was already finished, and the Duke now waited for the arrival of the Spanish fleet; hoping, that as soon as it should approach, the Dutch and English ships which cruised upon the coast would retire into their harbours.

When the news reached England that this mighty fleet was preparing to sail, terror and consternation universally seized the inhabitants. A fleet of not above 30 ships of war, and those very small in comparison, was all that was to oppose it by sea. All the commercial towns of England, however, were required to furnish ships for reinforcing this small navy. The citizens of London, instead of fifteen vessels, which they were commanded to equip, voluntarily fitted out double the number; and the gentry and nobility equipped 43 ships at their own charge. Lord Howard of Effingham was admiral; and under him served Drake, Hawkins, and Frobisher, all of them renowned as seamen of courage and capacity. The principal fleet was stationed at Plymouth. A smaller squadron, consisting of 40 vessels, English and Flemish, was commanded by Lord Seymour second son of protector Somerset, and lay off Dunkirk in order to intercept the Duke of Parma.

The land-forces of England were more numerous than those of the enemy, but inferior in discipline and experience. An army of 20,000 men was disposed in different bodies along the south coast, with orders to retire backwards and waste the country, if they could not prevent the Spaniards from landing; 22,000 foot and 1000 horse, under the command of the Earl of Leicester, were stationed at Tilbury, in order to defend the capital; and the principal army, consisting of 34,000 foot and 2000 horse, commanded by Lord

Hunford,

Armada. Hunſdon, was reſerved for guarding the Queen's perſon, and appointed to march whitherſoever the enemy ſhould appear. Theſe armies, though all the Spaniſh forces had been able to land, would poſſibly have been ſufficient to protect the liberties of their country. But as the fate of England, in that event, muſt depend on the iſſue of a ſingle battle, all men of ſerious reflection entertained the moſt awful apprehenſions of the ſtock of at leaſt 50,000 veterans, commanded by experienced officers, under to conſummate a general as the Duke of Parma. The Queen alone was undaunted. She iſſued all her orders with tranquillity, animated her people to a ſteady reſiſtance, and employed every reſource which either her domeſtic ſituation or her foreign alliances could afford her. She even appeared on horſeback in the camp at Tilbury; and riding through the lines, diſcovered a cheerful and animated countenance, exhorted the ſoldiers to remember their duty to their country and their religion, and profeſſed her intention, tho' a woman, to lead them herſelf into the field againſt the enemy, and rather periſh in battle than ſurvive the ruin and ſlavery of her people. "I know (ſaid ſhe, intrepidly) I have but the weak and feeble arm of a woman; but I have the heart of a king, and of a king of England too!" The heroic ſpirit of Elizabeth communicated itſelf to the army, and every man reſolved to die rather than deſert his ſtation.

The Spaniſh armada was ready in the beginning of May; but its ſailing was retarded by the death of the Marquis of Santa Croce the admiral, and that alſo of the vice-admiral the Duke of Paliano. The command of the expedition was therefore given to the Duke of Medina Sidonia, a man entirely unexperienced in ſea affairs. This promotion, in ſome meaſure, ſerved to fruſtrate the deſign, which was alſo rendered leſs ſucceſsful by ſome other accidents. Upon leaving the port of Liſbon, the armada next day met with a violent tempeſt, which ſunk ſome of the ſmalleſt of their ſhipping, and obliged the fleet to put back into the harbour. After ſome time ſpent in reſitting, they put again to ſea. Being deſcried by Fleming, a Scottiſh pirate, who was roving in thoſe ſeas, he immediately ſailed towards the Engliſh fleet, and informed the admiral of their approach. Effingham had juſt time to get out of port when he ſaw the Spaniſh armada coming full ſail towards him, diſpoſed in the form of a crescent, and ſtretching the diſtance of ſeven miles from the extremity of one diviſion to that of the other. The Engliſh admiral, conſidering that the Spaniards would probably be much ſuperior to him in cloſe fight, by reaſon of the ſize of their ſhips and the number of their troops, wiſely reſolved to content himſelf with haraſſing them in their voyage, and with watching attentively all the advantages which might be derived from ſtorms, croſs winds, and ſuch like fortuitous accidents. It was not long before he diſcerned a favourable opportunity of attacking the vice-admiral Recal-do. This he did in perſon; and on that occaſion diſplayed ſo much dexterity in working his ſhip, and in loading and firing his guns, as greatly alarmed the Spaniards for the fate of the vice-admiral. From that time they kept much cloſer to one another; notwithſtanding which, the Engliſh on the ſame day attack'd on of the largeſt galleaſſes. Other Spaniſh ſhips came

up in time to her relief; but in their hurry one of the principal galleons, which had a great part of the treaſure on board, ran foul of another ſhip, and had one of her maſts broken. In conſequence of this miſfortune ſhe fell behind, and was taken by Sir Francis Drake; who on the ſame day took another capital ſhip, which had been accidentally ſet on fire.

Several other rencounters happened, and in all of them the Engliſh proved victorious, through the great advantage which they derived from the lightneſs of their ſhips, and the dexterity of the ſailors. The Spaniards in that age did not ſufficiently underſtand nautical mechanics, to be able to avail themſelves of the unuſual magnitude of their ſhips. The Engliſh ſailed round them, approached or retired, with a velocity that filled them with amazement, and did infinitely greater execution with their cannon: for while every ſhot of theirs proved effectual, their ſhips ſuffered very little damage from the enemy, whoſe guns were planted too high, and generally ſpent their force in air.

The Spaniards, however, ſtill continued to advance till they came oppoſite to Calais; there the Duke de Medina having ordered them to caſt anchor, he ſent information to the Duke of Parma of his arrival, and intreated him to haſten the embarkation of his forces. Farnefe accordingly began to put his troops on board. But at the ſame time he informed Medina, that agreeably to the King's inſtructions, the veſſels which he had prepared were proper only for transporting the troops, but were utterly unfit for fighting; and for this reaſon, till the armada were brought ſtill nearer, and the coaſt cleared of the Dutch ſhips which had blocked up the harbours of Nieuport and Dunkirk, he could not ſtir from his preſent ſtation, without expoſing his army to certain ruin, the conſequence of which would probably be the entire loſs of the Netherlands.

In compliance with this requeſt, the armada was ordered to advance; and it had arrived within ſight of Dunkirk, between the Engliſh fleet on the one hand, and the Dutch on the other, when a ſudden calm put a ſtop to all its motions. In this ſituation the three fleets remained for one whole day. About the middle of the night a breeze ſprung up; and Lord Howard had recourſe to an expedient which had been happily deviſed on the day before. Having filled eight ſhips with pitch, ſulphur, and other combuſtible materials, he ſet fire to them, and ſent them before the wind againſt the different diviſions of the Spaniſh fleet.

When the Spaniards beheld theſe ſhips in flames approaching towards them, it brought to their remembrance the havoc which had been made by the fire-ſhips employed againſt the Duke of Parma's bridge at the ſiege of Antwerp. The darkneſs of the night increaſed the terror with which their imaginations were overwhelmed, and the panic flew from one end of the fleet to the other. Each crew, anxious only for their own preſervation, thought of nothing but how to eſcape from the preſent danger. Some of them took time to weigh their anchors, but others cut their cables, and ſuffered their ſhips to drive with blind precipitation, without conſidering whether they did not thereby expoſe themſelves to a greater danger than that which they were ſo ſolicitous to avoid. In this conſuſion the

Armada, Armadilla ships ran foul of one another: the shock was dreadful, and several of them received so much damage as to be rendered unfit for future use.

When day-light returned, Lord Howard had the satisfaction to perceive that his stratagem had fully produced the desired effect. The enemy were still in extreme disorder, and their ships widely separated and dispersed. His fleet had lately received a great augmentation by the ships fitted out by the nobility and gentry, and by those under Lord Seymour, who had left Justin de Nassau as alone sufficient to guard the coast of Flanders. Being bravely seconded by Sir Francis Drake and all the other officers, he made haste to improve the advantage which was now presented to him, and attacked the enemy in different quarters at the same time with the utmost impetuosity and ardour. The engagement began at four in the morning, and lasted till six at night. The Spaniards displayed in every rencounter the most intrepid bravery; but, from the causes already mentioned, they did very little execution against the English, while many of their own ships were greatly damaged, and twelve of the largest were either run aground, or sunk, or compelled to surrender.

It was now evident that the purpose of the armada was utterly frustrated. The Spanish admiral, after many unsuccessful rencounters, prepared therefore to make his way home; but as the winds were contrary to his return through the Channel, he resolved to take the circuit of the island. The English fleet followed him for some time; and had not their ammunition fallen short, through the negligence of the public offices in supplying them, they had obliged the armada to surrender at discretion. Such a conclusion of that vain-glorious enterprize would have been truly illustrious to the English, but the event was scarce less fatal to the Spaniards. The armada was attacked by a violent storm in passing the Orkneys; and the ships, having already lost their anchors, were obliged to keep at sea, while the mariners, unaccustomed to hardships, and unable to manage such unwieldy vessels, allowed them to drive on the western isles of Scotland, or on the coast of Ireland, where they were miserably wrecked. Not one half of the fleet returned to Spain, and a still smaller proportion of the soldiers and seamen; yet, Philip, whose command of temper was equal to his ambition, received with an air of tranquillity the news of so humbling a disaster. "I sent my fleet (said he) to combat the English, not the elements. God be praised that the calamity is not greater!" This calamity, however, was sensibly felt all over Spain, and there was scarcely a single family of rank in the kingdom that did not go into mourning for the death of some near relation; inasmuch that Philip, dreading the effect which this universal face of sorrow might produce upon the minds of the people, imitated the conduct of the Roman senate after the battle of Cannæ, and published an edict to abridge the time of public mourning.

ARMADILLA, in the Spanish America, denotes a squadron of men of war, to the number of six or eight, from twenty-four to fifty pieces of cannon, which the king maintains, to prevent foreigners from trading with the Spaniards and the Indians, both in time of war and peace.

The vessels of this armadilla are those that have been so much talked of, under the name of *guarda costas*. They have even power to take all Spanish merchant-ships they meet with on the coasts that have not licences from the king.

The South sea has its armadilla as well as the North sea. The ordinary abode of the former are at Calao, a port of Lima; that of the latter at Carthagena.

ARMADILLO, in zoology, a synonyme of the *Dasypus*. See **DASYPUS**.

ARMAGEDDON, a place spoken of in the Revelations (xvi. 16.), which literally signifies the mountain of Mageddon or Megiddo, a city situated in the great plain at the foot of mount Carmel, where king Josiah received his mortal wound in the battle against Necho king of Egypt. At Armageddon, the three unclean spirits, coming out of the dragon's mouth, shall gather together the kings of the earth to the battle of the great day of God Almighty (Rev. xvi. 13, 14). The word armageddon, according to Mr Pool, does not signify any particular place, but is here an allusion, as some think, to that of Megiddo, mentioned Judges v. 19. where Barak overcame Sisera with his great army, and where Josiah was slain (2 Kings xxiii. 30). Others translate this word, *the mountain of the gospel*, and others, *the mountain of apples or fruits*.

ARMAGH, a county of Ireland, bounded by Louth on the south; Lough neagh, on the north; Tyrone and Monaghan, on the west; and Down, in part, on the east, from which it is separated by the river Newry. It is in length 32 miles, in breadth 17; and is divided into five baronies, containing about 170,620 acres. Both the air and soil are good, especially the latter, which is said to be the richest in Ireland; only there is a certain tract in it called the *Fewes*, that is, *hilly and barren*. The members it sends to parliament are six, viz. two for the city of Armagh, two for the county, and two for the borough of Charlemont.

Armagh, standing near the river Kalin, gives name to the country, and is the see of the primate of all Ireland. It is said to have been founded by St Patrick in the fifth century; and in 1142, it was constituted an archbishoprick, together with Dublin, Cashel, and Tuam, by cardinal Papyreo, with the consent of the king, dukes, bishops, abbots, and states of Ireland. This Papyreo was sent into Ireland by Pope Eugenius, to reform the abuses that had crept into the church-discipline of that country. Here was anciently a famous monastery built by St Columbo, or Columbanus, about the year 610. The cathedral was often burnt, but as often rebuilt and enlarged, and particularly by Patrick Scanlain, about 1262. His successor Nicholas, son of Molissa, beside books, rich ecclesiastical vestments, and other things, bestowed on it an annual pension of twenty marks. He appropriated also to his see the manor of Dromyskin. He died the 10th of May, 1303. This town was first subjected to the English by John de Courcy; but afterwards entirely destroyed by Tir Oen, or O'Neal, in Queen Elizabeth's time. However, it was afterwards recovered, rebuilt, and garrisoned by the English.

The see of Armagh is valued in the king's books, by an extent taken *anno* 30th Henry VIII. at L. 183, 17: 5½ Irish money *per annum*, which amounts to

agnac || med. L. 137 : 18 : 0 $\frac{1}{2}$ (the difference between Irish and Sterling money being at that time one fourth). But by an extent returned in the 15th of James I. it is valued at L. 400 Sterling *per annum*, and pays so much first fruits to this day. It is reputed to be worth annually L. 8000. The chapter of Armagh is composed of five dignitaries and four prebendaries, who have voices in every capitular act. The dignitaries are thus ranked, viz. a dean, chanter, chancellor, treasurer, and archdeacon. There are also eight vicars choral, and an organist, attendant on the service of the cathedral. The vicars choral were anciently fewer; and of the number only one priest. Primate Marsh added another priest, but without increasing the number of vicars. In the year 1720, Primate Lindsay obtained a new charter for enlarging the number of the said vicars to eight, and laid out upwards of L. 4000 on a purchase, in augmentation of the estate of the choir.

ARMAGNAC, a province of Guienne in France, 55 miles in length and 40 in breadth; bounded on the east by the river Garonne, on the south by Bigorre and Bearn, on the west by Gascony, and on the north by Condomois and Agenois: Auch is the capital town. It is fertile in corn and wine, and carries on a considerable trade in brandy, wool, and bonchretien pears, which are excellent.

ARMAMAXI, in antiquity, a kind of Scythian chariots or carriages, composed of two wheels, variously adorned with crowns, shields, breast-plates, and other spoils, carried in procession after the images of the gods and great men.

ARMAMENT, a large body of forces, raised and provided with the furniture of war, either for land or sea-service.

ARMATURA, in a general sense, is the same with what we otherwise call armour.

ARMATURA is more particularly used in the ancient military art, for a kind of exercise, performed with missile weapons, as darts, spears, arrows, and the like. In this sense, armatura stands contradistinguished from palatia; the latter being the exercise of the heavy-armed, the former of the light-armed.

The armatura was practised with great diligence among the Romans; they had their *campidoctores*, on purpose to instruct the *tyrones* or young soldiers in it. Under it were included the throwing of the spear or javelin, shooting with bows and arrows, &c.

ARMATURA is also an appellation given to the soldiers who were light-armed.

ARMATURA is also a denomination given to the soldiers in the emperor's retinue. Of these we find two schools, mentioned in the *Notitia imperii*, called the *armature seniores* and *armatura juniores*. Their commander was intitled *tribunus armaturarum*.

ARMED, in the sea-language. A cross-bar shot is said to be armed, when some rope-yarn or the like is rolled about the end of the iron bar, which runs through the shot.

ARMED, in heraldry, is used when the horns, feet, beak, or talons, of any beast or bird of prey, are of a different colour from the rest of their body.

ARMED-Ship, a vessel occasionally taken into the service of the government in time of war, and employed to guard some particular coast, or attend on a fleet. She is therefore armed and equipped in all re-

spects like a ship of war, and commanded by an officer of the navy, who has the rank of master and commander. All ships of this sort are upon the establishment of the king's sloop, having a lieutenant, master, purser, surgeon, &c.

ARMENE, or ARMINA, anciently a hamlet of Paphlagonia, (Ptolemy). The inhabitants encompassed it with a wall, because of the coldness of the place, imagining by that means to render it warmer. But this proving ineffectual, gave rise to the proverb *Armenen muro cinzere*, used to express some egregious folly.

ARMENIA, a country of Asia, anciently divided into Armenia Major and Minor. Armenia Major, according to Strabo, was bounded on the south by mount Taurus, which separated it from Mesopotamia; on the east, by the two Medias; on the north, by Iberia and Albania, or rather that part of mount Caucasus which surrounds them both; and on the west, by Armenia Minor, or the mountains Paryadres, some Pontic nations, and the Euphrates. The most considerable cities were Artaxata, Tigranocerta, and Thediosopolis. — Armenia Minor was bounded on the east by the Euphrates; on the south by mount Taurus, which separated it from Cilicia; on the west and north, by a long chain of mountains called in different places *Mons Scordiscus*, *Amanus*, and *Antitaurus*, by which it was separated from Cappadocia.

Whence this tract received the name of *Armenia* is not determined. The Greeks suppose it to be so called from one *Armenus*, who attended Jason in the Argonautic expedition, and afterwards settled in this country. Others, transforming Armenia into Aramia, derive its name from Aram the son of Shem, or from one of the kings of Armenia bearing that name. Bochart imagines it to be a contraction or compound of *Aar*, a Hebrew word signifying a "mountain," and *Mini* signifying "metal," and which was the name of a province of Armenia mentioned by the prophet Jeremiah.

Herodotus derives the ancient Armenians from the Phrygians, by reason that several Phrygian words were crept into the ancient Armenian language. But Strabo reckons them to have been originally Syrians, which Bochart looks upon to be the most probable opinion.

Armenia is said to have been very early advanced to the honour of a kingdom. Berolus makes one Sytha the first founder of this monarchy, whose successor Bardanes, he says, was driven out by Ninus king of Assyria. Plutarch mentions one Araxes king of Armenia, who in a war with the Persians, being assured of success by an oracle, provided he sacrificed his two daughters, caused the two daughters of one Miesalcus, a nobleman of his court, to be sacrificed in their stead, flattering himself that he thereby complied with the oracle. But Miesalcus did not fail to revenge the death of his own daughters by putting the king's two daughters to death, and pursued himself so closely, that he was drowned in attempting to swim across the Araxes, which was then called *Helmus*.

The Armenians were in process of time subdued by the Medes, to whom Astyages made them tributaries, but allowed them to be governed by their own kings; but on the dissolution of the Median empire by Cyrus, the kingdom was reduced to the form of a province, and they were governed by Persian prefects or lieutenants. On the destruction of the Persian Empire by

Armenie,
Armenia.

Armenia. Alexander the Great, Armenia fell into the hands of the Macedonians; to whom it continued subject till the beginning of the reign of Antiochus the Great. This prince having appointed two prefects called *Zadriades* and *Artaxias* to govern Armenia, they excited the people to a revolt, and caused themselves to be proclaimed kings of the provinces over which they presided. Antiochus being then very young, they were attended with success beyond their expectation; which encouraged them to attempt the enlargement of their territories. Accordingly, invading the neighbouring countries, they took from the Medes the provinces of Caspiana, Phaunitis, and Basoropida; from the Iberians, Chorzena and Gogorena on the other side of the Cyrus; from the Chalybes and Mossynæci, the provinces of Pareneta and Herexena, which bordered on Armenia Minor.

On this occasion, the above mentioned division of the kingdom into Armenia Major and Minor first took place. Artaxias became king of Armenia Major, and Zadriades of Armenia Minor; and this distinction subsists even at this day.

By whom Artaxias was succeeded is not known; neither have we any account of the transactions of his reign, farther than that Antiochus led a powerful army against him and Zadriades, but without being able to recover a single province. Upon this he concluded a peace, designing to fall upon them at a proper opportunity; but they having entered into alliance with the Romans, by that means secured themselves in the possession of their kingdom. After this, Artaxias was defeated and taken prisoner by Antiochus Epiphanes; but some how or other, seems to have been restored to his kingdom.

From this time we meet with a chasm in the Armenian history for 70 years; during which all we know is, that Tigranes, the king's son, was delivered up as an hostage to the Parthians; from whence it is plain, that the Armenians had been carrying on an unsuccessful war with that nation. On the news of his father's death, however, the Parthians set the young king at liberty, having first obliged him to give up a considerable part of his kingdom by way of ransom.

Tigranes, being thus restored to his father's kingdom, was prevailed upon in the beginning of his reign to enter into an alliance with Mithridates Eupator against the Romans, whose power began to give jealousy to all the princes of Asia. One of the articles of this treaty was, that Mithridates should have the cities and conquered countries, and Tigranes the captives and plunder. In consequence of this, Tigranes was to invade Cappadocia, which he had lately been obliged, by a decree of the senate of Rome, to give up to Ariobarzanes. But before either of the princes took the field, a marriage was solemnized with all possible magnificence between Tigranes and Cleopatra the daughter of Mithridates.

Immediately after the nuptials, Tigranes set out on his intended expedition; and Ariobarzanes, on the first news of his march, abandoned his kingdom and fled to Rome. Thus Tigranes, without fighting a stroke, enriched himself with the booty, and then proclaimed Ariarathes, Mithridates's son, king of Cappadocia, to the universal satisfaction of the people.

In the mean time the Syrians, being harassed with

a long and intestine war of the Seleucidæ, invited Tigranes to come and take possession of their country; which he accordingly did, and kept it for 18 years, till he was driven out by Pompey, and Syria reduced to the form of a Roman province. Encouraged by this success, he next invaded Armenia Minor; defeated and killed king Artanes, who opposed him with a considerable army; and in one campaign made himself master of the whole kingdom. From Armenia Minor he marched against the Asiatic Greeks, the Adiabeniensians, the Assyrians, and the Gordians, carrying all before him, and obliging the people wherever he came to acknowledge him sovereign. From this second expedition he returned home loaded with booty, which he soon after increased by the spoils of Cappadocia, invading that kingdom a second time at the instance of Mithridates, who had been obliged by the Romans to withdraw his forces from thence. From Cappadocia Tigranes, besides other booty, brought back into Armenia no fewer than 300,000 captives, having surrounded the country with his numerous forces in such a manner that none could escape. These, together with the prisoners he had taken in his two first expeditions, he employed in building the city of Tigranocerta, which they afterwards peopled.

In the mean time Mithridates, who had concluded a peace with the Romans for no other end than to gain time, sent a solemn embassy to Tigranes, inviting him to enter into a second alliance against the common enemy. This he at first declined; but in the end was prevailed upon by his wife Cleopatra to send him considerable supplies, though he never came heartily into the war, not caring to provoke the Romans, who on their part kept fair with him, taking no notice for the present of the supplies he had sent Mithridates. That unfortunate prince being soon after defeated by Lucullus, was forced to fly for shelter into Armenia, where he met with a very cold reception from his son-in-law, who would neither see him, treat with him, nor own him as his relation; however, he promised to protect his person, and allowed him in one of his castles a princely retinue, and a table suitable to his former condition.

Though this total overthrow of Mithridates might have opened the eyes of Tigranes, and made him oppose with all his might the growing power of the Romans, he foolishly left them to finish their conquest of Pontus, while he marched at the head of a very numerous army against the Parthians, with a design to recover from them the dominions they had formerly extorted from him before they set him at liberty. These he easily retook; and, not satisfied with what formerly belonged to him, he added to them all Mesopotamia, the countries that lay about Ninus and Arbela, and the fruitful province of Migdonia; the Parthians, tho' at that time a mighty people, flying every where before him. From Mesopotamia Tigranes marched into Syria to quell a rebellion which had been raised by Cleopatra surnamed *Selene*; who, after the death of her husband Antiochus Pius, reigned jointly with her sons in that part of Syria which Tigranes had not seized on. The malcontents were quickly reduced; and the queen herself was taken prisoner, and confined to the castle of Seleucia, where she was soon after put to death by the king's orders. From Syria Tigranes passed

Armenia. fed into Phœnice, which he subdued either entirely or in great part, spreading far and wide the terror of his arms, infomuch that all the princes of Asia, except those who were in alliance with the Romans, either in person, or by their deputies, submitted and paid homage to the conqueror.

The king, having now subdued all Syria to the borders of Egypt, and being elated with a long course of victories and prosperous events, began to look upon himself as far above the level of other crowned heads. He assumed the title of *King of kings*, and had many kings waiting upon him as menial servants. He never appeared on horseback without the attendance of four kings dressed in livery, who run by his horse; and when he gave answers to the nations that applied to him, the ambassadors stood on either side the throne with their hands clasped together, that attitude being of all others then accounted among the orientals the greatest acknowledgment of vassalage and servitude. In the midst of all this haughtiness, however, he was unexpectedly visited by an ambassador from Lucullus the Roman general, who without any ceremony told him, that he came to demand Mithridates king of Pontus, who had taken refuge in his dominions, and, in case of his refusal, to declare war against him. Notwithstanding his high opinion of himself, Tigranes returned a mild answer to this message: in which, however, he refused to deliver up his father-in-law; and being highly provoked at Lucullus for not giving him the title of *King of kings* in his letter, he did not so much as bestow upon him the title of *general* in his answer. In the mean time, being informed that Zariabenus king of the Gordians had entered into a private alliance with the Romans, he put him, his wife, and children to death; and then, returning into Armenia, received with the greatest pomp imaginable his father-in-law Mithridates, whom to that time he had not admitted into his presence, though he had resided a year and eight months in his dominions. They had several private conferences; and at last Mithridates was sent back to Pontus with 10,000 horse, to raise there what disturbances he could.

Lucullus, on the other hand, hearing the king's resolution to protect Mithridates, immediately began his march for Armenia, at the head of only two legions of foot and 3000 horse, having left 6000 men in Pontus to keep that country quiet. Having passed the Euphrates without opposition, he detached two parties; one to besiege a city where he heard that Tigranes's treasure and concubines were kept; and the other under Sextilius, to block up Tigranocerta, in order to draw the king to a battle. But Tigranes, after having put to death the scout that brought him the first intelligence of the approach of the Romans, made towards Mount Taurus, which he had appointed for the place of the general rendezvous. The Roman general then dispatched Muræna in pursuit of the king; who having overtaken him in a narrow pass, defeated him, and, besides all the baggage, carried off a great many prisoners, the king himself having fled in the beginning of the skirmish. After this, he sent out several parties to scour the country, in order to prevent the innumerable forces of Tigranes from joining into one body. This, however, he was not able to effect: Tigranes was joined by such numbers of Gordians, Medes, Adiabeniens, Albanians, Iberians, &c. that, before he left Mount

Armenia. Taurus, his army consisted, according to Plutarch, of 150,000 foot armed cap-a-pee, 35,000 pioneers, 20,000 archers and slingers, and 55,000 horse.

Lucullus was so far from being dismayed at this formidable army, that the only fear he had was lest the king should follow the advice of Mithridates, which was not to engage the Romans, but, by ravaging the country, distress them for want of provisions. In order to draw him to a battle, therefore, he formed the siege of Tigranocerta, imagining that Tigranes would never suffer that fine city to be taken without making any attempt to relieve it. The event fully answered his expectations: Tigranes having called a council of war, it was unanimously resolved to attack the Romans; and Taxilis, whom Mithridates sent to dissuade the king from venturing a battle, was in danger of losing his head on account of the advice he gave. The Roman general, finding Tigranes disposed to come to an engagement, left Muræna with 6000 men to carry on the siege, while he himself marched against the king's vast army with only 10,000 men, according to some, and the highest computations make them no more than 18,000. The Romans were at first greatly disheartened; but being encouraged by Lucullus, they immediately broke the Armenian army, who betook themselves to flight almost at the first onset. The Romans pursued them till night, making a most terrible slaughter. Plutarch informs us, that of the Armenians 100,000 foot were killed, and that very few of the cavalry escaped; whereas of the Romans only five men were killed and 100 wounded. Antiochus the philosopher mentioning this battle, says, that the sun never beheld the like; and Livy, that the Romans never fought at such a disadvantage; the conquerors not amounting to a twentieth part of the conquered. Tigranes in his flight having met with his son in as forlorn a condition as himself, resigned to him his royal robes and diadem, desiring him to shift for himself and save those royal ensigns. The young prince delivered them to a trusty friend, who, being taken by the Romans, consigned them to Lucullus.

While the king was making his escape after this terrible overthrow, he was met by Mithridates, who was marching to his assistance at the head of a considerable army. The king of Pontus cheered up his son-in-law as well as he could, and encouraged him to continue the war: advising him, instead of fruitlessly bewailing the present disaster, to rally his troops, raise new supplies, and renew the war, not questioning but that in another campaign he might repair all the losses he had sustained: but while the two kings were consulting upon these matters, Lucullus made himself master of Tigranocerta. From this city he marched into the small kingdom of Gordyene, where he celebrated, with the utmost pomp, the obsequies of king Zariabenus, whom Tigranes had put to death, lighting the funeral pile with his own hands. In this kingdom, besides immense sums of gold and silver, he met with such store of provisions as enabled him to carry on the war without putting the republic to any charge.

The two kings, having levied new forces, appointed their troops to rendezvous in the spacious plains on the other side of Mount Taurus; whereupon Lucullus, leaving Gordyene, and passing by Mount Taurus, encamped close by the enemy. Several skirmishes happened for some time between the two armies without

Armenia. any considerable advantage; but Lucullus could by no means draw them to a general engagement. Upon this he decamped, as if he designed to march to Artaxata and lay siege to that place, where Tigranes had left his wife and children, with great part of his treasures. He had scarce formed his camp when the enemy appeared, and sat down close by him. Lucullus did not allow them to fortify their camp, but immediately attacked them, and having put them to flight after a faint resistance, pursued them all night with great slaughter, took most of the chief officers prisoners, and returned the next day loaded with booty.

The Roman soldiers now, finding the cold very severe, though it was no later in the year than the autumnal equinox, requested their general to allow them to retire into winter-quarters. This request he rejected with indignation; upon which they mutinied. Lucullus did all he could to persuade them to continue in their duty; and prevailed so far that they consented to lay siege to Nisibis in hopes of booty. This place they took; and Lucullus, to the great satisfaction of his troops, took up his winter-quarters there. The next year, however, his forces again mutinied, accusing him of amassing immense wealth for himself; and throwing their empty purses at his feet, told him, that as he enriched himself alone, he might carry on the war by himself. He endeavoured to appease them as much as possible; but the sedition being fomented by a party who favoured Pompey the great, at that time aspiring to the command of Lucullus's army, the latter found himself obliged to sit still and see Mithridates and Tigranes over-run Cappadocia, and recover all Armenia and great part of Pontus. They would have gained much greater advantages, had not a son of Tigranes taken arms against his father, and obliged him to divide his troops. The father and son coming to a pitched battle, the latter was defeated, and forced to save himself in Parthia, where he persuaded Phraohates, king of that country, to assist him with a numerous army against his father. Phraohates having laid siege to Artaxata, Tigranes the elder was obliged to hide himself in the mountainous parts of his kingdom; upon which the king of Parthia returned home. Of this Tigranes the father being apprised, he immediately abandoned the fastnesses of the mountains; and, falling upon his son at Artaxata, dispersed the rebels with great slaughter; and entered his metropolis in triumph. Tigranes the son first fled to Mithridates; but finding him reduced to great straits, having been overcome a few days before, with the loss of 40,000 men, by Pompey, he went over to the Romans, and led them into Armenia against his father as an ally of Mithridates.

Tigranes, being now quite dispirited, and unable to make head against the Romans, resolved at once to submit. Accordingly he waited on Pompey in his camp, and having delivered his sword to two lieutenants, prostrated himself before him, and laid his diadem at his feet. Pompey, however, gave him a gracious reception, restored him the kingdom of Armenia, but fined him of 6000 talents for making war on the Roman people without cause. As the king had appealed to the Roman general for justice against his son, Pompey heard both parties the next day, and made the son

governor of Gordyene and Sophene; but the treasures that were kept in the latter he adjudged to the father, because without them he could not pay the fine. The son, being thus disappointed, endeavoured first to make his escape, and afterwards, by private messengers, solicited the inhabitants not to deliver up the treasures to his father. This being taken very much amiss by Pompey, he caused him to be kept in irons; and even then he found means to stir up Phraohates king of Parthia, whose daughter he had married, against the Romans, and to form a conspiracy against his father's life; whereupon Pompey sent him in chains to Rome, where he was kept prisoner in the house of L. Flavius a senator, till the tribuneship of P. Clodius, who, being bribed with a large sum of money, set him at liberty in spite of Pompey and the senate.

Tigranes being now thoroughly humbled, willingly yielded to the Romans Cappadocia, Syria, Cilicia, and that part of Phenice which he possessed, contenting himself with his paternal kingdom; and not only paid the fine laid upon him, but made large presents to Pompey, and all the officers of his army, which procured him the title of *the friend and ally of the Roman people*. He afterwards entered into a war with Phraohates king of Parthia, by whom he was overcome, and would have been driven out of his kingdom, had not a peace been brought about by the mediation of Pompey. He ever after cultivated a strict friendship with the Romans; inasmuch that he not only refused to receive Mithridates, who fled to him after he had been routed by Pompey near Mount Stella, but even offered a reward of 100 talents to any one that would put him to death. His second son also, by name Sariafter, took up arms against him; but, by the assistance of the Romans, that rebellion was soon quelled. He died in the 85th year of his age; and was succeeded by his son Artuafdes, called by Josephus *Ariabazes*, by Orosius *Artabanes*, and by others *Artoadistes*.

From this time to the time of Trajan, Armenia was governed by its own kings; but as they were plainly vassals to the Romans, though they did not take that title till the reign of the emperor Nero, their history falls to be considered under that of the Romans.

By Trajan the Kingdom of Armenia Major was reduced to the form of a Roman province; but it soon recovered its liberty, and was again governed by its own kings in the reigns of Constantine the Great, and his successor, to whom the kings of Armenia were feudatories. In the reign of Justin II. the Saracens subdued and held it till the irruption of the Turks, who possessed themselves of this kingdom, and gave it the name of *Turcomania*. The Turks, after the reduction of Armenia, invaded Persia, and other countries subject to the emperors of the east; which gave the Armenians an opportunity of shaking off the Turkish yoke, and setting up kings of their own, by whom they were governed till the country was again subdued by Occadan, or, as some style him *Heccata*, the son of Cingis, the first cham of the Tartars. Neither was the conquest of Armenia by the Tartars so absolute as to extirpate the race of their kings; seeing we read of Haithon, surnamed the *Armenian*, reigning some time after, and going in person to treat with Mungo, the great cham of Tartary, of the concerns of his kingdom; and in our chronicles we find mention made of

Armenia. Leo king of Armenia, who, in the reign of Richard II. came into England to sue for aid against the Turks, by whom he had been driven from his kingdom. In the year 1472 of the Christian æra, Uffan Callanes king of Armenia succeeding to the crown of Persia, made Armenia a province of that empire; in which state it continued till the year 1522, when it was subdued by Selim II. and made a province of the Turkish empire. Some say that Selim I. reduced it on his return from Persia, where he had gained a complete victory over the great Sophi Ismael. But Sanfovin assures us, that in the reign of Selim I. who died in 1520, both the Lesser and Greater Armenia had their own kings; and adds, that Selim caused the head of the king of the Lesser Armenia to be cut off and sent to Venice as a mark of his victory. We read no where else of any kings of Armenia after it became a province of Persia. Be that as it will, the Turkish annals cited by Calvius inform us, that Selim II. conquered Armenia in 1522, since which time it has ever continued subject to the Turks, except the eastern part, which the Persians are masters of to this day.

Concerning Armenia Minor we find very little recorded, except what has been already mentioned, and what falls under the Roman history. It was made a Roman province by Vespasian, continued so till the division of the empire, when it was subjected to the emperors of the east; and, on the decline of their power, was subdued first by the Persians, and afterwards by the Turks, who gave it the name of *Genech*, and have kept it ever since.

This country is still divided into the Great and Small. Great Armenia comprehends what is now called *Turcomania*. It has Georgia on the north, from which it is separated by high mountains; the river Euphrates on the west; Diarbeker, Curdistan, and Aderbijan, on the south; and Shirvan on the east. The chief towns in that part of Armenia belonging to Turkey are, Arzum the capital, near the springs of the Euphrates, a large city and a great thoroughfare for the caravans between Turkey and Persia; Kara, a strong city, head of the government of the same name; Bayazid, a republic of Hurds, near mount Ararat; Baha, another republic of the same; and Van or Wan, on the lake Van, the head of a government of the same name; with other towns of less note. That part of Armenia subject to Persia is chiefly contained in the province of Aran, in which are several fine towns; as, Erivan or Rivan, the capital of the whole; Ganjals, one of the finest cities in Persia, in the north of the province, near the Kur; Kapan, on the south side, near the Aras; besides Nakchivan, Aftabad Julfa, Ordabad, Baylakan or Pilkán, on the Aras; Berdah and Shilkah on the Kur.

The country in general is full of mountains and valleys, lakes, and rivers; particularly the country about the three churches, near Erivan, is admirably fine, being full of rivulets, which render it extremely fruitful. Besides great quantities of all sorts of grain, here are fields of a prodigious extent covered with tobacco: but it is not a native of the place, though supposed by some to be the terrestrial paradise; for it all came originally from America. The rest of the country produces rice, cotton, flax, melons, and grapes: in short, there is nothing wanting but olives; which is by some

Armenia. thought to prove that the ark could not rest on mount Ararat, because the dove brought an olive branch in her mouth, and this tree never leaves a place where it once grew. It seems, however, to have been otherwise anciently; for Strabo tells us, that the olive grew in Gogarene, a province of Armenia. They get oil to burn from the ricinus, and use linseed-oil in the kitchen. The water-melons are as cool as ice in the hottest day, and melt in the mouth: the best are produced in the salt lands, near the three churches and the river Aras. After rain, the sea-salt lies in crystals upon the fields, and even crackles under the feet. About ten miles from the three churches, in the road to Teflis, there are pits or quarries of fossile salt, which yield enough to supply all Persia, without being exhausted: they cut it into large pieces like stone, and each buffalo carries two of them; the mountain from whence it is dug is nothing but a mass of salt, which appears like a rock of silver, when the sun shines, on the places not covered with earth.

This country has been remarkable for its extreme cold from the remotest antiquity; Sir John Chardin tells us, that he found ice in the rivulets in the morning even of the month of July. In many places, also, if they had not the convenience of watering their grounds, they would be almost entirely barren.

The Armenians are an honest, civil, polite people, scarce troubling themselves about any thing else but trade, which they carry on in most parts of the world, by which means they have spread themselves over the east, and also a great part of Europe; and wherever they come, commerce is carried on with spirit and advantage.

The religion of the Armenians is the Christian, of the Eutychnian sect: that is, they own but one nature in Jesus Christ; and when they speak of the hypostatical union, that he is perfect God and perfect man without mixture. They have a high esteem for a book they call the *Little Gospel*, which treats of the infancy of Jesus, and says that the Virgin Mary being pregnant, her sister Salome accused her of having prostituted herself; to which the Virgin answered, that she needed only to lay her hand on her belly, and she would know how the came to be with child: this Salome accordingly did, and fire came out of her belly, which consumed the half of her arm; upon which she acknowledged her fault, and drew it back: after which it was healed by putting it to the same place.

The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The secular priests are not allowed to marry a second time; and therefore they take care to choose young healthy wives: they maintain themselves and families by following some occupation, inasmuch that they have hardly time to perform their ecclesiastical functions: they lie in the churches on the vigils of those days they are obliged to officiate.

The Armenian monks are of the order of St Basil; and every Wednesday and Friday they eat neither fish, nor eggs, nor oil, nor anything made of milk, and during Lent they live upon nothing but roots: they are allowed wine only on the Saturday in the Holy Week, and meat on the Easter Sunday. Besides the great Lent they have four others of eight days each, which are instituted to prepare for the four great festi-

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vals of the Nativity, the Ascension, the Annunciation, and of St. George; in which times they must not do much as speak of eggs, fish, oil, or butter.

The Armenians have seven sacraments; baptism, confirmation, penance, the eucharist, extreme unction, orders, and matrimony. In baptism, the child is plunged three times into the water, and the same form of words that is used with us is repeated every time; the priest then puts a small cord made with silk and cotton on the neck of the infant, and anoints his forehead, chin, stomach, arm-pits, hands, and feet, making the sign of the cross on each part. When the child is baptized, he is carried home by the godfather with the sound of drums and trumpets. The women do not go to church till forty days after their delivery; and they observe many Jewish customs.

At the communion, to which infants of two or three months old are admitted, the priests give a piece of the consecrated host soaked in the consecrated wine. The elements are covered with a great veil, and placed in a cupboard near the altar, on the side of the gospels. When the priest takes the chalice and patten, he is followed by his deacons and subdeacons, with flambeaux and plates of copper furnished with bells: in this manner, with a censer before him, he goes in procession round the sanctuary; he then sets them on the altar, pronounces the words of consecration, and turns himself to the people, who fall down, kiss the earth, and beat their breasts: then, after taking it himself, he distributes the host soaked in wine to the people.

The Armenians seem to place the chief part of their religion in fastings and abstinences: and among the clergy, the higher the degree the lower they must live; inasmuch that it is said the archbishops live on nothing but pulse. They consecrate holy water but once a-year; at which time every one fills a pot and carries it home, which brings in a considerable revenue to the church.

ARMENIACA. See PRUNUS.

ARMENIAN, something belonging to or produced in Armenia: thus we say, *Armenian bole*, *Armenian stone*, &c. See *BOLE*, and *Armenus Lapis*.

ARMENTIERS, a small handsome town of the Netherlands, in the county of Flanders, and district of Ypres. It was taken by Lewis XIV. in 1667, who dismantled it; and it now belongs to the French. It is seated on the river Lis. E. Long. 3. 3. N. Lat. 50. 40.

ARMENUS LAPIS, *Armenian stone*, in natural history, a mineral substance, which is but improperly called a *stone*; being no other than an ochreous earth, and properly called *blue ochre*. It is a very valuable substance in painting, being a bright and lively blue. It was in so high esteem as a paint among the ancients, that counterfeiters were continually attempted to serve in its place. Theophrastus has recorded it as a thing judged worthy a place in the Egyptian annals, which of their kings had the honour of inventing the facitious kind; and he tells us the genuine native substance was a thing of that value, that presents were made of it to great persons, and that the Phœnicians paid their tribute in it.—It is a very beautiful earth, of an even and regular texture; and of a fine blue, sometimes deeper, sometimes paler, and frequently mixed with green. It is soft, tender, and light; of an even, but somewhat dusty

No. 29.

surface; it adheres firmly to the tongue, and is dry, but not harsh to the touch. It easily breaks between the fingers, and does not stain the hands. It is of a brackish disagreeable taste, and does not ferment with acids. It is a very scarce fossil; but is found very pure, though in but small quantities, in the mines at Gosselaer in Saxony. It is frequently found spotted with green, and sometimes with black; and very often is mixed among the green ochre, called *berggruen* by the Germans, which has thence been erroneously called by its name. See further the article *BICE*.

AMIERS, a town of Hainault, in the French Netherlands, seated on the river Samber. E. Long. 3. 45. N. Lat. 50. 15.

ARMIGER, a title of dignity, belonging to such gentlemen as bear arms: and these are either by courtesy, as sons of noblemen, eldest sons of knights, &c.; or by creation, such as the king's servants, &c. See *ESQUIRE*.

ARMILLARY, in a general sense, something consisting of rings or circles.

Armillary Sphere, an artificial sphere composed of a number of circles of the mundane sphere, put together in their natural order, to ease and assist the imagination in conceiving the constitution of the heavens, and the motions of the celestial bodies. The armillary sphere revolves upon its axis within a silvered horizon, which is divided into degrees, and moveable every way upon a brass supporter. The other parts are the equinoctial, zodiac, meridian, the two tropics, and the two polar circles. See *GEOGRAPHY*.

ARMILUSTRIUM, in Roman antiquity, a feast held among the Romans, in which they sacrificed, armed, to the sound of trumpets.

ARMINIANS, a religious sect, or party, which arose in Holland, by a separation from the Calvinists. They followed the doctrine of Arminius (see the next article); who, thinking the doctrine of Calvin, with regard to free-will, predestination, and grace, too severe, began to express his doubts concerning them in the year 1591; and upon farther enquiry adopted sentiments more nearly resembling those of the Lutherans than of the Calvinists. After his appointment to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and defended them exposed him to the resentment of those that adhered to the theological system of Geneva, which then prevailed in Holland; but his principal opponent was Gomar, his colleague. The controversy which was thus begun, became more general after the death of Arminius, in the year 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists, or Gomarists, as they were now called, appealed to a national synod: accordingly the synod of Dort was convened by order of the States General, in 1618, and was composed of ecclesiastical deputies from the United Provinces, as well as from the reformed churches of England, Hesse, Bremen, Switzerland, and the Palatinate. The principal advocate in favour of the Arminians was Episcopius, who, at that time, was professor of divinity at Leyden. It was first proposed

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minians. posed to discuss the principal subjects in dispute, and that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded: but some difference arising as to the proper mode of conducting the debate, the Arminians were excluded from the assembly; their case was tried in their absence; and they were pronounced guilty of pestilential errors, and condemned as corruptors of the true religion. In consequence of this decision, they were treated with great severity; they were deprived of all their posts and employments; their ministers were silenced, and their congregations were suppressed. However, after the death of Prince Maurice, who had been a violent partizan in favour of the Gomarists, in the year 1625, the Arminian exiles were restored to their former reputation and tranquillity; and under the toleration of the state, they erected churches and founded a college at Amsterdam, appointing Episcopius to be the first theological professor. The Arminian system has very much prevailed in England since the time of archbishop Laud, and its votaries in other countries are very numerous.

The distinguishing tenets of the Arminians may be comprised in the following five articles; relating to predestination, universal redemption, the corruption of man, conversion, and perseverance.

1. With respect to the first, they maintained, "That God, from all eternity, determined to bestow salvation on those who he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end his divine succours: so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness."

2. On the second point the Arminians taught, "That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of their divine benefit."

3. On the third article, they held, "That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ."

4. "That this divine grace, or energy of the Holy Ghost, begins and perfects every thing that can be called good in man, and consequently all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclination, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner." Some modern Arminians interpret this and the last article with a greater latitude.

5. "That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state;" and though the first Arminians made some doubt with respect to the closing part of this article, their followers uniformly maintain,

Vol. II. Part I.

Arminius. "that the regenerate may lose true justifying faith, forfeit their state of grace, and die in their sins."

The modern system of Arminianism likewise, founded on a comprehensive plan projected by Arminius himself, as appears from a passage in his last will, extends the limits of the Christian church, and relaxes the bonds of fraternal communion in such a manner, that Christians of all sects and denominations, whatever their sentiments and opinions may be, papists excepted, may be formed into one religious body, and live together in brotherly love and concord. But, in order to avoid the reproach of being altogether unconnected by any common principles, Episcopius drew up a confession of faith, expressed for the most part in words and phrases of Holy Scripture, which the Arminians have generally adopted, though not enjoined upon them by any authoritative obligation. The Arminians are also called *Remonstrants*, from an humble petition entitled their *Remonstrance*, which, in the year 1610, they addressed to the States of Holland. Their principal writers are Arminius, Episcopius, Vorstius, Grotius, Curcellæus, Limborch, Le Clerc, and Weststein; not to mention many others of more modern date.

ARMINIUS (James), whose real name in Low Dutch was James Harmanni, a famous Protestant divine, from whom the modern sect of Arminians (see the preceding article) take their name, was born at Oude-water, in Holland, in 1560. He was ordained minister at Amsterdam on the 11th of August 1588; when he soon distinguished himself by his sermons, which were remarkable for their solidity and learning, and gained him universal applause: but Martin Lydias, professor of divinity at Franker, judging him a fit person to refute a writing in which Beza's doctrine of predestination had been attacked by some ministers of Delft, Arminius at his intreaties undertook the task; but upon thoroughly examining the reasons on both sides, he came into the opinions he proposed to destroy, and afterwards went still farther than the ministers of Delft had done. In 1600, he opposed those who maintained that ministers should subscribe the confession and catechism every year. In 1602, a pestilential disease raged at Amsterdam, during which he acted with the greatest resolution and courage, in assisting the poor, and comforting the sick; and Lucas Trelocatius and Francis Junius dying of that disease at Leyden, the curators of that university chose Arminius professor of divinity there, and he was afterwards made doctor of divinity. Disputes upon grace were soon after kindled in that university; and he was at length engaged in a new contest, occasioned by a disputation of his concerning the divinity of the Son. These contests, his continual labour, and the concern of seeing his reputation blasted by a multitude of slanders in relation to his opinions, impaired his health, and threw him into a fit of sickness, of which he died on the 19th of October 1609. Arminius was esteemed an excellent preacher: his voice was low, but very agreeable; and his pronunciation admirable: he was easy and affable to persons of all ranks, and facetious in his conversation amongst his friends. His great desire was, that Christians would bear with one another in all controversies which did not affect the fundamentals of their religion; and when they persecuted each other for points of in-

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difference, it gave him the utmost dissatisfaction. The curators of the university of Leyden had so great a regard for him, that they settled a pension upon his wife and children. He left several works, viz. 1. "Disputationes de diversis Christianæ religionis capitibus. 2. Orationes, itemque tractatus insigniores aliquot. 3. Examen modesti libelli Gulielmi Perkinfi de prædestinationis modo et ordine, itemque de amplitudine gratiæ divinæ. 4. Analysis capituli noni ad Romanos. 5. Dissertatio de vero et genuino sensu capituli septimi epistolæ ad Romanos. 6. Amica collatio cum D. Francisco Junio de prædestinatione per literas habita. 7. Epistola ad Hippolytum a collibus."

ARMIRO, a town of Macedonia, in European Turkey, seated on the Gulph de Velo. E. Long. 23. 40. N. Lat. 38. 34.

ARMISTICE, in military affairs, a temporary truce or cessation of arms for a very short space of time. The word is Latin, *armistitium*; and compounded of *arma*, "arms," and *sto* "to stand, or stop."

ARMOISIN, a silk stuff, or kind of taffety, manufactured in the East Indies, at Lyons in France, and at Lucca in Italy. That of the Indies is slighter than those made in Europe.

ARMONIC. See AMMONIAC.

ARMONICA. See HARMONICA.

ARMORIAL, something relating to arms or coats of arms. See ARMS and HERALDRY.

ARMORIC, or AREMORIC, something that belongs to the province of Bretagne, or Britany, in France. The name *Armorica* was anciently given to all the northern and western coast of Gaul, from the Pyreneans to the Rhine; under which name it was known even in Cæsar's time. The word is of Bas Breton origin, and denotes as much as *maritime*; compounded, according to M. Menage, of *ar*, "upon," and *mare*, "sea."

ARMORIST, a person skilled in the knowledge of armory.

ARMORUM CONCUSSIO, the clashing of armour practised by the Roman armies previous to an engagement, and intended to strike a panic into their enemies: It always followed the *Clasium* and the *Barritus*. See CLASSICUM and BARRITUS.

ARMOUR, a defensive habit, wherewith to cover and secure the body from the attacks of an enemy. In ancient statutes this is frequently called *barnefs*.—Parts of armour are, the buckler, cuirass, helmet, coat of mail, gantlet, &c.

A complete armour anciently consisted of a casque or helm, a gorget, cuirass, gantlets, tasses, brassets, cuishes, and covers for the legs, to which the spurs were fastened. This they called *armour cap-a-pie*; and was the wear of the cavaliers and men at arms.—The infantry had only part of it; viz. a pot or head-piece, a cuirass, and tasses; but all light. Lastly, the horses themselves had their armour, wherewith to cover the head and neck.—Of all this furniture of war, scarce any thing is now retained except the cuirass; the gorget or neck-piece, worn by officers, being at present only a badge of honour, and of no defence.

The gallantry of going to the battle naked, without any defensive armour, prevailed so far, that the French, during the reign of Louis XIV. were obliged to be continually issuing ordonnances to restrain it; in consequence of which the general officers, and those of the

cavalry, were obliged to resume the cuirass, which yet has been but ill observed.

Armour, Coat, is the escutcheon of any person, or family, with its several charges, and other furniture; as mantling, crest, supporters, motto, &c.—Thus we say, a gentleman of coat-armour; meaning one who bears arms.

ARMOURER, a maker of arms, or armour.—The Roman armourers were disposed in certain places in the empire, it being forbid either to sell, or buy, or make arms elsewhere. They were exempt from all offices and taxes, and received a salary from the public.

When once they had taken the employment on themselves, neither they, nor their children, were allowed to quit it. To prevent this, they had a kind of note, or stigma, impressed on the arm, whereby they might be known. If any of them fled, or secreted their ware, the rest were obliged to answer for him; on account of which, the effects of such as died without a legal heir went to the college.—There were 15 armamentaries, or repositories of arms, in the Eastern empire, placed near the frontiers, and 19 in the Western.

Armourer of a ship, a person whose office is to take care that the arms be in a condition fit for service.

ARMOURY, a store-house of arms, or a place wherein military habiliments are kept, to be ready for use. There are armouries in the Tower, and in all arsenals, citadels, castles, &c.

ARMOURY is also used for a branch of heraldry; being the knowledge of coat-armours, as to their blazons, and various intendments.

ARMOZA, or HARMOZIA, a town in Carmania, at the mouth of the Anamis, which falls into the Persian gulf, (Arrian); *Armuzza*, (Ptolemy); and from this the neighbouring island, and a small kingdom, take the modern name of *Ormuz*, E. Long. 56. 17. N. Lat. 27. 20.

ARMS, ARMA, in a general sense, includes all kinds of weapons, whether for defence or offence. Nicod derives the word from the Latin phrase *quod operiant armos*, because they cover the shoulders or sides; but Varro derives *arma*, *ab arcendo*, *eo quod arceant hostes*. It is supposed that the first artificial arms were of wood, and were only employed against beasts; and that Belus, the son of Nimrod, was the first that waged war: whence, according to some, came the appellation *bellum*. Diodorus Siculus takes Belus to be the same with Mars, who first trained soldiers up to battle.—Arms of stone, and even of brass, appear to have been used before they came to iron and steel. Josephus assures us, that the patriarch Joseph first taught the use of iron arms in Egypt, arming the troops of Pharaoh with a casque and buckler.

What contributed most to render the Romans masters of the world, was, that having successively warred against all nations, they constantly renounced their own methods, arms, &c. whenever they met with better. Thus Romulus during his war with the Sabins, a bold and warlike nation, adopted their broad buckler in lieu of the small Argian buckler, which he had used till that time.

The principal arms of the ancient Britons were hatchets, scythes, lances, swords, and bucklers: the Saxons, &c. brought in the halbard, bow, arrows, arbalets, &c. By the ancient laws of England, every man

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Arms. was obliged to bear arms, except the judges and clergy. Under Henry VIII. it was expressly enjoined on all persons to be regularly instructed, even from their tender years, in the exercise of the arms then in use; viz. the long bow and arrows; and to be provided with a certain number of them. 33 H. VIII.

ARMS, Arma, in law, are extended to any thing which a man takes in his hand in his wrath, to cast at, or strike another.

By the common law, it is an offence for persons to go or ride armed with dangerous weapons: but gentlemen may wear common armour, according to their quality, &c. 3d Inst. The king may prohibit force of arms, and punish offenders according to law; and herein every subject is bound to be aiding. Stat. 7. Edw. I. None shall come with force and arms before the king's justices, nor ride armed in affray of the peace, on pain to forfeit their armour, and to suffer imprisonment, &c. 2d Ed. III. c. 3.

The importation of arms and ammunition are prohibited by 1 Jac. II. c. 8. and by 1 W. and M. stat. 2. c. 2. Protestant subjects may have arms for their defence. So likewise arms, &c. shipped after prohibition, are forfeited. by 29 Geo. I. c. 16. sec. 2.

Arms of offence in use among us at present are, the sword, pistol, musket, bayonet, pike, &c.

The arms of the Highlanders are, the broad sword, target, poniard, and whinyar or durk, &c.—There are several acts of parliament for disarming the Highlanders; see 1 Geo. I. c. 54.; 11 Geo. I. c. 26.; 19 Geo. II. c. 39.; 21 Geo. II. c. 34.; 26 Geo. II. c. 22. and 29.

Fire-arms are those charged with powder and ball: such are cannon, mortars, and other ordnance; muskets, carabines, pistols, and even bombs, granadoes, carcasses, &c. In the History of the Royal Academy for the year 1707, we have an account of some experiments made with fire-arms differently loaded, by M. Cassini. Among other things he observes, that by loading the piece with a ball which is somewhat less than the calibre, and only laying a little gunpowder below the ball and a good deal above it, it will yield a vehement noise, but have no sensible effect or impulse on the ball.—This he takes to have been all the secret of those people who pretended to sell the art of rendering one's self invulnerable, or shot-proof.

Arms, pass of, was a kind of combat in use among the ancient cavaliers.

Arms, stand of. A stand of arms signifies a musket, a bayonet, a sword, belt, and cartridge-box.

Arms of parade, or courtesy, were those used in the ancient jousts and tournaments; which were commonly unshod lances, swords without edge or point, wooden swords, and even canes.

ARMS denote the natural weapons, or parts of defence, of beasts: as claws, teeth, tusks of elephants, beaks of birds, &c.

ARMS are also used figuratively for the profession of a soldier. Thus we say, he was bred to arms.

ARMS, or armories, are also used in heraldry for marks of dignity and honour, regularly composed of certain figures and colours, given or authorised by sovereigns, and borne in banners, shields, coats, &c. for the distinction of persons, families, and states, and passing by descent to posterity.—They are called *arms,*

in regard they are borne principally on the buckler, cuirass, banners, and other apparatus of war. They are also called *coats of arms, coat armour,* &c. because anciently embroidered on sur-coats, &c. See **HERALDRY**.—Some will have the name to have been first occasioned by the ancient knights, who in their jousts and tournaments bore certain marks (which were frequently their mistress's favours) in their armour, *i. e.* their helmets or shield, to distinguish them from each other.

ARMS, at present, follow the nature of titles, which being made hereditary, these are also become so, being the several marks for distinguishing of families and kindreds, as names are of persons and individuals.

ARMS are variously distinguished by the *Heralds*.

Arms of alliance, are those which families or private persons join to their own, to denote the alliances which they have contracted by marriage.

Arms, assumptive, are such as a man has a right to assume of himself, in virtue of some gallant action.

As, if a man who is no gentleman, of blood, nor has coat armour, takes a gentleman, lord, or prince, prisoner, in any lawful war; he becomes entitled to bear the shield of such prisoner, and enjoy it to him and his heirs. The foundation hereof is that principle in military law, that the dominion of things taken in lawful war passes to the conqueror.

Arms, canting, are those wherein the figures bear an allusion to the name of the family.—Such are those of the family of La Tour in Auvergne, who bear a tower; that of the family of Prado in Spain, whose field is a meadow. Most authors hold these the most noble and regular, as is shown by an infinity of instances produced by father Varenne and Menetrier.—They are much debased when they come to partake of the *Rebus*.

Arms, charged, are such as retain their ancient integrity and value, with the addition of some new honourable charge or bearing, in consideration of some noble action.

Arms of community, are those of bishoprics, cities, universities, and other bodies corporate.

Arms of concession, or augmentation of honour, are either entire arms, or else one or more figures given by princes, as a reward for some extraordinary service.

Arms of dominion, are those which emperors, kings, and sovereign states bear; being annexed to the territories which they possess. Thus the three lions are the arms of England; the fleurs de lys those of France, &c.

Arms of family, or paternal arms, are such as belong to a particular family, and which no other person has a right to assume.

Arms, full, or entire, are such as retain their primitive purity, integrity, or value; without any alterations, diminutions, abatements, or the like.—It is a rule, that the simpler and less diversified the arms, the more noble and ancient they are. For this reason Garcias Ximenes, first king of Navarre, and his successors for several ages, bore only gules, without any figure at all.

The arms of princes of the blood, of all younger sons, and junior families, are not pure and full; but distinguished and diminished by proper differences, &c.

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Armstrong.

Arms of patronage, are those which governors of provinces, lords of manors, &c. add to their family arms, in token of their peculiar superiority and jurisdiction.

Arms of pretension, are those of such kingdoms or territories to which a prince or lord has some claim, and which he adds to his own, though the kingdoms or territories be possessed by a foreign prince or other lord. Thus the kings of England have quartered the arms of France with their own, ever since the claim of Edward III. to that kingdom, in 1330.

Arms of succession, are assumed by those who inherit estates, manors, &c. by will, entail, or donation, and which they either impale or quarter with their own arms.

ARMS are also said to be *parted, couped, quartered*, &c.

ARMS are said to be *false and irregular*, when there is something in them contrary to the established rules of heraldry. As, when metal is put on metal, or colour on colour, &c.

The laws, and other affairs of arms, with the cognizance of offences committed therein, belong, among us, to the earl-marshal and college of arms.

ARMS in falconry, denote the legs of an hawk, from the thigh to the foot. See FALCONRY.

ARMSTRONG (Dr John), an eminent physician, poet, and miscellaneous writer, was born in Castleton parish, Roxburghshire, where his father and brother were ministers: completed his education in the university of Edinburgh, where he took his degree in physic, Feb. 4. 1732, with much reputation; and published his thesis, as the forms of that university require; the subject was *De tabe purulenta*. In 1735 he published a little humorous fugitive pamphlet in 8vo, entitled, "An essay for abridging the Study of Physic; to which is added a Dialogue betwixt Hygeia, Mercury and Pluto, relating to the Practice of Physic, as it is managed by a certain illustrious Society. As also an Epistle from Usbek the Persian to Joshua Ward, Esq." This piece contains much fun and drollery; in the dialogue, he has caught the very spirit of Lucian. In 1737 he published *A Synopsis of the History and Cure of the Venereal Diseases*, 8vo. This was soon followed by the *Oeconomy of Love*; a poem which has much merit; but, it must be confessed, is too strongly tinctured with the licentiousness of Ovid. It is said, however, that his maturer judgment expunged many of the luxuriances of youthful fancy, in an edition "revised and corrected by the author" in 1768. It appears by one of the cases on literary property, that Mr Millar paid 50 guineas for the copyright of this poem, which was intended as a burlesque on some didactic writers. It has been observed of Dr Armstrong, that his works have great inequalities, some of them being possessed of every requisite to be sought after in the most perfect composition, while others can hardly be considered as superior to the productions of mediocrity. *The Art of preserving Health*, his best performance, which was published in 1744, will transmit his name to posterity as one of the first English writers, has been honoured with the following testimony of a respectable critic. On this work we shall also transcribe a beautiful eulogium from an eminent physician*: "Of all the poetical performances

* Dr Mac-
kenzie's Hi-
story of
health.

on this subject that have come to my hands, Dr Armstrong's Art of preserving Health is by far the best. To quote every charming description and beautiful passage of this poem, one must transcribe the whole. We cannot, however, expect new rules, where the principal design was to raise and warm the heart into a compliance with the solid precepts of the ancients, which he has enforced with great strength and elegance. And, upon the whole, he has convinced us, by his own example, that we ought not to blame antiquity for acknowledging

One power of physic, melody, and song."

In 1746 Dr Armstrong was appointed one of the physicians to the hospital for lame and sick soldiers behind Buckingham house. In 1751 he published his poem on Benevolence, in folio; and in 1753, "Taste, an epistle to a young Critic. In 1758 appeared, "Sketches or Essays on various subjects, by Launcelot Temple, Esq; in two parts." In this production, which possesses much humour and knowledge of the world, and which had a remarkably rapid sale, he is supposed to have been assisted by Mr Wilkes. In 1760 he had the honour of being appointed physician to the army in Germany, wherein 1761 he wrote a poem called "Day, an Epistle to John Wilkes of Aylesbury, Esq;" In this poem, which is not collected in his works, he wantonly hazarded a reflection on Churchill, which drew on him the serpent-toothed vengeance of that severest of satirists, whose embalming or corrosive pen could deify or lampoon any man, according as he acquiesced with, or dissented from his political principles. In 1770 Dr Armstrong published a collection of "Miscellanies in 2 vols; containing, 1. The Art of preserving Health. 2. Of Benevolence, an Epistle to Eumenes. 3. Taste, an Epistle to a young Critic, 1753. 4. Imitations of Shakespeare and Spenser. 5. The Universal Almanac, by Noureddin Ali. 6. The Forced Marriage, a tragedy. 7. Sketches." In 1771 he published "A short Ramble through some parts of France and Italy, by Launcelot Temple;" and in 1773, in his own name, a quarto pamphlet, under the title of *Medical Essays*; towards the conclusion of which, he accounts for his not having such extensive practice, as some of his brethren, from his not being qualified to employ the usual means, from a ticklish state of spirits, and a distempered excess of sensibility. He complains much of the behaviour of some of his brethren, of the herd of critics, and particularly of the reviewers. He died in Sept. 1779; and to the no small surprise of his friends, left behind him more than L. 300 saved out of a very moderate income, arising principally from his half-pay.

ARMUYDEN, a sea-port town of the United provinces, in the island of Walcherin, formerly very flourishing; but now inconsiderable, the sea having stopped up the harbour. The salt-works are its chief resource. E. Long. 34° N. Lat. 51. 30°.

ARMY, a large number of soldiers, consisting of horse and foot, completely armed, and provided with artillery, ammunition, provisions, &c. under the command of one general, having lieutenant-generals, major-generals, brigadiers, and other officers, under him. An army is composed of squadrons and battalions; and is usually divided into three corps, and formed into three lines: the first line is called the *van guard*, the second the *main-body*, and the third the *rear-guard* or *body*.

Armstrong
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Army.

Army. *body of reserve.* The middle of each line is possessed by the foot; the cavalry form the right and left wing of each line; and sometimes they place squadrons of horse in the intervals between the battalions. When the army is drawn up in order of battle, the horse are placed at five feet distance from each other, and the foot at three. In each line the battalions are distant from each other 180 feet, which is nearly equal to the extent of their front; and the same holds of the squadrons, which are about 300 feet distant, the extent of their own front. These intervals are left for the squadrons and battalions of the second line to range themselves against the intervals of the first, that both may more readily march through these spaces to the enemy: the first line is usually 300 feet distant from the second, and the second from the third, that there may be sufficient room to rally when the squadrons and battalions are broken. See the article WAR.

This is to be understood of a land-army only. A naval or sea-army is a number of ships of war, equipped and manned with sailors and mariners, under the command of an admiral, with other inferior officers under him. See NAVAL TACTICS.

It has been observed, that in Europe a prince with a million of subjects cannot keep an army of above 10,000 men, without ruining himself. It was otherwise in the ancient republics: the proportion of soldiers to the rest of the people, which is now as about 1 to 100, might then be as about 1 to 8. The reason seems owing to that equal partition of lands which the ancient founders of commonwealths made among their subjects; so that every man had a considerable property to defend, and means to defend it with: whereas, among us, the lands and riches of a nation being shared among a few, the rest have no way of subsisting but by trades, arts, and the like; and have neither any free property to defend, nor means to enable them to go to war in defence of it, without starving their families. A large part of our people are either artificers or servants, and so only minister to the luxury and effeminacy of the great. While the equality of lands subsisted, Rome, though only a little state, being refused the succours which the Latins were obliged to furnish after the taking of the city in the consulate of Camillus, presently raised ten legions within its own walls; which was more, Livy assures us, than they were able to do in his time, though masters of the greatest part of the world. A full proof, adds the historian, that we are not grown stronger; and that what swells our city is only luxury, and the means and effects of it.

Our armies anciently were a sort of militia, composed chiefly of the vassals and tenants of the lords. When each company had served the number of days or months enjoined by their tenure, or the customs of the fees they held, they returned home. The armies of the empire consist of divers bodies of troops furnished by the several circles. The goss of the French armies under the Merovingian race, consisted of infantry. Under Pepin and Charlemagne, the armies consisted almost equally of cavalry and foot: but since the declension of the Carlovingian line, the fees being become hereditary, the national armies, says Le Gendre, are chiefly cavalry.

A well-regulated standing army is greatly superior

to a militia; although a militia, it is to be observed, after serving two or three campaigns, may become equal to a standing army, and in every respect a match for veteran troops. See MILITIA.

One of the first standing armies of which we have any distinct account, in any well authenticated history, is that of Philip of Macedon. His frequent wars with the Thracians, Illyrians, Thessalians, and some of the Greek cities in the neighbourhood of Macedon, gradually formed his troops, which in the beginning were probably militia, to the exact discipline of a standing army. When he was at peace, which was very seldom, and never for any long time together, he was careful not to disband that army. It vanquished and subdued, after a long and violent struggle, indeed, the gallant and well exercised militias of the principal republics of ancient Greece; and afterwards, with very little struggle, the effeminate and ill-exercised militia of the great Persian empire. The fall of the Greek republics and of the Persian empire, was the effect of the irresistible superiority which a standing army has over every sort of militia. It is the first great revolution in the affairs of mankind of which history has preserved any distinct or circumstantial account.

The fall of Carthage, and the consequent elevation of Rome is the second. All the varieties in the fortune of those two famous republics may very well be accounted for from the same cause.

From the end of the first to the beginning of the second Carthaginian war, the armies of Carthage were continually in the field, and employed under three great generals, who succeeded one another in the command; Amilcar, his son-in-law Asdrubal, and his son Annibal; first in chastising their own rebellious slaves, afterwards in subduing the revolted nations of Africa, and, lastly, in conquering the great kingdom of Spain. The army which Annibal led from Spain into Italy must necessarily, in those different wars, have been gradually formed to the exact discipline of a standing army. The Romans, in the mean time, tho' they had not been altogether at peace, yet they had not during this period, been engaged in any war of very great consequence; and their military discipline, it is generally said, was a good deal relaxed. The Roman armies which Annibal encountered at Trebia, Trasymenus, and Cannæ, were militia opposed to a standing army. This circumstance, it is probable, contributed more than any other to determine the fate of those battles.

The standing army which Annibal left behind him in Spain, had the like superiority over the militia which the Romans sent to oppose it, and in a few years, under the command of his brother the younger Asdrubal, expelled them almost entirely from that country.

Annibal was ill supplied from home. The Roman militia, being continually in the field, became in the progress of the war a well-disciplined and well-exercised standing army; and the superiority of Annibal grew every day less and less. Asdrubal judged it necessary to lead the whole, or almost the whole, of the standing army which he commanded in Spain, to the assistance of his brother in Italy. In this march he is said to have been misled by his guides; and in a country which

Army.

which he did not know, was surpris'd and attacked by another standing army, in every respect equal or superior to his own, and was entirely defeated.

When Afrubal had left Spain, the great Scipio found nothing to oppose him but a militia inferior to his own. He conquered and subdued that militia; and in the course of the war, his own militia necessarily became a well-disciplined and well-exercised standing army. That standing army was afterwards carried to Africa, where it found nothing but a militia to oppose it. In order to defend Carthage it became necessary to recal the standing army of Annibal. The disheartened and frequently defeated African militia joined it, and at the battle of Zama composed the greater part of the troops of Annibal. The event of that day determined the fate of the two rival republics.

From the end of the second Carthaginian war till the fall of the Roman republic, the armies of Rome were in every respect standing armies. The standing army of Macedon made some resistance to their arms. In the height of their grandeur it cost them two great wars and three great battles, to subdue that little kingdom; of which the conquest would probably have been still more difficult, had it not been for the cowardice of its last king. The militias of all the civilized nations of the ancient world, of Greece, of Syria, and of Egypt, made but a feeble resistance to the standing armies of Rome. The militias of some barbarous nations defended themselves much better. The Scythian or Tartar militia, which Mithridates drew from the countries north of the Euxine and Caspian seas, were the most formidable enemies whom the Romans had to encounter after the second Carthaginian war. The Parthian and German militias too were always respectable, and upon several occasions gained very considerable advantages over the Roman armies. In general, however, and when the Roman armies were well commanded, they appear to have been very much superior.

Many different causes contributed to relax the discipline of the Roman armies. Its extreme severity was, perhaps, one of those causes. In the days of their grandeur, when no enemy appeared capable of opposing them, their heavy armour was laid aside as unnecessarily burdensome, their laborious exercises were neglected as unnecessary toilsome. Under the Roman emperors, besides the standing armies of Rome, those particularly which guarded the German and Pannonian frontiers became dangerous to their masters, against whom they used frequently to set up their own generals. In order to render them less formidable, according to some authors Dioclesian, according to others Constantine, first withdrew them from the frontiers, where they had always before been encamped in great bodies, generally of two or three legions each, and dispersed them in small bodies through the different provincial towns, from whence they were scarce ever removed, but when it became necessary to repel an invasion. Small bodies of soldiers quartered in trading and manufacturing towns, and seldom removed from those quarters, became themselves tradesmen, artificers, and manufacturers. The civil came to predominate over the military character; and the standing armies of Rome gradually degenerated into a corrupt, neglected, and undisciplined militia, incapable of resisting the attack of the German and Scythian militias, which soon

Army.

afterwards invaded the western empire. It was only by hiring the militia of some of those nations to oppose to that of others, that the emperors were for some time able to defend themselves. The fall of the western empire is the third great revolution in the affairs of mankind, of which ancient history has preserved any distinct or circumstantial account. It was brought about by the irresistible superiority which the militia of a barbarous has over that of a civilized nation; which the militia of a nation of shepherds has over that of a nation of husbandmen, artificers, and manufacturers. The victories which have been gained by militias have generally been not over standing armies, but over other militias in exercise and discipline inferior to themselves. Such were the victories which the Greek militia gained over that of the Persian empire; and such too were those which in later times the Swiss militia gained over that of the Austrians and Burgundians.

The military force of the German and Scythian nations, who established themselves upon the ruins of the western empire, continued for some time to be of the same kind in their new settlements as it had been in their original country. It was a militia of shepherds and husbandmen, which in time of war took the field under the command of the same chieftains whom it was accustomed to obey in peace. It was therefore tolerably well exercised and tolerably well disciplined. As arts and industry advanced, however, the authority of the chieftains gradually decayed, and the great body of the people had less time to spare for military exercises. Both the discipline and the exercise of the feudal militia, therefore, went gradually to ruin, and standing armies were gradually introduced to supply the place of it. When the expedient of a standing army, besides, had once been adopted by one civilized nation, it became necessary that all its neighbours should follow the example. They soon found that their safety depended upon their doing so, and that their own militia was altogether incapable of resisting the attack of such an army.

The soldiers of a standing army, though they may never have seen an enemy, yet have frequently appeared to possess all the courage of veteran troops, and the very moment that they took the field, to have been fit to face the hardiest and most experienced veterans. In a long peace the generals perhaps may sometimes forget their skill; but where a well regulated standing army has been kept up, the soldiers seem never to forget their valour.

When a civilized nation depends for its defence upon a militia, it is at all times exposed to be conquered by any barbarous nation which happens to be in its neighbourhood. The frequent conquests of all the civilized countries in Asia by the Tartars, sufficiently demonstrates the natural superiority which the militia of a barbarous has over that of a civilized nation. A well-regulated standing army is superior to every militia. Such an army, as it can best be maintained by an opulent and civilized nation, so it can alone defend such a nation against the invasion of a poor and barbarous neighbour. It is only by means of a standing army, therefore, that the civilization of any country can be perpetuated, or even preserved for any considerable time.

Army,
Arnall.

As it is only by means of a well-regulated standing army that a civilized country can be defended, so it is only by means of it that a barbarous country can be suddenly and tolerably civilized. A standing army establishes, with an irresistible force, the law of the sovereign through the remotest provinces of the empire, and maintains some degree of regular government in countries which could not otherwise admit of any. Whoever examines with attention the improvements which Peter the Great introduced into the Russian empire, will find that they almost all resolve themselves into the establishment of a well regulated standing army. It is the instrument which executes and maintains all his other regulations. That degree of order and internal peace which that empire has ever since enjoyed, is altogether owing to the influence of that army.

Men of republican principles have been jealous of a standing army as dangerous to liberty. It certainly is so, wherever the interest of the general and that of the principal officers are not necessarily connected with the support of the constitution of the state. The standing army of Cæsar destroyed the Roman republic; the standing army of Cromwel turned the long parliament out of doors. But where the sovereign is himself the general, and the principal nobility and gentry of the country the chief officers of the army; where the military force is placed under the command of those who have the greatest interest in the support of the civil authority, because they have themselves the greatest share of that authority; a standing army can never be dangerous to liberty: on the contrary, it may in some cases be favourable to liberty. The security which it gives to the sovereign renders unnecessary that troublesome jealousy which in some modern republics seems to watch over the minutest actions, and to be at all times ready to disturb the peace of every citizen. Where the security of the magistrate, though supported by the principal people of the country, is endangered by every popular discontent; where a small tumult is capable of bringing about in a few hours a great revolution; the whole authority of government must be employed to suppress and punish every murmur and complaint against it. To a sovereign, on the contrary, who feels himself supported not only by the natural aristocracy of the country, but by a well-regulated standing army, the rudest, the most groundless, and the most licentious remonstrances, can give little disturbance. He can safely pardon or neglect them, and his consciousness of his own superiority naturally disposes him to do so. That degree of liberty which approaches to licentiousness can be tolerated only in countries where the sovereign is secured by a well-regulated standing army. It is in such countries only that the public safety does not require that the sovereign should be trusted with any discretionary power for suppressing even the impertinent wantonness of this licentious liberty.

ARNALL (William), a noted political writer in defence of Sir Robert Walpole, was originally an attorney's clerk; but being recommended to Walpole, he employed him for a course of years in writing the *Free Briton* and other papers in defence of his administration. By the report of the secret committee, he appears to have received, in the space of four years, no

less than L. 10,997 : 6 : 8 out of the treasury for his writings! but spending his money as fast as it came, and his supplies stopping on Sir Robert's resignation, he died broken-hearted and in debt, in the 26th year of his age. His invention was so quick, that his honourable employer used to say, no man in England could write a pamphlet in so little time as Arnall.

ARNAUD DE MEYRVEILH, or MEREUIL, a poet of Provence, who lived at the beginning of the 13th century. He wrote a book intitled *Las recastenas de sa comtesse*, and a collection of poems and sonnets. He died in the year 1220. Petrarch mentions him in his *Triumph of Love*.

ARNAUD DE VILLA NOVA, a famous physician, who lived about the end of the 13th and beginning of the 14th century. He studied at Paris and Montpellier, and travelled through Italy and Spain. He was well acquainted with languages, and particularly with the Greek, Hebrew, and Arabic. He was at great pains to gratify his ardent desire after knowledge; but this passion carried him rather too far in his researches: he endeavoured to discover future events by astrology, imagining this science to be infallible; and upon this foundation he published a prediction, that the world would come to an end in the middle of the 14th century. He practised physic at Paris for some time; but having advanced some new doctrines, he drew upon himself the resentment of the university; and his friends, fearing he might be arrested, persuaded him to retire from that city. Upon his leaving France, he retired to Sicily, where he was received by king Frederic of Arragon with the greatest marks of kindness and esteem. Some time afterwards, this prince sent him to France, to attend Pope Clement in his illness; and he was shipwrecked on the coast of Genoa, about the year 1313. The works of Arnald, with his life prefixed, were printed in one volume in folio, at Lyons, in 1520; and at Basil in 1585, with the notes of Nicholas Tolerus.

ARNAUD D'ANDILLY (Robert), the son of a celebrated Advocate of the parliament of Paris, was born in 1588; and being introduced young at court, was employed in many considerable offices, all which he discharged with great integrity and reputation. In 1644 he quitted business, and retired into the convent of Port Royal des Champs, where he passed the remainder of his days in a continued application to works of piety and devotion; and enriched the French language with many excellent translations of different writers, as well as with religious compositions of his own. He died in 1674, and his works are printed in 8 vols folio.

ARNAUD (Anthony), brother of the preceding, and a doctor of the Sorbonne, was born in 1612. He published in 1643, *A treatise on frequent communion*, which highly displeas'd the Jesuits; and the disputes upon grace, which broke out about this time in the university of Paris, and in which he took a zealous part with the Jansenists, helped to increase the animosity between him and the Jesuits. But nothing rais'd so great a clamour against him as the two letters he wrote on *Absolution*; in the second of which the faculty of divinity found two propositions which they condemn'd, and M. Arnaud was expelled the society. Upon this he retired; and during a retreat which lasted near 25 years, he compos'd that great variety of works which are extant of his, on grammar, geometry, logic, metaphysics,

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Arnheim.

taphysics, and theology. In 1679, he withdrew from France, living in obscurity in the Netherlands, and died in 1694. His heart, at his own request, was sent to be deposited in the Port Royal. Arnaud had a remarkable strength of genius, memory, and command of his pen; nor did these decay even to the last year of his life. Mr Bayle says, he had been told by persons who had been admitted into his familiar conversation, that he was a man very simple in his manners; and that unless any one proposed some question to him, or desired some information, he said nothing that was beyond common conversation, or that might make one take him for a man of great abilities; but when he set himself to give an answer to such as proposed a point of learning, he seemed as it were transformed into another man: he would then deliver a multitude of fine things with great perspicuity and learning, and had a particular talent at making himself intelligible to persons not of the greatest penetration.

ARNAY-LE DUC, a town of France, in the duchy of Burgundy, which carries on a pretty good trade. It is seated on the Auxois, in a valley near the river Aroux. E. Long. 4. 26. N. Lat. 47. 7.

ARNDT (John), a famous Protestant divine of Germany, born at Ballenstadi, in the duchy of Anhalt, in the year 1555. At first he applied himself to the study of physic: but falling into a dangerous sickness, he made a vow to change his profession for that of divinity, if he should be restored to health; which he accordingly did upon his recovery. He was minister first at Quedlinburg and then at Brunswick. He met with great opposition in this last city: his success as a preacher raised the enmity of his brethren, who became his bitter enemies. In order to ruin his character, they ascribed a variety of errors to him; and persecuted him to such a degree, that he was obliged to leave Brunswick, and retire to Ilse, where he was minister for three years. In 1611, George Duke of Lunenburg, who had a high opinion of his integrity and sanctity, gave him the church of Zell, and appointed him superintendent of all the churches in the duchy of Lunenburg; which office he discharged for 11 years, and died in 1621. It is reported that he foretold his death, having said to his wife, upon his return home after his last sermon, that now he had preached his funeral sermon. He wrote in High Dutch *A treatise on true Christianity*, which has been translated into several languages.

ARNE (Dr Thomas Augustine), distinguished by his skill in music, was the son of Mr Arne an upholsterer in Covent Garden, whom Addison is supposed to have characterized in No. 155 and No. 160 of *The Tatler*; and brother of Mrs Cibber the player. He was early devoted to music, and soon became eminent in his profession. July 6. 1759, he had the degree of doctor of music conferred on him at Oxford. His compositions are universally applauded, and he was also particularly skilful in instructing vocal performers. He died March 5. 1778, having written the following pieces: *Artaxerxes*, 1762; *The Guardian outwitted*, 1764; *The Rose*, 1778; all of them operas.

ARNHEIM, a town of the Low Countries, in the province of Guelderland, capital of Veluwe. It was adorned with several fine churches, particularly that of

No. 29.

St Walburg and of St Eusebius; which last has a very high tower. The town has five gates, and several fine ramparts, part of which are washed by the Rhine, and the other parts have wide and deep ditches before them. There is a canal made between this place and Nimeguen, at the expense of both towns, on which boats pass backwards and forwards to carry on a trade between them. The air is very healthful; on which account it is inhabited by persons of distinction. E. Long. 5. 55. N. Lat. 52. 0.

ARNICA, LEOPARDS BANE, in botany: A genus of the polygama superflua order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ-discoides*. The receptacle is naked; the pappus is simple; and the filaments are five, without antheræ. The

Species are seven, all natives of Ethiopia, except the two following: 1. The montana, with oval leaves, grows naturally on the Alps, and also upon many of the high mountains in Germany, and other cold parts of Europe. The roots of this species, when planted in a proper soil and situation, spread very far under the surface, and put out many entire oval leaves, from between which the flower-stems arise, which grow about a foot and an half high. The top is terminated by a single yellow flower, composed of many florets, like those of the dandelion. These are succeeded by oblong seeds, which are covered with down. 2. The scorpioides, with sawed leaves growing alternately, is a native of Bohemia and Siberia. The roots of this sort are much jointed, and divide into many irregular fleshy off-sets, which are variously contorted; from whence some superstitious persons have imagined that they would expel the poison of scorpions, and cure the wounds made by the sting of that animal.

Culture. The first species delights in a moist shady situation: it may be propagated by parting the roots in autumn when the stalks begin to decay; or by the seeds sown in autumn soon after they are ripe, for those sown in the spring often fail. The second sort is to be propagated in the same manner. Both are very hardy, and require no other care than to be kept free from weeds.

Medicinal Uses. The montana has an acrid bitter taste, and when bruised, emits a pungent odour, which excites sneezing. On this account the country people in some parts of Germany use it in snuff, and smoke it like tobacco. It was formerly represented as a remedy of great efficacy against effusions and suffusions of blood, from falls, bruises, or the like; and it was then also mentioned as a remedy in jaundice, gout, nephritis, &c. but in these affections it is now very little, if at all employed.

Of late it has been principally recommended in palsy affections, and in cases where a loss or diminution of sense arises from an affection of the nerves, as in instances of amaurosis. In these it has chiefly been employed under the form of infusion. From a dram to half an ounce of the flowers has been directed to be infused in a pint of boiling water, and taken in different doses in the course of the day: sometimes it produces vomiting, sometimes sweating, sometimes diuresis; but frequently its use is attended with no sensible operation, unless it can be considered as such, that in some cases

cafes of paralysis, the cure is said to be preceded by a peculiar prickling, and by shooting pains in the affected parts.

Besides being employed in paralytic affections, it has also been of late represented as a very powerful antispasmodic; and it is said to have been successfully employed in fevers, particularly those of the intermitten kind, and likewise in cases of gangrene. In those diseases it has been said to prove as efficacious as the Peruvian bark, when employed under the form of a pretty strong decoction taken in small doses frequently repeated, or under the form of an electuary with honey.

But as these alleged virtues have not been confirmed by any trials made in Britain, its real influence still remains to be determined by future observations. It is, however, one of those active substances from which something may be expected.

ARNISÆUS (Henningus), a philosopher and physician of great reputation, about the beginning of the 17th century. He was born at Halberstad in Germany, and was professor of physic in the university of Helmstad. His political works are much esteemed. The most remarkable of them is his book *De auctoritate principum in populum semper inviolabili*, printed at Francfort in 1612. In this he maintains that the authority of princes ought not to be violated. He wrote also upon the same doctrine his three books *De jure majestatis*, printed at the same place in 1610; and his *Reflektionen Politicæ*, printed at Francfort in 1615. Having received an invitation to go to Denmark, he went thither, and was made counsellor and physician to the king. He travelled into France and England, and died in November 1635. Besides the pieces already mentioned, he wrote several philosophical, medicinal, and political treatises.

ARNOBIUS, professor of rhetoric at Sicca, in Numidia, towards the end of the third century. It was owing to certain dreams which he had that he became desirous of embracing Christianity. For this purpose he applied to the bishops to be admitted into the church. But they remembering the violence with which he had always opposed the true faith, had some distrust of him; and before they would admit him, insisted on some proofs of his sincerity. In compliance with this demand, he wrote against the Gentiles; wherein he has refuted the absurdities of their religion, and ridiculed their false gods. In this treatise he has employed all the flowers of rhetoric, and displayed great learning: but from an impatience to be admitted into the body of the faithful, he is thought to have been in too great a hurry in composing his work, and thence it is that there does not appear in this piece such an exact order and disposition as could be wished; and not having a perfect and exact knowledge of the Christian faith, he published some very dangerous errors. Mr Bayle remarks, that his notions about the origin of the soul, and the cause of natural evil, and several other important points, are highly pernicious. St Jerom, in his epistle to Paulinus, is of opinion that his style is unequal and too diffuse, and that his book is written without any method; but Dr Cave thinks this judgment too severe, and that Arnobius wants neither elegance nor order in his composition. Vossius styles him *the Varro of the ecclesiastical writers*. Du Pin observes

VOL. II. Part I.

that his work is written in a manner worthy of a professor of rhetoric: the turn of his sentiments is very oratorical; but his style is a little African, his expressions being harsh and inelegant. We have several editions of this work of Arnobius against the Gentiles, one published at Rome in 1542, at Basil in 1546 and 1560, at Paris in 1570, at Antwerp in 1582, and one at Hamburg in 1610, with notes by Gebhard Elmenhorstius, besides many others. He wrote also a piece entitled *De rhetoricæ institutione*; but this is not extant.

ARNOLD, of Brescia, in Italy, distinguished himself by being the founder of a sect which opposed the wealth and power of the Romish clergy. He went into France, where he studied under the celebrated Peter Abelard. Upon his return to Italy, he put on the habit of a monk, and opened his invectives in the streets of Brescia. The people crowded round him. He told them he was sent to reform abuses, to pull down the proud and to exalt the humble. He then pointed his declamation against the bishops, against the clergy, against the monks, and finally against the Roman Pontiff himself: to the laity only he was indulgent. Churchmen, said he, who hold benefices, bishops who have domains, and monks that have possessions, will all be damned. His hearers shouted approbation. These things, continued he, belong to the prince; he may give them to whom he pleases, but he must give them to the laity. It is on their tithes, and the voluntary contributions of the people, that those sons of God must live: they must be frugal, continent, and mortified.

The church of Brescia was soon thrown into the greatest confusion, and the people, already prejudiced against their ministers, threatened to overturn their altars. The sacred writings he urged in support of his assertions, and from them he denounced the vengeance of heaven against the violators of the law. Indeed, nothing could be more glaringly offensive than the ostentatious parade of the bishops and great abbots, and the soft and licentious lives of the monks and clergy.

In 1139 was celebrated a grand council at Rome, Arnold was cited to appear before it. His accusers were the Bishop of Brescia, and many others, whom he had ridiculed and insulted. Nor from his judges could he look for much indulgence. He was found guilty, and sentenced to perpetual silence. Upon this he left Italy, crossed the Alps, and found a refuge in Zurich.

Though Arnold had quitted Italy, yet had his opinions taken deep root, and Rome itself was infected by them. Irritated by the conduct of their master Innocent II. the Roman people assembled in the Capitol. It was proposed that the power of the pontiff, which they called exorbitant, should be restrained: this was carried: when suddenly, inspired as it were by the genius of the place, they moved that the senate, which for years had been abolished, should be restored. The proposition was received with the loudest acclamations. Innocent in vain opposed the bold design; there was a magic in it which spread irresistibly, and for a moment seemed to rouse the fallen spirit of the nation. The pope viewed with horror the reverse of fortune which threatened the tiara; to be shorn of

his mighty power, and to become the mere shepherd of the Christian people, was thought too afflicting: he fell sick and died.

Under his two immediate successors Celestin and Lucius, whose reigns were but of a few months, the Romans pursued their darling object. They waited on the latter, and, in an imperious tone, demanded the restitution of all the honours and civil rights which had been usurped from the people. The prince of the senate, said they, whom we have chosen, will best administer the important trust: the tithes and offerings of the faithful will sufficiently answer all the exigencies of your holiness: It was thus that our ancient bishops lived.—Lucius survived this event but a few days. His successor was Eugenius III. the friend and disciple of the renowned Bernard. The night before his consecration the senators assembled, and it was agreed, that either he should solemnly confirm all their proceedings, or they would annul his election. This resolution was notified to him. He called together his friends; and it was their advice, that he should neither accede to the extravagant demand, nor expose himself, by a refusal, to the fury of the populace. He therefore silently withdrew from Rome, and retired to a neighbouring fortress. Here the ceremony of his consecration was performed.

Arnold, who in banishment had contemplated the effect of his admonitions on the minds of the Romans, and the success which seemed to follow their exertions, was now informed that the pope had retired, and that the gates of the capital were open to receive him: it was likewise suggested to him, that his presence was more than ever necessary, to give energy to their resolves, form to their plans, and stability to their undertakings. Arnold took fire at the news; an unusual swell of enthusiasm filled his breast; and he fancied that, like Junius Brutus, he was called at once to give liberty to Rome. At his appearance a new stream of vigour animated the citizens; they called him their friend and deliverer. The Brescian walked amongst them; his deportment was humble, his countenance emaciated, his address affable, and he spoke to them of moderation, of submission, of obedience. With the nobles and new senators he held another language; though to them also he was mild and diffident, speaking much of virtue and of respect for religion and the laws. But no sooner was he sensible of his own real influence, and saw the lengths to which the revolters had already carried their designs, than he threw aside the mask, and appeared in his own character, daring, impetuous, self sufficient, vain. He harangued the people; he talked of their forefathers the ancient Romans, who, by the wisdom of their senate and the valour of their armies, had conquered nations and subdued the earth. He dwelt on the names and the achievements of the Bruti, the Gracchi, and the Scipios; and of these men, said he, are you not the children? He advised, that the capitol be instantly repaired; that the equestrian order be restored; that the people have their tribunes; that dignity attend the senate; and that the laws, which had been silent and neglected, be revived in all their vigour. He spoke of the pope as of a deposed and banished tyrant: "But should you again be disposed (continued he) to admit him within these walls; first fix your own rights and determine

his. He is but your bishop: let him therefore have his spiritual jurisdiction. The government of Rome, its civil establishments, and its territories, belong to you. These you will keep if you have the spirit of men and the hearts of Roman." Fired by this harangue, the people, headed by the most disaffected of the nobles, publicly attacked the few cardinals and churchmen who remained in the city; they set fire to the palaces; and they compelled the citizens to swear obedience to the new government. Moderate men, who saw the folly of the attempt, were shocked at these excesses of popular phrenzy; but it was in vain to oppose the torrent: they submitted, looking forward with some curiosity, to the termination of an event which had begun in extravagance, and must end in disappointment.

Eugenius till now had viewed, with some concern, the wild derangement of his people: but when it seemed that their eyes opened to their own excesses, he could be inactive no longer. He excommunicated the ringleaders of the faction; and at the head of his troops, who were chiefly composed of Tiburtini, a people always hostile to the Romans, he marched against the enemy. His friends within the walls, who were numerous, co-operated with his designs, and in a few days overtures for peace were made to the pontiff. He acceded to them, but on condition that they should annul the arrangements they had made, and if they would have senators, that they should acknowledge all their power was from him. The people were satisfied, and they threw open the gates, through which Eugenius entered, among the acclamations of a fawning and inconstant multitude.—Before this event Arnold had retired; but he left behind him many friends strongly attached to his person and principles. Of himself we hear little more till the reign of Adrian our countryman; when, on account of fresh tumults, he and his adherents were excommunicated, and Rome was threatened with an interdict unless they expelled the whole party from their walls. This they did. The Arnoldists retired with their champion into Tuscany, where he was received as a prophet and honoured as a saint. His enemies, however, prevailed; he was made prisoner, and conducted under a strong escort to Rome. In vain was great interest made to save his life; he was condemned and executed, and his ashes thrown into the Tiber, lest the people should collect his remains and venerate them as the relics of a sainted martyr.

"Such was Arnold of Brescia; a man (says Mr Berington*), whose character, whose principles, and whose views, we perhaps should be disposed to admire, had his life been recorded by unprejudiced historians, and not brought down to us drawn in the blackest colours which party, bigotted zeal, and enthusiasm, could lay on. He was rash, misjudging, and intemperate, or never would he have engaged in so unequal a contest.—The view of such a phenomenon in the 12th century excites a pleasing admiration. To attack the Roman pontiff and his clergy in the very centre of their power, required a more than common share of fortitude; to adopt a settled scheme of restoring to its pristine glory the republic of Rome, demanded a stretch of thought comprehensive and enterprising; and to forego the ease and indulgence of a dissipated age, for the reformation of manners and the suppression

* Hist. of the Lives of Arnold and Heloise.

Arnoldists
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Arnulph.

tion of what he thought usurped dominion, argued a character of mind disinterested, generous, and benevolent. But Arnold, like other reformers, went too far; and passion soon vitiated undertakings which were begun perhaps with motives the most laudable.—The readiness with which the Roman people embraced this plan of lowering the jurisdiction of the pontiff, and restraining it within those bounds which the true spirit of Christianity had fixed, at once shows that they could reason justly, and that they considered the unbounded sway of the triple crown, to which reluctantly they submitted, as an assumed prerogative, to which violence or misconstruction, and not Christian right, had given efficacy.”

ARNOLDISTS, in church-history, a sect so called from their leader Arnold of Brescia. See the preceding article.

ARNOLDUS (Gothofredus), pastor and inspector of the churches of Perleberg, and historiographer to the king of Prussia, was born at Annaburg in the mountains of Misnia in 1666. He was a zealous defender of Pietists, a sect among the German Protestants, and composed a great number of religious works; particularly on *Ecclesiastical History*, which exposed him to the resentment of the divines; and another giving an account of the doctrines and manners from the first ages, in which he frequently animadverts upon Cave's primitive Christianity. He died in 1714. Various are the opinions concerning Arnoldus in Germany; some of his own countrymen and profession extolling him to the skies as a saint of the last century, and setting an inestimable value upon his works; while others pronounce damnation upon him as an arch-heretic, and condemn his writings as heterodox.

ARNON (anc. geog.) a brook running between the borders of the Moabites and Ammonites on the other side Jordan (Moses, Joshua): Josephus calls it a river rising on the borders of Arabia, and at length falling into the Dead Sea. It is also called the river of Gad, as appears 2 Sam. xxv. 5. compared with 2 Kings x. 33.

ARNOT, in botany, the English name of the bunium. See BUNIUM.

ARNOTTO. The same with Anotta. See ANOTTA and BIXA.

ARNSTADE, a town of Germany, in Thuringia, on the river Gera. E. Long. 11. 3. N. Lat. 50. 54.

ARNULPH, or ERNULPH, bishop of Rochester in the reign of Henry I. He was born in France, where he was some time a monk of St Lucian de Beauvais. The monks led most irregular lives in this monastery; for which reason he resolved to quit it, but first took the advice of Lanfranc archbishop of Canterbury, under whom he had studied in the abbey of Becc, when Lanfranc was prior of that monastery. This prelate invited him over to England, and placed him in the monastery of Canterbury, where he lived a private monk till Lanfranc's death. When Anselm came to the archiepiscopal see, Arnulph was made prior of the monastery of Canterbury, and afterwards abbot of Peterborough. In 1115, he was consecrated Bishop of Rochester, which see he held nine years, and died in March 1124, aged 84.

Arnulph wrote, 1. A piece in Latin concerning the foundation, endowment, charters, laws, and other things

relating to the church of Rochester: it is generally known by the title of *Textus Roffensis*, and is preserved in the archives of the cathedral church of Rochester. 2. An Epistle in Answer to some Questions of Lambert abbot of Munster; and, 3. An Epistle on incestuous Marriage.

ARNUS, now *Arno*, a very rapid river of Tuscany, which it divides, and in its course washes Florence and Pisa; rising in the Apennine, to the east of Florence, near a village called *S. Maria della Gratie*, on the borders of Romagna, 15 miles to the west of the sources of the Tiber; and then turning southward towards Arretium, it is there increased by the lakes of the Clanis; after which it runs westward, dividing Florence into two parts, and at length washing Pisa, falls eight miles below it into the Tuscan sea.

ARNWAY (John), a clergyman distinguished by his benevolence and loyalty to King Charles I. was descended from a very good family in the county of Salop, from which he inherited a considerable estate. He was educated at Oxford; and, having received holy orders, obtained the rectories of Hodnot and Ighfield, where he distinguished himself by his piety and exemplary charity: for it was his custom to clothe annually 12 poor people, and every Sunday to entertain as many at his table, not only plentifully, but with intimacy and respect. The civil war breaking out, he preached against rebellion, and raised and clothed eight troopers for the service of King Charles I. upon which his house was plundered by the parliament's army. He then went to Oxford to serve the king in person, which subjected him to a new train of misfortunes: for his estate was soon after sequestered, and himself imprisoned till the king's death; after which he went to the Hague, where he published, 1. *The Tablet*, or the Moderation of Charles I. the Martyr; and, 2. *An Alarm to the Subjects of England*. He at last went to Virginia, where he died in 1653.

AROBÆ. See ARROBAS.

AROLEO, an American weight, equal to 25 of our pounds.

AROMA PHILOSOPHORUM, denotes either saffron, or the aroph of Paracelsus; as *aroma germanicum* denotes elecampane. See AROPH.

AROMATA (anc. geog.), a town of Lydia, famous for its generous wines; and hence the appellation (Strabo.) Also the name of a trading town, and promontory of Ethiopia, at the termination of the Sinus Avalites of the Red Sea (Arrian.)

AROMATIC, an appellation given to such plants as yield a brisk fragrant smell, and a warm taste; as all kinds of spices, &c. See MATERIA MEDICA.

ARONA, a town of Italy, in the duchy of Milan, with a strong castle. It stands on the lake Maggoire. E. Long. 8. 25. N. Lat. 45. 41.

ARONCHES, a town of Portugal, in Alantejo, on the confines of Spain, seated on the river Caro. It is well fortified, and has about 500 inhabitants. W. Long. 5. 16. N. Lat. 14. 39.

AROOOL, a town of the empire of Russia, in the Ukraïn, seated on the river Occa. E. Long. 38. 15. N. Lat. 51. 45.

AROPH, a contraction of *aroma philosophorum*; a name given to saffron.

AROPH *Paracelsi*, a name given to a kind of chemical

Aroph
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Arpisa.

cal flowers, probably of the same nature with the *Ens Veneris*, elegantly prepared by sublimation from equal quantities of *lapis hæmatitis* and *sal ammoniac*.

AROPH is also a term used frequently by Paracelsus in a sense synonymous with *libontriplic*.

AROSBAY, a town of the East Indies, on the coast of the island of Madura, near Java. E. Long. 14. 30. N. Lat. 9. 30.

AROURA, a Grecian measure of 50 feet. It was more frequently used for a square measure of half the plethron. The Egyptian *aroura* was the square of 100 feet.

ARPAD (anc. geog.), is thought to have been a city of Syria. It was always placed with Hamath (2 Kings xviii. 34. xix. 13. Isai. x. 9. xxxvi. 19. xxxvii. 13. Jerem. xlix. 23.) Sennacherib boasts of having reduced Arpad and Hamath, or of having destroyed the gods of the two places. Hamath is known to be the same with Emefa; and it is thought that Arpad is the same with Arad or Arvad, as it is sometimes called in Hebrew. See ARAD.

ARPAGIUS, or HARPAGIUS, among the ancients, a person who died in the cradle, at least in early youth. The word is formed from the Greek *αρπαξω*, *1 snatch*. The Romans made no funerals for their *arpagii*. They neither burnt their bodies, nor made tombs, monuments, or epitaphs for them; which occasioned Juvenal to say,

— *Terra clauditur infans
Et minor igne rogi.*

In after times it became the custom to burn such as had lived to the age of 40 days, and had cut any teeth; and these they called *Αρπακτοι*, or *Αρπαγεμοι*, q. d. *rapti, ravished*. The usage seems to have been borrowed from the Greeks; among whom, Eusebius assures us, it was the custom never to bury their children either by night or full day, but at the first appearance of the morning; and that they did not call their departure by the name of *death*, but by a softer appellation, *Ημυρας αραγιου*, importing that they were ravished by Aurora, or taken away to her embraces.

ARPENT, signifies an acre or furlong of ground; and according to the old French account in domesday-book, 100 perches make an arpent. The most ordinary acre, called *l'arpent de France*, is 100 perches square: but some account is but half an acre.

ARPHAXAD, the son of Shem and father of Salah. Arphaxad was born in the year of the world 1658, a year after the deluge, and died in the year of the world 2096, at the age of 438 years, (Genes. xi. 12, &c.)

ARPI. See ARGOS. *Hippium*.

ARPINAS, or ARPINO, (Joseph Cæsar), a famous painter, born in the year 1560, at the castle of Arpinas, in the kingdom of Naples. He lived in great intimacy with Pope Clement VIII. who conferred upon him the honour of knighthood, and bestowed on him many other marks of his friendship. In the year 1600, he went to Paris with cardinal Aldobrandin, who was sent legate to the French court on the marriage of Henry IV. with Mary of Medicis. His Christian majesty gave Arpinas many considerable presents, and created him a knight of St Michael. The colouring of this painter is thought to be cold and inanimate; yet

Arpinum
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Arraign-
ment.

there is spirit in his designs, and his compositions have somewhat of fire and elevation. The touches of his pencil being free and bold, give therefore pleasure to connoisseurs in painting; but they are generally incorrect. What he painted of the Roman history is the most esteemed of all his works. The French king has in his collection the following pieces of this master, viz. the nativity of our Saviour, Diana and Acteon, the rape of Europa, and a Susanna. He died at Rome in 1640.

ARPINUM, a town of the Volsci, a little to the east of the confluence of the rivers Liris and Fiorens in the Terra di Lavoro; now decayed, and called *Arpino*. It was the native place of Cicero, and of C. Marius, (Sallust.)

ARQUA, a town of Italy, in the Paduan, and territory of Venice, remarkable for the tomb of Petrarch. E. Long. 11. 43. N. Lat. 45. 43.

ARQUEBUS. See HARQUEBUS.

ARQUE, a town of Normandy, in France, seated on a small river of the same name. E. Long. 1. 30. N. Lat. 49. 54.

ARRACHEE, in heraldry, a term applied to the representations of plants torn up by the roots.

ARRACHIS, in botany. See ARACHIS.

ARRACK. See ARACK.

ARRAGON, a province of Spain, bounded on the north by the Pyrenean mountains, which separate it from France; on the west by Navarre and the two Castiles; on the south, by Valencia; and on the east, by Catalonia. It is in length about 180 miles, and in breadth 149; but the land is mountainous, dry, sandy or stony, badly cultivated, and worse peopled. However it does not want rivers; for besides the Ebro, which crosses it in the middle, there are the Xalo, the Cinea, the Galego, and the Arragon. The air is pure and wholesome; and there are mines of iron, and some say of gold. The most fertile parts are about the rivers: for there the land produces corn, wine, oil, flax, hemp, various fruits, and a small quantity of saffron, besides large flocks of sheep, and plenty of game in the woods.

The Arragonesè have the character of being bold, courageous, and well bred; but positive in their opinions, and bigotted in their religion. These were the first of the Spaniards that threw off the Moorish yoke. Saragossa is the capital of this province; and the other chief towns are Balbastro, Jaca, Sarazona, Haesca, Calatajud, Albarrazin, Trevel, Daroca, and Boria.

ARRAIGNMENT, in law, the arraignment or setting a thing in order, as a person is said to arraign a writ of novel disseisin, who prepares and fits it for trial.

ARRAIGNMENT is most properly used to call a person to answer in form of law upon an indictment, &c.

When brought to the bar, the criminal is called upon by name to hold up his hand; which though it may seem a trifling circumstance, yet is of this importance, that by the holding up of his hand *confiat de persona*, and he owns himself to be of that name by which he is called. However it is not an indispensable ceremony; for, being calculated merely for the purpose of identifying the person, any other acknowledgement will answer the purpose as well: therefore, if the prisoner obstinately and contemptuously refuses to hold up

align-
ent.

up his hand, but confesses he is the person named, it is fully sufficient.

Then the indictment is to be read to him distinctly in the English tongue (which was law, even while all other proceedings were in Latin), that he may fully understand his charge. After which it is to be demanded of him, whether he be guilty of the crime whereof he stands indicted, or not guilty?

When a criminal is arraigned, he either stands mute, or confesses the fact, or else he pleads to the indictment.

1. If he says nothing, the court ought *ex officio* to impanel a jury to enquire whether he stands obstinately mute, or whether he be dumb *ex visitatione Dei*. If the latter appears to be the case, the judges of the court (who are to be of counsel for the prisoner, and to see that he hath law and justice) shall proceed to the trial, and examine all points as if he had pleaded not guilty. But whether judgment of death can be given against such a prisoner, who hath never pleaded, and can say nothing in arrest of judgment, is a point yet undetermined.

If he be found to be obstinately mute (which a prisoner hath been held to be that hath cut his own tongue), then, if it be on an indictment of high treason, it hath long been clearly settled, that standing mute is equivalent to a conviction, and he shall receive the same judgment and execution.

The English judgment of penance for standing mute was as follows: That the prisoner be remanded to the prison from whence he came, and put into a low, dark chamber; and there be laid on his back, on the bare floor, naked, unless where decency forbids; that there be placed upon his body as great a weight of iron as he could bear, and more; that he have no sustenance, save only, on the first day, three morsels of the worst bread; and, on the second day, three draughts of standing water that should be nearest to the prison-door; and in this situation this should be alternately his daily diet, *till he died*, or, as anciently the judgment ran, *till he answered*.

It hath been doubted whether this punishment subsisted at the common law, or was introduced in consequence of the statute Westm. 1. 3 Edw. I. c. 12. which seems to be the better opinion. For not a word of it is mentioned in Glanvil or Bracton, or in any ancient author, case, or record (that hath yet been produced), previous to the reign of Edward I.: but there are instances on record in the reign of Henry III. where persons accused of felony, and standing mute, were tried in a particular manner, by two successive juries, and convicted; and it is asserted by the judges in 8 Henry IV. that, by the common law before the statute, standing mute on an appeal amounted to a conviction of the felony. This statute of Edward I. directs such persons, "as will not put themselves upon inquests of felonies before the judges at the suit of the king, to be put into hard and strong prison (*soient mys en la prisonne fort et dure*), as those which refuse to be at the common law of the land." And, immediately after this statute, the form of the judgment appears in Fleta and Britton to have been only a very strait confinement in prison, with hardly any degree of sustenance; but no weight is directed to be laid upon the body, so as to hasten the death of the miserable

sufferer: and indeed any surcharge of punishment on persons adjudged to penance, so as to shorten their lives, is reckoned by Horne in the Mirror as a species of criminal homicide. It also clearly appears, by a record of 31 Edw. III. that the prisoner might then possibly subsist for 40 days under this lingering punishment. It is therefore imagined that the practice of loading him with weights, or, as it is usually called, *pressing him to death*, was gradually introduced between 31 Edward III. and 8 Henry IV. at which last period it first appears upon the books; being intended as a species of mercy to the delinquent, by delivering him the sooner from his torment: and hence it is also probable, that the duration of the penance was then first altered; and instead of continuing *till he answered*, it was directed to continue *till he died*, which must very soon happen under an enormous pressure.

The uncertainty of its original the doubts that were conceived of its legality, and the repugnance of its theory (for it rarely was carried into practice) to the humanity of the laws of England, all concurred to require a legislative abolition of this cruel process, and a restitution of the ancient common law; whereby the standing mute in felony, as well as in treason and in trespass, amounted to a confession of the charge.

2. If the prisoner made a simple and plain confession, the court hath nothing to do but to award judgment: but it is usually very backward in receiving and recording such confession, out of tenderness to the life of the subject; and will generally advise the prisoner to retract it, and,

3. Plead to the indictment; as to which, see the article *PLEA of Indictment*.

ARRAN, an island of Scotland, in the Frith of Clyde, between Kintyre and Cunningham. Of this island the best description we have is that given by Mr. Pennant, in his *Tour through Scotland*, Vol. II. 172—184.

"Arran, or properly *Arr-inn*, or 'the island of mountains,' seems not to have been noticed by the ancients, notwithstanding it must have been known to the Romans, whose navy, from the time of Agricola, had its station in the *Glota Æsuarium*, or the Frith of Clyde. Camden indeed makes this island the *Glota of Antonine*, but no such name occurs in his itinerary: it therefore was bestowed on Arran by some of his commentators. By the immense cairns, the vast monumental stones, and many relics of Druidism, this island must have been considerable in very ancient times. Here are still traditions of the hero Fingal, or Fin mac coul, who is supposed here to have enjoyed the pleasures of the chase; and many places retain his name: but I can discover nothing but oral history that relates to the island till the time of Magnus the Barefooted, the Norwegian victor, who probably included Arran in his conquests of Kintyre. If he did not conquer that island, it was certainly included among those that Donald bane was to cede; for it appears that Acho, one of the successors of Magnus, in 1263, laid claim to Arran, Bute, and the Cumrays, in consequence of that promise: the two first he subdued, but the defeat he met with at Largs soon obliged him to give up his conquests. Arran was the property of the crown. Robert Bruce retired thither during his distresses, and met with protection from his faithful vassals. Numbers of them fol-

Arraign-
ment,
Arran.

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Arran.

lowed his fortunes; and after the battle of Bannockburn he rewarded several, such as the Mac-cooks, Mac-kinnons, Mac-brides, and Mac-louis, or Fullertons, with different charters of lands in their native country. All these are now absorbed by this great family, except the Fullertons, and a Stewart, descended from a son of Robert III. who gave him a settlement here. In the time of the Dean of the Isles, his descendant possessed Castle Douan; and *he and his bluid*, says the Dean, *are the best men in that country*. About the year 1334, this island appears to have formed part of the estate of Robert Stewart, great steward of Scotland, afterwards Robert II. At that time they took arms to support the cause of their master; who afterwards, in reward, not only granted at their request an immunity from their annual tribute of corn, but added several new privileges, and a donative to all the inhabitants that were present. In 1456, the whole island was ravaged by Donald Earl of Ross and Lord of the Isles. At that period, it was still the property of James II.; but in the reign of his successor James III. when that monarch matched his sister to Thomas Lord Boyd, he created him Earl of Arran, and gave him the island as a portion. Soon after on the disgrace of that family, he caused the Countess to be divorced from her unfortunate husband; and bestowed both the lady and island on Sir James Hamilton, in whose family it continues to this time, a very few farms excepted.

“Arran is of great extent, being 23 miles from Sgreadan point north to Beinnean south; and the number of inhabitants are about 7000, who chiefly inhabit the coasts; the far greater part of the country being uninhabited by reason of the vast and barren mountains. Here are only two parishes, Kilbride and Kill-more; with a sort of chapel of ease to each, founded in the last century, in the golden age of this island, when it was blessed with Anne Dutchess of Hamilton, whose amiable disposition and humane attention to the welfare of Arran render at this distant time her memory dear to every inhabitant. The principal mountains of Arran are, Goatfield, or Gaoilbheinn, or “the mountain of the winds,” of a height equal to most of the Scottish Alps, composed of immense piles of moorstone, in form of wool-packs, clothed only with lichens and mosses, inhabited by eagles and ptarmigans; Beinharrin, or “the sharp-pointed;” Ceum-na-caillich, “the step of the carline or old hag;” and Grianan-Athol, that yields to none in ruggedness. The lakes are, Loch-jorsa, where salmon come to spawn; Loch-tana; Loch-nah-jura, on the top of a high hill; Loch-mhachrai; and Loch-knoc-a-charbei, full of large eels. The chief rivers are, Abhan mhor, Moina-mhor, Slon-drai-machrei, and Jorsa; the two last remarkable for the abundance of salmon.

“The quadrupeds are very few; only otters, wild-cats, shrew-mice, rabbits, and bats: the stags, which used to abound, are now reduced to about a dozen. The birds are, eagles, hooded-crows, wild pigeons, staves, black game, grouse, ptarmigans, daws, green plovers, and curlews. It may be remarked, that the partridge at present inhabits this island, a proof of the advancement of agriculture.

“The climate is very severe: for besides the violence of wind, the cold is very rigorous; and snow lay here in the valleys for 13 weeks of the last winter. In sum-

Arran.

mer, the air is remarkably salubrious; and many invalids resort here on that account, and to drink the whey of goats milk.

“The principal disease here is the pleurisy: small-pox, measles, and chincough, visit the island once in seven or eight years. The practice of bleeding twice every year seems to have been intended as a preventative against the pleurisy: but it is now performed with the utmost regularity at spring and fall. The duke of Hamilton keeps a surgeon in pay; who at those seasons makes a tour of the island. On notice of his approach, the inhabitants of each farm assemble in the open air; extend their arms; and are bled into a hole made in the ground, the common receptacle of the vital fluid. In burning fevers, a tea of *wood sorrel* is used with success, to allay the heat. An infusion of *ransoms*, or *allium urfinum*, in brandy is esteemed here a good remedy for the gravel.

“The men are strong, tall, and well made; all speak the Erse language, but the ancient habit is entirely laid aside. Their diet is chiefly potatoes and meal; and during winter, some dried mutton or goat is added to their hard fare. A deep dejection appears in general through the countenances of all: no time can be spared for amusement of any kind; the whole being given for procuring the means of paying their rent, of laying in their fuel, or getting a scanty pittance of meat and clothing.

“The leases of farms are 19 years. The succeeding tenants generally find the ground little better than a *caput mortuum*: and for this reason; Should they at the expiration of the lease leave the lands in a good state, some avaritious neighbours would have the preference in the next setting, by offering a price more than the person who had expended part of his substance in enriching the farm could possibly do. This induces them to leave it in the original state. The method of setting a farm is very singular; each is commonly possessed by a number of small tenants; thus a farm of 40 *l.* a-year is occupied by 18 different people, who by their leases are bound, conjunctly and severally, for the payment of the rent to the proprietor. These live in the farm in houses clustered together, so that each farm appears like a little village. The tenants annually divide the arable land by lot; each has his ridge of land, to which he puts his mark, such as he would do to any writing: and this species of farm is called *run-rig*, (*i. e.*) ridge. They join in ploughing; every one keeps a horse or more; and the number of those animals consume so much corn, as often to occasion a scarcity; the corn and peas raised being (much of it) designed for their subsistence, and that of the cattle, during the long winter. The pasture and moor-land annexed to the farm is common to all the possessors. All the farms are open. Inclosures of any form, except in two or three places, are quite unknown: so that there must be a great loss of time in preserving their corn, &c. from trespass. The usual manure is sea plants, coral and shells. The run-rig farms are now discouraged: but since the tenements are set by roup or auction, and advanced by an unnatural force to above double the old rent, without any allowance for inclosing, any example set in agriculture, any scarcity of tenure by lengthening the leases, affairs will turn retrograde, and the farms relapse into their old state of rudeness; migration

Arran, arrangement. migration will increase (for it has begun), and the rents be reduced even below their former value: the late rents were scarce 1200 l. a-year; the expected rents 3000 l.

"The produce of the island is oats; of which about 5000 bolls, each equal to nine Winchester bushels, are sown; 500 of beans, a few peas, and above 1000 bolls of potatoes, are annually set: notwithstanding this, 500 bolls of oat meal are annually imported, to subsist the natives.

"The live stock of the island is 3183 milch-cows; 2000 cattle, from one to three years old; 1058 horses; 1500 sheep; and 500 goats: many of the last are killed at Michaelmas and dried for winter-provision, or sold at Greenock. The cattle are sold from 40 to 50 s. per head, which brings into the island about 1200 l. per annum: I think that the sale of horses also brings in about 300 l. Hogs were introduced here only two years ago. The herring-fishery round the island brings in 300 l. the sale of herring-nets 100 l. and that of thread about 300 l. for a good deal of flax is sown here. These are the exports of the island; but the money that goes out for mere necessaries is a melancholy drawback.

"The women manufacture the wool for the cloathing of their families; they set the potatoes, and dress and spin the flax. They make butter for exportation, and cheese for their own use.

"The inhabitants in general are sober, religious, and industrious; great part of the summer is employed in getting peat for fuel, the only kind in use here; or in building or repairing their houses, for the badness of the materials requires annual repairs: before and after harvest, they are busied in the herring-fishery; and during winter the men make their herring-nets; while the women are employed in spinning their linen and woollen yarn. The light they often use is that of lamps. From the beginning of February to the end of May, if the weather permits, they are engaged in labouring their ground: in autumn they burn a great quantity of fern, to make kelp. So that, excepting at new-year's day, at marriages, or at the two or three fairs in that island, they have no leisure for any amusements: no wonder then at their depression of spirits.

"Arran forms part of the county of Bute, and is subject to the same sort of government: but, besides, justice is administered at the baron's baily-court, who has power to fine as high as 20 s.; can decide in matters of property not exceeding 40 s.; can imprison for a month; and put delinquents into the stocks for three hours, but that only during day-time."

In this island there are many of those rude antiquities or monuments called *cairns*, *druidical circles*, &c. See CAIRNS.

ARRANGEMENT, or RANGEMENT, the disposition of the parts of a whole, in a certain order.

The modern philosophy shows us, that the diversity of the colours of bodies depends entirely on the situation and arrangement of the parts, which reflect the light differently; the diversity of tastes and smells on the different arrangements of the pores, which render them differently sensible; and the general diversity of bodies on the different arrangement of their parts. The happy arrangement of words makes one of the greatest beauties of discourse.

ARRAS, the capital city of Artois, a province in the French Netherlands. It is seated on a mountain; and the parts about it are full of quarries, where they get stone for building. It is divided into two parts, the town and the city. The abbe of St Vaast is lord of the town, and the bishop of Arras of the city, which is the least part. They are divided by a strong wall, a large fosse, and the little river Chirinchron, which 100 paces below falls into the Scarp. They are both well fortified, inclosed by high ramparts, and by double deep fosses, which in several places are cut out of the rock. It has four gates; and since the French are become masters of it, has a strong citadel with five bastions. The most remarkable places are, the great square where the principal market is kept; this is full of fine buildings, with piazzas all round it like those of Covent-garden. Not far from this is the lesser market, which contains the town-house, a very noble structure, with a high tower covered with a crown, on the top of which is a brazen lion which serves for a vane. In the midst of this market is the chapel of the Holy Candle, which the papists pretend was brought by the Virgin Mary herself above 600 years ago, when the city was afflicted with divers diseases, and every one that touched the candle was cured; it is kept in a silver shrine. This chapel has a spire steeple, adorned with several statues. The cathedral church of Notre-Dame stands in the city: it is a very large Gothic building, extremely well adorned; the tower is very high, and has a fine clock embellished with little figures in bronze, which represent the passion of Jesus Christ; they pass before the bell to strike the hours and half-hours. In this church there is a silver shrine, enriched with pearls and diamonds, which contains a sort of wool, which they call *manna*; that they say fell from heaven in the time of a great drought, almost 1400 years ago: they carry it very solemnly in procession when they want rain. The abbey-church of St Vedast is the greatest ornament of Arras, it being adorned with a fine steeple, and seats for the monks of admirable workmanship; the pulpit is of brass, fashioned like a tree, supported by two bears of the same metal, sitting on their hind legs; there are little bears in different postures coming to climb up the tree. The chimes are remarkable for the different tunes which they play. There are 11 parish churches, and a great many convents of men and women. It is from this city that the tapestry called *arras hangings* takes its denomination. E. Long. 2. 56. N. Lat. 50. 17.

ARRAS, or *Araxes*, is also the name of a river of Georgia, which discharges itself into the Caspian sea.

ARRAY, in law, the ranking or setting forth of a jury, or inquest of men impanelled on a cause.

Battle-ARRAY, the order or disposition of an army, drawn up with a view to engage the enemy. See ARMY.

ARRAYERS, or ARRAGERS, ARRAITORES, is used in some ancient statutes, for such officers as had care of the soldiers armour, and saw them duly accounted in their kinds. In some reigns, commissioners have been appointed for this purpose. Such were the commissioners of array appointed by king Charles I. in the year 1642.

ARREARS, the remainder of a sum due, or money remaining in the hands of an accountant. It likewise signifies

Arrenta-
tion,
Arrest.

signifies the money due for rent, wages, &c. or what remains unpaid of pensions, taxes, &c.

ARRENTATION, in the forest laws, implies the licensing the owner of lands in a forest to inclose them with a low hedge and a small ditch, in consideration of a yearly rent.

ARREST, in English law (from the French word *arrester*, to *stop* or *stay*), is the restraint of a man's person, obliging him to be obedient to the law; and is defined to be the execution of the command of some court of record or office of justice. An arrest is the beginning of imprisonment; where a man is first taken, and restrained of his liberty, by power or colour of a lawful warrant.

Arrests are either in *civil* or *criminal* cases.

1. An arrest in a *civil* cause is defined to be the apprehending or restraining one's person by process in execution of the command of some court.

An arrest must be by corporal seizing or touching the defender's body; after which the bailiff may justify breaking open the house in which he is, to take him: otherwise he has no such power; but must watch his opportunity to arrest him. For every man's house is looked upon by the law to be his castle of defence and asylum, wherein he should suffer no violence. Which principle is carried so far in the civil law, that, for the most part, not so much as a common citation or summons, much less an arrest, can be executed upon a man within his own walls. Peers of the realm, members of parliament, and corporations, are privileged from arrests; and of course from outlawries. And against them the process to inform an appearance must be by summons and distress *infinite*, instead of a *capias*. Also clerks, attorneys, and all other persons attending the courts of justice (for attorneys being officers of the court, are always supposed to be there attending), are not liable to be arrested by the ordinary process of the court, but must be sued by bill (called usually a *bill of privilege*), as being personally present in court. Clergymen performing divine service, and not merely staying in the church with a fraudulent design, are for the time privileged from arrests, by statute 50 Edw. III. c. 5. and 1. Rich. II. c. 16.; as likewise members of convocation actually attending thereon, by statute 8. Hen. VI. c. 1. Suitors, witnesses, and other persons, necessarily attending any courts of record upon business, are not to be arrested during their actual attendance, which includes the necessary coming and returning. Seamen in the king's service are privileged from arrests for debts under L. 20. (1 Geo. II. c. 14. and 14 Geo. II. c. 38.); and soldiers or marines are not liable to arrests for a debt of less than L. 10. (30 Geo. II. c. 6, 11.) And no arrest can be made in the king's presence, nor within the verge of his royal palace, nor in any place where the king's justices are actually sitting. The king hath moreover a special prerogative (which indeed is very seldom exerted), that he may by his *writ of protection* privilege a defendant from all personal, and many real suits, for one year at a time, and no longer; in respect of his being engaged in his service out of the realm. And the king also by the common law might take his creditor into his protection, so that no one might sue or arrest him till the king's debt was paid: but by the statute 25 Edw. III. c. 19. notwithstanding such protection, another credi-

tor may proceed to judgment against him, with a stay of execution, till the king's debt be paid; unless such creditor will undertake for the king's debt, and then he shall have execution for both. And, lastly, by statute 29 Car. II. c. 7. no arrest can be made, nor process served, upon a Sunday, except for treason, felony, or breach of the peace.

Arrest,
Arrest-
ment.

2. An arrest in a *criminal* cause is the apprehending or restraining one's person, in order to be forthcoming to answer an alleged crime. To this arrest all persons whatsoever are, without distinction, equally liable; and doors may be broken open to arrest the offender: but no man is to be arrested, unless charged with such a crime as will at least justify holding him to bail when taken. There is this difference also between arrests in civil and criminal cases, that none shall be arrested for debt, trespass, or other cause of action, but by virtue of a precept or commandment out of some court; but for treason, felony, or breach of the peace, any man may arrest with or without warrant or precept. But the king cannot command any one by word of mouth to be arrested; for he must do it by writ, or order of his courts, according to law: nor may the king arrest any man for suspicion of treason, or felony, as his subjects may; because, if he doth wrong, the party cannot have an action against him.

Arrests by private persons are in some cases commanded. Persons present at the committing of a felony must use their endeavours to apprehend the offender, under penalty of fine and imprisonment; and they are also, with the utmost diligence, to pursue and endeavour to take all those who shall be guilty thereof out of their view, upon a hue and cry levied against them. By the vagrant act 17 Geo. II. c. 5. every person may apprehend beggars and vagrants; and every private person is bound to assist an officer requiring him to apprehend a felon.

In some cases likewise arrests by private persons are rewarded by law. By the 4 and 5 William and Mary, c. 8. persons apprehending highwaymen, and prosecuting them to a conviction, are entitled to a reward of L. 40. and if they are killed in the attempt, their executors, &c. are intitled to the like reward. By the 6 and 7 William III. c. 17. persons apprehending counterfeiters and clippers of the coin, and prosecuting them to conviction, are intitled to L. 40.

By 5 Ann, c. 31. persons who shall take any one guilty of burglary, or the felonious breaking and entering any house in the day-time, and prosecute them to conviction, shall receive the sum of L. 40 within one month after such conviction.

With regard to arrests by public officers, as watchmen, constables, &c. they are either made by their own authority, which differs but very little from the power of a private person; or they are made by a warrant from a justice of peace. See WARRANT.

ARREST of Judgment, in law, the assigning just reason why judgment should not pass: as, Want of notice of the trial; a material defect in the pleading; when the record differs from the deed impleaded; when persons are misnamed; where more is given by the verdict than is laid in the declaration, &c. This may be done either in criminal or civil cases.

ARRESTMENT, in Scots law, signifies the securing of a criminal till trial, or till he find caution to stand

Arresto || **Arrobas.**
stand trial, in what are called *ailable crimes*. In civil cases, it signifies either the detaining of strangers, or natives *in meditatione fugæ*, till they find caution *judicio fisci*, or the attaching the effects of a stranger in order to found jurisdiction. But, in the most general acceptation of the word, it denotes that diligence by which a creditor detains the goods or effects of his debtor in the hands of third parties till the debt due to him be either paid or secured. See Law, Part III. No. clxxviii.

ARRESTO FACTO SUPER BONIS, &c. a writ brought by a denizen against the goods of aliens found within this kingdom, as a recompence for goods taken from him in a foreign country.

ARRESTS, in farriery, mangy tumours upon a horse's hinder-legs, between the ham and the pastern.

ARRETIVM, (Cicero Cæsar); *Arrhetium*, (Ptolemy); *Urbs Arrchetinorum*, (Polybius); one of the twelve ancient towns of Tuscany, near the Arnis and Clanis, situated in a pleasant valley. Now *Aresszo*, 42 miles east of Florence. E. Long. 13. 18. Lat. 43. 15.

ARRHABONARII, a sect of Christians, who held that the eucharist is neither the real flesh or blood of Christ, nor yet the sign of them; but only the pledge or earnest thereof.

ARRHEPHORIA, a feast among the Athenians, instituted in honour of Minerva, and Hêrse daughter of Cecrops. The word is composed of *αρηλον*, *mystery*, and *φερω*, *I carry*; on account of certain mysterious things which were carried in procession at this solemnity.—Boys, or, as some say, girls, between seven and twelve years of age, were the ministers that assisted at this feast, and were denominated *αρηφοροι*. This feast was also called *Hersephoria*, from the daughter of Cecrops, already mentioned.

ARRIAN, a famous philosopher and historian under the emperor Hadrian and the two Antonines, was born at Nicomedia in Bithynia. His great learning and eloquence procured him the title of *The second Xenophon*; and raised him to the most considerable dignities at Rome, even the consulship itself. We have four books of his *Dissertations upon Epictetus*, whose scholar he had been; and his *History of Alexander the Great*, in seven books, is greatly admired by the best judges.

ARRIERE, the hinder or posterior part of any thing.

ARRIERE Bon, in the French customs, is a general proclamation, whereby the king summons to the war all that hold of him, both his vassals, i. e. the noblesse, and the vassals of his vassals.

ARRIERE Fee, or *Fief*, is a fee dependent on a superior one. These fees commenced, when the dukes and counts, rendering their governments hereditary in their families, distributed to their officers parts of the royal domains which they found in their respective provinces, and even permitted those officers to gratify the soldiers under them in the same manner.

ARROBAS, or **AROBAS**, a weight used in Spain, Portugal, and the foreign dominions of both. The Arrobas of Portugal is also called *Arata*, and contains thirty-two Lisbon pounds; that of Spain contains

twenty-five Spanish pounds. In Peru it is called *Arroue*.

ARROE, a small island of Denmark, in the Baltic Sea, a little south of the island of Funen. It is eight miles in length, and about two in breadth; and produces corn, anniseed, black cattle and horses. It has three parishes, the most considerable of which is Koping. It stands at the south side of the island, in the bottom of a bay, and has a port with some trade. E. Long. 9. 40. N. Lat. 55. 20.

ARROJO, DE ST SERVAN, a town of Spain, in Estramadura. W. Long. 5. 20. N. Lat. 38. 40.

ARRONDEE, in heraldry, a cross, the arms of which are composed of sections of a circle, not opposite to each other, so as to make the arms bulge out thicker in one part than another; but the sections of each arm lying the same way, so that the arm is every where of an equal thickness, and all of them terminating at the edge of the escutcheon like the plain cross.

ARROW, a missile weapon of offence, slender, pointed, and barbed, to be cast or shot with a bow. See **ARCHERY**.

ARROW-Makers are called *fletchers*; and were formerly, as well as bowyers, persons of great consequence in the commonwealth.

Arrow-heads and quarrels were to be well boched or braised, and hardened at the points with steel; the doing of which seems to have been the business of the arrow-smith.

ARROW-Head, in botany. See **SAGITTARIA**.

ARROW-Root. See **MARANTA**.

ARSACES, otherwise **MITHRIDATES**, a king of the Parthians, spoken of in the first book of Maccabees, xiv. 2. He considerably enlarged the kingdom of Parthia by his good conduct and valour. See **PARTHIA**.

ARSCHIN, in commerce, a long measure used in China to measure stuffs. Four archins made three yards of London.

ARSENAL, a royal or public magazine, or place appointed for the making and keeping of arms, necessary either for defence or assault. Some derive this word from *ars* a *fortress*; others from *ars*, denoting a *machine*; others again from *ars* and *senatus*, because this was the defence of the senate: but the more probable opinion derives it from the Arabic *darfenaa*, which signifies *arsenal*.

The arsenal of Venice is the place where the galleys are built and laid up. The arsenal of Paris is that where the cannon or great guns are cast. It has this inscription over the gate.

*Ætna hæc Henrico vulcania tela ministrat,
Tela Gigantæos debellatura furores.*

There are arsenals, or store-houses, appropriated to naval furniture and equipments. At Marseilles is the arsenal for the galleys; and at Toulon, Rochfort, and Brest, are those for the men of war.

ARSENIC, in mineralogy and chemistry, an heavy opaque substance, usually sold in white masses, which, when broken, discover a semi-transparency somewhat resembling that of sal ammoniac, but by exposure to the air become white and opaque like the outside of the original mass. By various chemical processes it may

Arfenic.

Arfenic. 1 Is not mentioned till the time of Avicenna.

be made to assume the appearance either of an acid salt or metal, at the pleasure of the operator; and therefore has been considered both as a saline substance and as a semi metal. It is not known at what time this mineral was discovered; though, as it abounds in many different kinds of ores, it is probable that the pernicious properties it manifests would very soon make it be taken notice of by metallurgists. Aristotle makes mention of a substance called *Σανδαράκη*; and his disciple Theophrastus makes mention of one named *Αρρηνίος*, which by Dioscorides and others was called *Αρρηνίος* about the beginning of the Christian æra. By this, however, it appears, that they only meant the substances now called *sandarach* and *orpiment*; and Avicenna who lived in the 11th century, is the first who expressly mentions white arsenic, as well as its sublimate. It is not known by whom arsenic was first reduced to a metallic form. Paracelsus asserts that arsenic, sublimed with egg-shell lime becomes like silver; and, in 1675, M. Lemeris makes mention of a method of subliming arsenic with fixed alkali and soap.

2 Composed of an acid and phlogiston.

The true nature of arsenic being thus so little known, it is no wonder to find chemists differing very much as to the class of natural bodies in which it ought to be placed. Avicenna and a great number of others class it with the sulphurs; Albertus Magnus and his followers, among the salts. Becher considers it as a kind of soap, or saline sulphureous body. Later experiments, however, have made it evident, that white arsenic consists of an acid united to phlogiston; and that by diminishing the latter, the acid becomes more and more apparent; while, on the contrary, by augmenting the quantity of phlogistic matter, the arsenic assumes the metallic form. With respect to the sulphureous nature of arsenic, it appears, indeed that the regulus itself, as well as orpiment and realgar, are inflammable substances; but it is not so with white arsenic. This inflammability, therefore, which arsenic in a certain state has in common with zinc and several other substances, will not denominate it sulphureous, any more than those of other bodies which possess the common property of inflammability can be denominated *sulphurs*.

3 Is not to be considered as a substance by which other metals are mineralized.

It is commonly said, that arsenic mineralizes metals; and therefore, says Mr Bergman, it is considered as a sulphur by some, who yet extend the idea of mineralization so far, as under it to comprehend all mixtures of which metals make a part. But if we examine this signification a little more accurately, we shall see that it is extended too far; for if this be admitted, we must at the same time allow, that no native metal is to be found. - Thus the gold called *native*, is seldom if ever found pure, but more or less mixed with copper or silver; and so with other metals. If, therefore, arsenic, which, unless in its reguline state, never dissolves other metals, be considered as a mineralizing substance, what hinders us from saying that gold is mineralized by silver or copper, and in general every metal mineralized by some other? It is much more natural to suppose that those metals are mineralized which are actually dissolved and concealed by a menstruum. Sulphur is the chief agent employed by nature for this purpose; and though the acids of vitriol, phosphorus, nitre, and sometimes even the aerial acid, occasion the metals to put on an appearance foreign to their nature, yet the

4 Sulphur the chief mineralizer of metals.

number of these is so small, that compared with the sulphurated minerals, they almost vanish.

5 An arsenical principle erroneously supposed necessary for the perfection of metals.

This mineral, so troublesome to the mineralogist, occasioned the alchemists to suspect the existence of a certain arsenical principle indispensably necessary to the perfection of every metal. Even as late as 1773 a question to this purpose was proposed by the Royal Academy of Sciences at Berlin: the prize was adjudged to M. Monnet, who in his answer considered arsenic as a semi-metal of a peculiar kind, which is so far from constituting any essential part of metals, that its presence is always attended with inconveniences, either by carrying off the metal as it flies away, or spoiling the mass in which it remains. These considerations, however, do not hinder us from asserting that the acid of arsenic, like others, is a mineralizing substance, if at any time it happens to meet with metals in the bowels of the earth, and to unite with it in that form.

6 Acid of arsenic a mineralizing substance.

Arfenic in its pure state is well known to be a most destructive and deadly poison, for which the art of medicine has scarcely as yet afforded a cure. Mr Bergman is of opinion that it acts as an highly corrosive acid, even when applied externally. He also tells us, that the dry acid is more destructive than white arsenic; the regulus and realgar less so. From an experiment of Mr Scheele, however, in which eight grains of arsenical acid were given to a cat, it does not appear that it acts more violently than white arsenic. The extreme danger attending this substance when taken into the human body, arises from its insolubility, and the difficulty of decomposing it; for there can but little danger arise from a liquid, unless like corrosive acids, it should at once burn the substance of the stomach like fire; or, like laurel water suspend the action of the nervous system. Corrosive sublimate, solutions of mercury in aquafortis, &c. will as certainly poison as arsenic; but they are much less difficult to cure, because any alkaline substance will certainly decompose them and destroy their deleterious efficacy. Arsenic, on the contrary, cannot be decomposed, nor united with any known substance, at least in such a short time as the exigence of the case we speak of would require, without a considerable degree of heat. It therefore remains in the stomach, continually exerting its mischievous qualities, unless it can be discharged by vomiting.

7 Poisonous qualities of arsenic and its acid.

8 Why it is more dangerous than others.

The symptoms attending arsenic when swallowed are, nausea, sickness, and retching to vomit, about half an hour after it is taken. These are followed by violent vomitings, hiccups, and pains in the stomach and bowels. Convulsions and palsies of the limbs presently succeed, with intense heats, cold sweats, palpitations of the heart, extreme anxiety, prostration of strength, thirst and dryness of the mouth and throat, loss of reason, and at last death. If the quantity taken was considerable, the patient dies in seven or eight hours after taking it; and the stomach and intestines are found, upon dissection, to be corroded and perforated. When this is not the case, violent putrefactive symptoms soon ensue after arsenic is swallowed; for the bodies of those who are poisoned by it generally have abundance of red or purple spots even before death. It remarkably inflames the coats of the stomach, and the putrefaction

9 Symptoms attending the swallowing of arsenic.

^{enic.} faction is said particularly to take place in the genitals of men. Mr Bergman relates, that in the body of a man who was poisoned with arsenic and dissected in the anatomical theatre at Upsal, the putrefaction had been so strong that the mineral was deprived of part of its phlogiston and emitted the garlic smell, that peculiar characteristic of arsenic when in this situation.

¹⁰ ^{idotes} ^{fectual-} ^{roposed} Many antidotes have been proposed against this dreadful poison by authors of the highest reputation; but it is to be feared without that success which the confidence of those who proposed them seemed to ensure. Indeed, previous to any great hope of success in this respect, it ought to be shown that these antidotes are able to effect some considerable change on arsenic when out of the body; and that not in solution, but when in a powder not very fine, as is the case with arsenic when it is usually taken. Mr Bergman recommends alkalies in diseases occasioned by arsenic: Nay he tells us, that "since phlogiston and alkalies are the most powerful correctors of acid acrimony, it will readily occur, how it may be mitigated, and its deleterious effects obviated." But the many fatal accidents consequent on taking this mineral, show that none of those are to be depended upon. Bergman himself indeed cautions us against trusting to phlogiston correctors alone; and perhaps the solution of hepar sulphuris, which contains the united powers of both the alkaline and phlogistic antidotes united, might prove more efficacious than either of them singly. Oils, fats, milk, warm fat broths, fresh butter, &c. have all been recommended; and, no doubt, in such deplorable cases, are those remedies to which we can most readily have recourse: but even here it is evident, that their efficacy must be exceedingly dubious, whatever their intrinsic virtues may be; and for this plain reason, that the arsenic is already in contact with the stomach, and tho' the remedies might have prevented its action had they been *first* swallowed, their operation must be much less powerful after the poison has had access to the stomach and begun to exert its pernicious effects.

¹¹ ^{enic re-} ^{commend-} ^{s a me-} ^{dic both} ^{nally} ^{exter-} ^{ly.} Notwithstanding these dreadful effects of arsenic when taken in large quantity, attempts have not been wanting to introduce it into the materia medica. The disease indeed in which they have been recommended (the cancer) is of a very incurable nature, at least by ordinary medicines. M. le Febure, a French physician, some time ago published a treatise, in which he recommended pure white arsenic as a specific in that distemper. The dose was four French grains, equal to $3\frac{1}{2}$ English, dissolved in a French pint (32 troy ounces) of distilled water. A table spoonful of this solution is to be taken with an equal quantity of milk, and half an ounce of syrup of poppies, every morning fasting, and taking care to taste nothing for an hour after. This course must be continued eight days; after which a dose is to be taken twice every day in the same manner, one in the morning and another about eight at night. At the end of a fortnight three doses may be exhibited daily, the third being taken at mid-day. Thus people of a weakly constitution may continue till the cure is completed; but such as are more robust may gradually augment the dose till two table-spoonfuls are taken at each time with as much milk, and half an ounce of syrup of poppies. Children

must on no account take more than three tea-spoonfuls a-day, with a proportional quantity of syrup of poppies. For adults, the strength of the solution, as well as the quantity, is to be augmented; six grains being put into the second bottle and eight into the third; and a purgative, composed of manna, rhubarb, and sal seignette, is to be given every eight or twelve days. An issue he considers as useful in every case. The tumor, if not ulcerated, ought to be washed with a solution of arsenic in the proportion of eight grains to a pint; and he advises the following cataplasm: "Take of carrot juice one pound, of sugar of lead half an ounce, of arsenic, dissolved in distilled vinegar, half an ounce, of liquid laudanum a dram and an half; form the whole into a mass with as much powder of hemlock as is sufficient for the purpose. The tumor is to be covered to a moderate thickness with this cataplasm, which is to be kept on by a diachylon plaster." When the cancer is of the ulcerated kind, he directs the ichorous serosity to be taken away by means of dry charpee at each dressing, and the sore to be fomented with the arsenical solution with the chill taken off it, and having about a third part of red wine added to it. When the sore is of a very bad kind, he proposes the arsenic to be dissolved in decoction of bark for the purpose of fomentation; after which the cataplasm and plaster are to be applied, and this is to be renewed every twelve hours.

Mr Le Febure asserts, that the arsenic, when taken with the precautions just mentioned, is not attended with any bad consequences, nor has it a disagreeable taste. Its action is scarcely perceived on any of the secretions or excretions; though some discharge their urine more freely than usual, and with some the belly is more loose. In some the perspiration is more copious; but these effects are neither regular nor constant. He does not consider it as an infallible cure for the distemper in every possible stage; but thinks that the disease is incurable, when, in its progress, it has eroded a blood-vessel, and occasioned a considerable hemorrhagy; also when the patient is of a hectic or phthisical habit of body. With respect to regimen, he directs whey, with twelve grains of nitre to the bottle, or a weak decoction of althea with an equal quantity of nitre; and to abstain from wine and fermented liquors. Broth made with beef, veal, or chicken, is also proper.

Mr Bergman informs us, that "it can hardly be doubted but arsenic may be applied to valuable purposes in medicine, and experiments have long ago put that out of doubt; but with respect both to its dose and preparation, the utmost caution is necessary."

Dr Black, however, has seen the internal exhibition of arsenic, in those cases where it is recommended by foreign physicians, attended with very dangerous consequences, such as hectics, &c. He has likewise known obstinate ulcers healed by it. Yet though the external use of arsenic has proved successful in some cases, it has often, even in this way, produced very terrible consequences: so that the Doctor, far from recommending the internal use of it, reprobates it even in external applications.

As physicians are often called in cases where it is suspected that people have died from the effects of ar-

Arsenic.

¹² Mr Bergman's opinion.

¹³ The internal exhibition of arsenic disproved by Dr Black.

Arfenic.
Lectures on
Chemistry.

Directions
to a phy-
sician how to
act when
called in
cases of ar-
fenic being
swallowed.

fenic taken internally, Doctor Black gives the following directions to the physician who happens to be thus employed.

“ He should answer every question put to him with caution, as the lives and reputations of many often depend on his opinion.”

“ The first question usually put is, Whether, from the symptoms of the patient, or the appearance of the body after death, he imagines the deceased died by being poisoned with arsenic? The symptoms attending the taking of arsenic are, in about a quarter of an hour, sickness at stomach, succeeded by vomiting, purging, burning pain in the bowels, heat and thirst, pains and cramps in the legs and thighs, syncope, and death. When the body is examined, the intestines appear inflamed and corroded; nay, some ulcerations appear about the anus even before death. But we must take care not to be deceived by erosions of the stomach occasioned by the gastric juice, which has a power of dissolving the stomach after death. The difference is, that the arsenic occasions inflammation and blackness, whereas none appears in the other case. If the person escapes, he is in danger of being afflicted by marasmus, paralytic affections of the limbs, great debility, &c.

“ The second question generally asked is, Whether any arsenic has been found in the intestines? The method of discovering this is as follows. The contents of the stomach and intestines should be taken out and washed in water; and any powder it contains suffered to separate. If any arsenic be mixed with it, it will fall to the bottom, and must then be examined by the following methods.

“ 1. By laying it on a red hot iron. If it be arsenic, it will evaporate, without melting, in a thick white vapour; and this may be shown by the 40th part of a grain.

“ 2. We may mix some of it with charcoal; in which state, if it be arsenic, it will emit an odour very like garlic; but this will not be perceived unless it be mixed with charcoal or some inflammable matter.

“ 3. We may inclose the powder with some charcoal, between two polished bits of copper, the edges of which are moistened with a lute made of two parts of fine sand and one of pipe clay. The plates being then bound together with a wire, and the whole made red hot, the arsenical powder will thus be metallized, and, penetrating the copper, a blackish skin will first appear upon it; which being rubbed off, the parts which the arsenical vapour has touched will appear of a whitish or lead colour.

“ 4. We may metallize or reduce the arsenic in a glass tube, by means of the black flux. This is easily done by mixing two or three parts of the flux with one of the powder. This mixture being put into a small glass tube, and a heat applied sufficient for volatilizing the arsenic, the greatest part of it will be metallized. One end of the tube is to be left open at first, and then stopped with lint or wool; the other made red hot; and if the tube be then broken, the arsenic is found metallized. One grain of arsenic will be sufficient for all those experiments.”

The first symptoms which ensue on the taking of arsenic show that it is of a highly inflammatory, caustic, and corrosive nature, with regard to the system in ge-

neral, and the intestines in particular: the pulse becomes extremely weak and irritable, and this is attended with a kind of paralytic affection of the limbs, marasmus, &c. Milk and oil have been recommended as antidotes: but the milk may curdle, and the oil will not mix with the fluids in the intestines. It is therefore advisable, when a physician is called to a patient who has swallowed arsenic, to make use of mucilages. A friend of Dr Black's, who had no mucilage at hand, thought of the whites of eggs, and succeeded. After the violence of the first attack is over, a milk diet, opiates, &c. are proper; and some time after, electricity has been found of great service. Some have advised to exhibit hepar sulphuris, as already noticed: but this is founded, not on experience, but theory; and it cannot be supposed that such a quantity can enter the system as will be sufficient for neutralizing the arsenic, and converting it into orpiment, which is the design of exhibiting it.

The following account of the use of arsenic in medicine is given by Dr Duncan. “ Notwithstanding, however, the very violent effects of arsenic, it has been employed in the cure of diseases, both as applied externally and as taken internally. Externally, white arsenic has been chiefly employed in cases of cancer; and as used in this way, it is supposed that its good effects depend on its acting as a peculiar corrosive: and it is imagined, that arsenic is the basis of a remedy long celebrated in cancer, which, however, is still kept a secret by a family of the name of *Plunket* in Ireland. According to the best conjectures, their application consists of the powder of some vegetables, particularly the *ranunculus flammæus* and *cotula fetida*, with a considerable proportion of arsenic and flower of sulphur intimately mixed together. This powder, made into a paste with the white of an egg, is applied to the cancerous part which it is intended to corrode; and being covered with a piece of thin bladder, smeared also with the white of an egg, it is suffered to lie on from 24 to 48 hours; and afterwards the eschar is to be treated with softening digestive, as in other cases.

“ Arsenic, in substance, to the extent of an eight of a grain for a dose, combined with a little of the flowers of sulphur, has been said to be employed internally in some very obstinate cases of cutaneous diseases, and with the best effect. But of this we have no experience.

“ Of all the diseases in which white arsenic has been used internally, there is no one in which it has been so frequently and so successfully employed as in the cure of intermitten fevers. It has been long used in Lincolnshire, and some other of the fenny countries, under the name of the *arsenic drop*, prepared in different ways: And it is conjectured, that an article, which has had a very extensive sale, under the title of the *taelefsague-drop*, the form of preparing which, however, is still kept a secret, is nothing else but a solution of arsenic. But whether this be the case or not, we have now the most satisfactory information concerning this article in the “ Medical Reports, of the effects of Arsenic in the cure of agues, remitting fevers, and periodic headaches,” by Dr Fowler of Stafford. He directs, that 64 grains of arsenic, reduced to a very fine powder, and mixed with as much fixed vegetable alkaline salt, should be added to half a pound of distilled water in a Florence flask; that it should be then placed in a sand-heat,

Arfenic.

Edinburgh
New Dis-
penfatory.

nic. heat, and gently boiled till the arsenic be completely dissolved; that after the solution is cold, half an ounce of compound spirit of lavender be added to it, and as much distilled water as to make the whole solution amount to a pound. This solution is taken in doses, regulated according to the age, strength, and other circumstances of the patient from two to twelve drops, once, twice, or oftener in the course of the day. And in the diseases mentioned above, particularly in intermittents, it has been found to be a safe and very efficacious remedy, both by Dr Fowler and by other practitioners: but in some instances, even when given in very small doses, we have found it excite violent vomiting. But besides this, it has also been alleged by some, that those cured of intermittents by arsenic are very liable to become phtisical. If arsenic shall ever be extensively employed internally, it will probably be most certain and most safe in its operation when brought to the state of a salt readily soluble in water."

With regard to its other uses he expresses himself thus: "Philosophers are wont to evince the extraordinary porosity of bodies, and the wonderful subtilty of vapours, by a sympathetic ink made with orpiment and lime *; for writing made with vinegar of litharge, by itself invisible, exposed to the vapour of this liquor becomes in a few minutes brown, even though a great many folds of paper be interposed.

"Wines naturally acid, or grown so by age, still continue to beedulcerated by lead, notwithstanding the punishments attending the detection of this fraud: it is therefore of great consequence to be in possession of an easy method of discovering such a sophistication. For this purpose a probatory liquor has been recommended, composed of caustic fixed alkali and orpiment; which instantly throws down a black or dark-brown precipitate in consequence of the union of the sulphur of the orpiment with the metal. The same effect will take place on the addition of common hepar sulphuris; but methods have been contrived of eluding this proof. If a small quantity of chalk be contained in the wine, the saline hepar does not produce the intended effect; for the falling of the white calcareous earth diminishes the blackness. The other probatory liquor is also rendered ineffectual by a large quantity of tartar; because the tartareous acid, uniting with the lime, forms a kind of selenite, which in like manner diminishes the blackness.

"Arsenic sometimes enters metallic compositions, especially copper and tin; but it were much to be wished that such compositions were banished, at least from the kitchen. Shot made of lead is sometimes hardened by orpiment.

"Regulus of arsenic enters into the composition of Meuder's phosphorus. The power of the calx in vitrification was long ago known to Geber; and it is frequently employed in glass houses, either for facilitating fusion, for acquiring a certain degree of opacity, or finally for carrying off phlogiston. The method in which mountain-crystals, placed over orpiment, white arsenic, crude antimony, and sal ammoniac, mixed in a crucible, are tinged by means of heat, is described by Neri, and upon trial is found to be true. I have thus obtained these crystals beautifully marked with red, yellow, and opal spots; but at the same time cracked, which could scarcely be avoided.

"In painting, too, the artists, sometimes employ arsenic. Painters in oil frequently use both orpiment and realgar; and it is probable that wood covered with a pigment mixed with white arsenic would not be spoiled by worms. A most beautiful green pigment may be precipitated from blue vitriol by means of white arsenic dissolved in water, together with vegetable alkali. This prepared either with water or oil, affords a colour which suffers no change in many years. The playthings of children, however, should not be painted with this or any other preparation of arsenic, on account of their custom of putting every thing into their mouths."

Arsenic is also used in dyeing, and the yellow combination of it with sulphur has the property of readily dissolving indigo; for which purpose it is used in cloth-printing. It lets it fall again, however, on exposure to the air; and therefore can be employed only in pencil-colours, where a large quantity is laid on at once. The neutral arsenical salt is used in some manufactures in France; but for what purposes is not known.

ARSENIUS, a deacon of the Roman church, of great learning and piety. He was pitched upon by the pope to go to the emperor Theodosius, as tutor to his son Arcadius. Arsenius arrived at Constantinople in the year 383. The emperor happening one day to go into the room where Arsenius was instructing Arcadius, his son was seated and the preceptor standing; at this he was exceedingly displeased, took from his son the imperial ornaments, made Arsenius sit in his place, and ordered Arcadius for the future to receive his lessons standing uncovered. Arcadius, however, profited but little by his tutor's instructions, for some time after he formed a design of dispatching him. The officer to whom Arcadius had applied for this purpose, divulged the affair to Arsenius, who retired to the deserts of Scete, where he passed many years in the exercises of the most strict and fervent devotion. He died there, at 95 years of age.

ARSHOT, a town of the Austrian Netherlands, situated about 14 miles east of the city of Mechlin, in E. Long. 4. 45. N. Lat. 51. 5.

ARSINOE (anc. geog.), a town of Egypt, on the west side of the Arabian gulf, near its extremity, to the south of Heroopolis (Strabo, Ptolemy); called *Cleopatra* by some. Another Arsinoe, a town of Cilicia, (Ptolemy); and the fifth of that name in Cilicia, (Stephanus); with a road or station for ships, (Strabo). A third Arsinoe, in the south of Cyprus, with a port between Citium and Salamis, (Strabo). A fourth, an inland town of Cyprus, called *Marium* formerly, (Stephanus). A fifth in the north of Cyprus, between A, camas and Soli, (Strabo); so called from Arsinoe, a queen of Egypt, Cyprus being in the hands of the Ptolemies. A sixth Arsinoe, a maritime town of Cyrene, formerly called *Teuchira*. A seventh Arsinoe, in the Nomos Arsinoites, to the west of the Heracleotes, on the western bank of the Nile, formerly called *Crocodilorum Urbs*, (Strabo); the name *Arsinoe* continued under Adrian, (Coin). Ptolemy calls this Arsinoe an inland metropolis, and therefore at some distance from the Nile, with a port called *Ptolemais*. An eighth Arsinoe, a maritime town of Lycia; so called by Ptolemy Philadelphus, after the name of his consort, which did not hold long, it afterwards recovering its ancient name

Patara,

Arsenic
||
Arsinoe.
18

In painting.

Arts
||
Arts.

Patara, (Strabo). A ninth, a town of the Troglodytæ, near the mouth of the Arabian gulf, which towards Ethiopia is terminated by a promontory called *Dire*, (Ptolemy). This Arsinoe is called *Berenice*, and the third of that name in this quarter, with the distinction *Epidires*; because situate on a neck of land running out a great way into the sea.

ARSIS and THESIS, in music is a term applied to compositions in which one part rises and the other falls.

ARSMART in botany. See PERSICARIA.

ARSON, in English law, is the malicious and wilful burning of the house or out-house of another man; which is felony at common law.

This is an offence of very great malignity, and much more pernicious to the public than simple theft: because, first, it is an offence against that right of habitation which is acquired by the law of nature as well as by the laws of society; next, because of the terror and confusion that necessarily attends it; and, lastly, because in simple theft the thing stolen only changes its master, but still remains *in esse* for the benefit of the public; whereas by burning the very substance is absolutely destroyed. It is also frequently more destructive than murder itself, of which too it is often the cause: since murder, atrocious as it is, seldom extends beyond the felonious act designed, whereas fire too frequently involves in the common calamity persons unknown to the incendiary, and not intended to be hurt by him, and friends as well as enemies.

ARSURA, in ancient customs, a term used for the melting of gold or silver, either to refine them, or to examine their value.—The method of doing this is explained at large in the Black Book of the Exchequer, ascribed to Gervaise, in the chapter *De Officio Militis Argentarii*, being in those days of great use, on account of the various places and different manners in which the king's money was paid.

ARSURA, is also used for the loss or diminution of the metal in the trial. In this sense, a pound was said *tot ardere denarios*, to lose so many penny-weights.

ARSURA is also used for the dust and sweepings of silver smiths, and others, who work in silver, melted down.

ART is defined by Lord Bacon, A proper disposal of the things of nature by human thought and experience, so as to answer the several purposes of mankind; in which sense *art* stands opposed to *nature*.

Art is principally used for a system of rules serving to facilitate the performance of certain actions; in which sense it stands opposed to *science*, or a system of speculative principles.

Arts are commonly divided into *useful* or *mechanic*, *liberal* or *polite*. The former are those wherein the *hand* and *body* are more concerned than the *mind*; of which kind are most of those which furnish us with the *necessaries* of life, and are popularly known by the name of *trades*; as baking, brewing, carpentry, smithery, weaving, &c.—The latter are such as depend more on the labour of the *mind* than that of the *hand*; they are the produce of the *imagination*, their essence consists in *expression*, and their end is *pleasure*. Of this kind are poetry, painting, music, &c.

and habitation, even in their original simplicity, require some art. Many other arts are of such antiquity as to place the inventors beyond the reach of tradition. Several have gradually crept into existence without an inventor. The busy mind, however, accustomed to a beginning in things, cannot rest till it finds or imagines a beginning to every art. The most probable conjectures of this nature the reader may see in the historical introductions to the different articles.

In all countries where the people are barbarous and illiterate, the progress of arts is extremely slow. It is vouched by an old French poem, that the virtues of the loadstone were known in France before anno 1180. The mariner's compass was exhibited at Venice anno 1260, by Paulus Venetus, as his own invention. John Goya of Amalphi was the first who, many years afterwards, used it in navigation; and also passed for being the inventor. Though it was used in China for navigation long before it was known in Europe, yet to this day it is not so perfect as in Europe. Instead of suspending it in order to make it act freely, it is placed upon a bed of sand, by which every motion of the ship disturbs its operation. Hand-mills, termed *querns*, were early used for grinding corn; and when corn came to be raised in greater quantity, horse-mills succeeded. Water-mills for grinding corn are described by Vitruvius. Wind-mills were known in Greece and in Arabia as early as the seventh century; and yet no mention is made of them in Italy till the fourteenth. That they were not known in England in the reign of Henry VIII. appears from a household book of an Earl of Northumberland, cotemporary with that king, stating an allowance for three mill-horses, "two to draw in the mill, and one to carry stuff to the mill and fro." Water-mills for corn must in England have been of a later date. The ancients had mirror-glasses, and employed glass to imitate crystal vases and goblets; yet they never thought of using it in windows. In the 13th century, the Venetians were the only people who had the art of making crystal glass for mirrors. A clock that strikes the hours was unknown in Europe till the end of the 12th century. And hence the custom of employing men to proclaim the hours during night; which to this day continues in Germany, Flanders, and England. Galileo was the first who conceived an idea that a pendulum might be useful for measuring time; and Huygens was the first who put the idea in execution, by making a pendulum clock. Hook, in the year 1660, invented a spiral spring for a watch, though a watch was far from being a new invention. Paper was made no earlier than the 14th century; and the invention of printing was a century later. Silk manufactures were long established in Greece before silkworms were introduced there. The manufacturers were provided with raw silk from Persia: but that commerce being frequently interrupted by war, two monks, in the reign of Justinian, brought eggs of the silkworm from Hindostan, and taught their countrymen the method of managing them.—The art of reading made a very slow progress. To encourage that art in England, the capital punishment for murder was remitted if the criminal could but read, which in law-language is termed *benefit of clergy*. One would imagine that the art must have made a very rapid progress when so greatly favoured: but there is a signal proof

Arts
and
progress of useful arts
[Kamel's Sketches, Sk. V.]

1.
Origin

Progress of the ARTS. Some useful arts must be nearly coeval with the human race; for food, clothing,

of the contrary : for so small an edition of the Bible as 600 copies, translated into English in the reign of Henry VIII. was not wholly sold off in three years. The people of England must have been profoundly ignorant in Queen Elizabeth's time, when a forged clause added to the 20th article of the English creed passed unnoticed till about 50 years ago.

The discoveries of the Portuguese in the west coast of Africa is a remarkable instance of the slow progress of arts. In the beginning of the 15th century, they were totally ignorant of that coast beyond Cape Non, 28 deg. north latitude. In 1410, the celebrated Prince Henry of Portugal fitted out a fleet for discoveries, which proceeded along the coast to Cape Bojadore in 26 deg. but had not courage to double it. In 1418, Tristram Vaz discovered the island Porto Santo; and the year after, the island Madeira was discovered. In 1439, a Portuguese captain doubled Cape Bojadore; and the next year the Portuguese reached Cape Blanco, lat. 20 deg. In 1446, Nuna Tristram doubled Cape Verd, lat. 14. 40. In 1448, Don Gonzallo Vallo took possession of the Azores. In 1449, the islands of Cape Verd were discovered for Don Henry. In 1471, Pedro d'Escovar discovered the island St Thomas and Prince's Island. In 1484, Diego Cam discovered the kingdom of Congo. In 1486, Bartholomew Diaz, employed by John II. of Portugal, doubled the Cape of Good Hope, which he called *Carbo Tormentoso*, from the tempestuous weather he found in the passage.

The exertion of national spirit upon any particular art, promotes activity to prosecute other arts. The Romans, by constant study, came to excel in the art of war, which led them naturally to improve upon other arts. Having, in the progress of society, acquired some degree of taste and polish, a talent for writing broke forth. Nevius composed in verse seven books of the Punic war; besides comedies, replete with bitter raillery against the nobility. Ennius wrote annals, and an epic poem. Lucius Andronicus was the father of dramatic poetry in Rome. Pacuvius wrote tragedies. Plautus and Terence wrote comedies. Lucilius composed satires, which Cicero esteems to be slight and void of erudition. Fabius Pictor, Cincius Alimentus, Piso Frugi, Valerius Antias, and Cato, were rather annalists than historians, confining themselves to naked facts, ranged in order of time. The genius of the Romans for the fine arts was much inflamed by Greek learning; when free intercourse between the two nations was opened. Many of those who made the greatest figure in the Roman state commenced authors; Cæsar, Cicero, &c. Sylla composed memoirs of his own transactions, a work much esteemed even in the days of Plutarch.

The progress of art seldom fails to be rapid, when a people happen to be roused out of a torpid state by some fortunate change of circumstances. Prosperity, contrasted with former abasement, gives to the mind a spring, which is vigorously exerted in every new pursuit. The Athenians made but a mean figure under the tyranny of Pisistratus: but upon regaining freedom and independence, they were converted into heroes. Miletus, a Greek city of Ionia, being destroyed by the king of Persia, and the inhabitants made slaves, the Athenians, deeply affected with the misery of their brethren, boldly attacked the king in his own dominions, and burnt the city of Sardis. In less than

10 years after, they gained a signal victory at Marathon; and, under Themistocles, made head against that prodigious army with which Xerxes threatened utter ruin to Greece. Such prosperity produced its usual effect: arts flourished with arms, and Athens became the chief theatre for sciences, as well as for fine arts. The reign of Augustus Cæsar, which put an end to the rancour of civil war, and restored peace to Rome, with the comforts of society, proved an auspicious æra for literature; and produced a cloud of Latin historians, poets, and philosophers, to whom the moderns are indebted for their taste and talents. One who makes a figure rouses emulation in all: one catches fire from another, and the national spirit is every where triumphant: classical works are composed, and useful discoveries made in every art and science. With regard to Rome, it is true, that the Roman government under Augustus was in effect despotic: but despotism, in that single instance, made no obstruction to literature, it having been the politic of that reign to hide power as much as possible. A similar revolution happened in Tuscany about three centuries ago. That country having been divided into a number of small republics, the people excited by mutual hatred between small nations in close neighbourhood, became ferocious and bloody, flaming with revenge for the slightest offence. These republics being united under the Great Duke of Tuscany, enjoyed the sweets of peace in a mild government. That comfortable revolution, which made the deeper impression by a retrospect to recent calamities, roused the national spirit, and produced ardent application to arts and literature. The restoration of the royal family in England, which put an end to a cruel and envenomed civil war, promoted improvements of every kind: arts and industry made a rapid progress among the people, though left to themselves by a weak and fluctuating administration. Had the nation, upon that favourable turn of fortune, been blessed with a succession of able and virtuous princes, to what a height might not arts and sciences have been carried! In Scotland, a favourable period for improvement was the reign of the first Robert, after shaking off the English yoke; but the domineering spirit of the feudal system rendered abortive every attempt. The restoration of the royal family mentioned above, animated the legislature of Scotland to promote manufactures of various kinds: but in vain; for the union of the two crowns had introduced despotism into Scotland, which sunk the genius of the people, and rendered them heartless and indolent. Liberty, indeed, and many other advantages, were procured to them by the union of the two kingdoms; but the salutary effects were long suspended by mutual enmity, such as commonly subsists between neighbouring nations. Enmity wore out gradually, and the eyes of the Scots were opened to the advantages of their present condition; the national spirit was roused to emulate and to excel; talents were exerted, hitherto latent; and Scotland at present makes a figure in arts and sciences above what it ever made while an independent kingdom.

Another cause of activity and animation, is the being engaged in some important action of doubtful event; a struggle for liberty, the resisting a potent invader, or the like. Greece, divided into small states frequently at war with each other, advanced literature

and

Arts.

and the fine arts to unrivalled perfection. The Corsicans, while engaged in a perilous war for defence of their liberties, exerted a vigorous national spirit; they founded a university for arts and sciences, a public library, and a public bank. After a long stupor during the dark ages of Christianity, arts and literature revived among the turbulent states of Italy. The royal society in London, and the academy of sciences in Paris, were both of them instituted after civil wars that had animated the people and roused their activity.

As the progress of arts and sciences toward perfection is greatly promoted by emulation, nothing is more fatal to an art or science than to remove that spur, as where some extraordinary genius appears who soars above rivalry. Mathematics seem to be declining in Britain; the great Newton, having surpassed all the ancients, has not left to the moderns even the faintest hope of equalling him; and what man will enter the lists who despairs of victory?

In a country thinly peopled, where even necessary arts want hands, it is common to see one person exercising more arts than one: in several parts of Scotland, one man serves as a physician, surgeon, and apothecary. In every populous country, even simple arts are split into parts, and each part has an artist appropriated to it. In the large towns of ancient Egypt, a physician was confined to a single disease. In mechanic arts that method is excellent. As a hand confined to a single operation becomes both expert and expeditious, a mechanic art is perfected by having its different operations distributed among the greatest number of hands: many hands are employed in making a watch, and a still greater number in manufacturing a web of woollen cloth. Various arts or operations carried on by the same man, enervate his mind, because they exercise different faculties; and as he cannot be equally expert in every art or operation, he is frequently reduced to supply want of skill by thought and invention. Constant application, on the contrary, to a single operation, confines the mind to a single object, and excludes all thought and invention: in such a train of life, the operator becomes dull and stupid, like a beast of burden. The difference is visible in the manners of the people: in a country where, from want of hands, several occupations must be carried on by the same person, the people are knowing and conversable: in a populous country, where manufactures flourish, they are ignorant and unfociable. The same effect is equally visible in countries where an art or manufacture is confined to a certain class of men. It is visible in Indostan, where the people are divided into casts, which never mix even by marriage, and where every man follows his father's trade. The Dutch lint-boors are a similar instance: the same families carry on the trade from generation to generation; and are accordingly ignorant and brutish even beyond other Dutch peasants. The inhabitants of Buckhaven, a sea-port in the county of Fyfe, were originally a colony of foreigners, invited hither to teach our people the art of fishing. They continue fishers to this day, marry among themselves, have little intercourse with their neighbours, and are dull and stupid to a proverb.

³ Progress of Useful arts paved the way to fine arts. Men upon the fine arts, whom the former had bestowed every convenience,
No 29.

turned their thoughts to the latter. Beauty was studied in objects of sight; and men of taste attached themselves to the fine arts, which multiplied their enjoyments, and improved their benevolence. Sculpture and painting made an early figure in Greece; which afforded plenty of beautiful originals to be copied in these imitative arts. Statuary, a more simple imitation than painting, was sooner brought to perfection: the statue of Jupiter by Phidias, and of Juno by Polycletus, though the admiration of all the world, were executed long before the art of light and shade was known. Apollodorus, and Zeuxis his disciple, who flourished in the 15th Olympiad, were the first who figured in that art. Another cause concurred to advance statuary before painting in Greece, viz. a great demand for statues of their gods. Architecture, as a fine art, made a slower progress. Proportions, upon which its elegance chiefly depends, cannot be accurately ascertained, but by an infinity of trials in great buildings; a model cannot be relied on: for a large and a small building, even of the same form, require different proportions.

From the fine arts mentioned, we proceed to literature. It is agreed, among all antiquaries, that the first writings were in verse, and that writing in prose was of a much later date. The first Greek who wrote in prose was Pherecides Syrus: the first Roman was Appian Cæcus, who composed a declamation against Pyrrhus. The four books of the Chatah Bhade, which is the sacred book of Hindostan, are composed in verse stanzas; and the Arabian compositions in prose followed long after those in verse. To account for that singular fact, many learned pens have been employed; but without success. By some it has been urged, that as memory is the only record of events where writing is unknown, history originally was composed in verse for the sake of memory. This is not satisfactory. To undertake the painful task of composing in verse, merely for the sake of memory, would require more foresight than ever was exerted by a barbarian: not to mention that other means were used for preserving the memory of remarkable events; a heap of stones, a pillar, or other object that catches the eye. The account given by Longinus is more ingenious. In a fragment of his treatise on verse, the only part that remains, he observes, "that measure or verse belongs to poetry, because poetry represents the various passions with their language; for which reason the ancients, in their ordinary discourse, delivered their thoughts in verse rather than in prose." Longinus thought, that anciently men were more exposed to accidents and dangers, than when they were protected by good government and by fortified cities. But he seems not to have adverted, that fear and grief, inspired by dangers and misfortunes, are better suited to humble prose than to elevated verse. It may be added, that however natural poetical diction may be when one is animated with any vivid passion, it is not supposable that the ancients never wrote nor spoke but when excited by passion. Their history, their laws, their covenants, were certainly not composed in that tone of mind.

An important article in the progress of the fine arts, which writers have not sufficiently attended to, will perhaps explain this mystery. The article is the pro-
fession

Arts.

Literary composition.

Art. fession of a bard, which sprung up in early times, before writing was known*, and died away gradually as writing turned more and more common †.

* See the article Writing. † See Bard.

The songs of the bards, being universal favourites, were certainly the first compositions that writing was employed upon: they would be carefully collected by the most skilful writers, in order to preserve them in perpetual remembrance. The following part of the progress is obvious. People acquainted with no written compositions, but what were in verse, composed in verse their laws, their religious ceremonies, and every memorable transaction that was intended to be preserved in memory by writing. But when subjects of writing multiplied, and became more and more involved; when people began to reason, to teach, and to harangue; they were obliged to descend to humble prose: for to confine a writer or speaker to verse in handling subjects of that nature, would be a burden insupportable.

5 History. The prose compositions of early historians are all of them dramatic. A writer destitute of art is naturally prompted to relate facts as he saw them performed: he introduces his personages as speaking and conferring; and he himself relates what was acted, and not spoke. The historical books of the Old Testament are composed in that mode; and so addicted to the dramatic are the authors of those books, that they frequently introduce God himself into the dialogue. At the same time, the simplicity of that mode is happily suited to the poverty of every language in its early periods. The dramatic mode has a delicious effect in expressing sentiment, and every thing that is simple and tender. Read, as an instance of a low incident becoming, by that means, not a little interesting. Ruth i. 8. to iv. 16.

The dramatic mode is far from pleasing so much in relating bare historical facts. Read, as an example, the story of Adonijah in 1 Kings i. 11.—49.

In that passage there are frequent repetitions; not however by the same person, but by different persons who have occasion in the course of the story to say the same things; which is natural in the dramatic mode, where things are represented precisely as they were transacted. In that view, Homer's repetitions are a beauty, not a blemish; for they are confined to the dramatic part, and never occur in the narrative.

But the dramatic mode of composition, however pleasing, is tedious and intolerable in a long history. In the progress of society new appetites and new passions arise; men come to be involved with each other in various connections; incidents and events multiply, and history becomes intricate by an endless variety of circumstances. Dialogue accordingly is more sparingly used, and in history plain narration is mixed with it. Narration is as it were the ground-work; and dialogue is raised upon it, like flowers in embroidery. Homer is admitted by all to be the great master in that mode of composition.

The narrative mode came in time so to prevail, that in a long chain of history, the writer commonly leaves off dialogue altogether. Early writers of that kind appear to have very little judgment in distinguishing capital facts from minute circumstances, such as can be supplied by the reader without being mentioned. The history of the Trojan war by Dares Phrygius is a cu-

Art. rious instance of that cold and creeping manner of composition. The Roman histories before the time of Cicero are chronicles merely. Cato, Fabius Pictor, and Piso, confined themselves to naked facts. In the Augustæ Historiæ Scriptores we find nothing but a jejune narrative of facts, commonly of very little moment, concerning a degenerate people, without a single incident that can rouse the imagination or exercise the judgment. The monkish histories are all of them composed in the same manner.

The dry narrative manner being very little interesting or agreeable, a taste for embellishment prompted some writers to be copious and verbose. Saxo Grammaticus, who in the 12th century composed in Latin a history of Denmark, surprisngly pure at that early period, is extremely verbose and full of tautologies. Such a style, at any rate unpleasnt, is intolerable in a modern tongue, before it is enriched with a stock of phrases for expressing aptly the great variety of incidents that enter into history.

The perfection of historical composition which writers at last attain to after wandering through various imperfect modes, is a relation of interesting facts, connected with their motives and consequences. An history of that kind is truly a chain of causes and effects.

The history of Thucydides, and still more that of Tacitus, are shining instances of that mode.

6. Eloquence. Eloquence was of a later date than the art of literary composition; for till the latter was improved, there were no models for studying the former. Cicero's oration for Roscius is composed in a style diffuse and highly ornamented; which, says Plutarch, was universally approved, because at that time the style in Asia, introduced into Rome with its luxury, was in high vogue. But Cicero, in a journey to Greece, where he leisurely studied Greek authors, was taught to prune off superfluities, and to purify his style, which he did to a high degree of refinement. He introduced into his native tongue a sweetness, a grace, a majesty, that surprisng the world, and even the Romans themselves. Cicero observes with great regret, that if ambition for power had not drawn Julius Cæsar from the bar to command legions, he would have become the most complete orator in the world. So partial are men to the profession in which they excel. Eloquence triumphs in a popular assembly, makes some figure in a court of law composed of many judges, very little where there is but a single judge, and none at all in a despotic government. Eloquence flourished in the republics of Athens and of Rome; and makes some figure at present in a British House of Commons.

7 Tragedy. The Greek stage has been justly admired among all polite nations. The tragedies of Sophocles and Euripides in particular are by all critics held to be perfect in their kind, excellent models for imitation, but far above rivalship. If the Greek stage was so early brought to maturity, it is a phenomenon not a little singular in the progress of arts. The Greek tragedy made a rapid progress from Theſpis to Sophocles and Euripides, whose compositions are wonderful productions of genius, considering that the Greeks at that period were but beginning to emerge from roughness and barbarity into a taste for literature. The compositions of Eschylus, Sophocles, and Euripides, must

Art.

have been highly relished among a people who had no idea of any thing more perfect. We judge by comparison, and every work is held to be perfect that has no rival. It ought at the same time to be kept in view, that it was not the dialogue which chiefly enchanted the Athenians, nor variety in the passions represented, nor perfection in the actors; but machinery and pompous decoration, joined with exquisite music. That these particulars were carried to the greatest height, we may with certainty conclude from the extravagant sums bestowed on them: the exhibiting a single tragedy was more expensive to the Athenians than their fleet or their army in any single campaign.

One would imagine, however, that these compositions were too simple to enchant for ever; as variety in action, sentiment, and passion, is requisite, without which the stage will not continue long a favourite entertainment: and yet we find not a single improvement attempted after the days of Sophocles and Euripides. The manner of performance, indeed, prevented absolutely any improvement. A fluctuation of passion and refined sentiments would have made no figure on the Grecian stage. Imagine the discording scene between Brutus and Cassius in Julius Cæsar to be there exhibited, or the handkerchief in the Moor of Venice: how slight would be their effect, when pronounced in a mask, and through a pipe? The workings of nature upon the countenance, and the fleecious of voice expressive of various feelings, so deeply affecting in modern representation would have been entirely lost. If a great genius had arisen with talents for composing a pathetic tragedy in perfection, he would have made no figure in Greece. An edifice must have been erected of a moderate size: new actors must have been trained to act with a bare face, and to pronounce in their own voice. And after all, there remained a greater miracle still to be performed, viz. a total reformation of taste in the people of Athens. In one word, the simplicity of the Greek tragedy was suited to the manner of acting; and that manner excluded all improvements.

8
Comedy.

With respect to comedy, it does not appear that the Greek comedy surpassed the tragedy in its progress toward perfection. Horace mentions three stages of Greek comedy. The first well suited to the rough and coarse manners of the Greeks, when Eupolis, Cratinus, and Aristophanes, wrote. These authors were not ashamed to represent on the stage real persons, not even disguising their names: of which we have a striking instance in a comedy of Aristophanes, called *The Clouds*, where Socrates is introduced, and most contemptuously treated. This sort of comedy, sparing neither gods nor men, was restrained by the magistrates of Athens, so far as to prohibit persons to be named on the stage. This led writers to do what is done at present: the characters and manners of known persons were painted so much to the life, that there could be no mistake; and the satire was indeed heightened by this regulation, as it was an additional pleasure to find out the names that were meant in the representation. This was termed the *middle comedy*. But as there still remained too great scope for obloquy and licentiousness, a law was made prohibiting real events or incidents to be introduced upon the stage. This law happily banished satire against individuals, and confined it to manners and customs in general. Obedient to this law are

Art.

the comedies of Menander, Philemon, and Diphilus, who flourished about 300 years before the Christian æra. And this is termed the *third stage* of Greek comedy. The comedies of Aristophanes which still remain, err not less against taste than against decency. But the Greek comedy is supposed to have been considerably refined by Menander and his cotemporaries. Their works, however, were far from perfection, if we can draw any conjecture from their imitator Plautus, who wrote about a century later. Plautus was a writer of genius; and it may be reasonably supposed that his copies did not fall much short of the originals, at least in matters that can be faithfully copied; and he shows very little art, either in his compositions or in the conduct of his pieces. With respect to the former, his plots are wondrous simple, very little varied, and very little interesting. The subject of almost every piece is a young man in love with a music-girl, desiring to purchase her from the procurer, and employing a favourite slave to cheat his father out of the price; and the different ways of accomplishing the cheat is all the variety we find. In some few of his comedies the story rises to a higher tone, the music girl being discovered to be the daughter of a freeman, which removes every obstruction to a marriage between her and her lover. In the conduct of his pieces there is a miserable defect of art. Instead of unfolding the subject in the progress of the action, as is done by Terence, and by every modern writer, Plautus introduces a person for no other end but to explain the story to the audience. In one of his comedies, a household god is so obliging as not only to unfold the subject, but to relate beforehand every particular that is to be represented, not excepting the catastrophe.

The Roman theatre, from the time of Plautus to that of Terence, made a rapid progress. Aristotle defines comedy to be "an imitation of light and trivial subjects, provoking laughter." The comedies of Plautus correspond accurately to that definition: those of Terence rise to a higher tone.

Nothing is more evident than the superiority of Terence above Plautus in the art of writing; and, considering that Terence is a later writer, nothing would appear more natural, if they did not copy the same originals. It may be owing to genius that Terence excelled in purity of language and propriety of dialogue; but how account for his superiority over Plautus in the construction and conduct of a play? It will not certainly be thought, that Plautus would imitate the worst constructed plays, leaving the best to those who should come after him. This difficulty does not seem to have occurred to any of the commentators. Had the works of Menander and of his cotemporaries been preserved, they probably would have explained the mystery; which for want of that light will probably remain a mystery for ever.

Homer has for more than 2000 years been held the prince of poets. Such perfection in an author who flourished when arts were far short of maturity, is truly wonderful. The nations engaged in the Trojan war are described by him as in a progress from the shepherd-state to that of agriculture. Frequent mention is made in the Iliad of the most eminent men being shepherds. Andromache, in particular, mentions seven of her brethren who were slain by Achilles as they tended their father's

9
Epopet.

Art. father's flocks and herds. In that state, garments of woollen cloth were used; but the skins of beasts, the original clothing, were still worn as an upper garment: every chief in the Iliad appears in that dress. Such indeed was the simplicity of this early period, that a black ewe was promised by each chief to the man who would undertake to be a spy. In times of such simplicity, literature could not be far advanced; and it is a great doubt, whether there was at that time a single poem of the epic kind for Homer to imitate or improve upon. Homer is undoubtedly a wonderful genius, perhaps the greatest that ever existed: his fire, and the boldness of his conceptions, are inimitable. But in that early age, it would fall little short of a real miracle, to find such ripeness of judgment, and correctness of execution, as in modern writers are the fruits of long experience and progressive improvements during the course of many centuries. Accordingly, that Homer is far from being so ripe, or so correct, cannot escape the observation of any reader of taste and discernment. One striking particular is, his digressions without end, which draw our attention from the principal subject. Diomedes, for instance, meeting with Glaucus in the field of battle, and doubting from his majestic air, whether he might not be an immortal, inquires who he was, declaring that he would not fight with a god. Glaucus lays hold of this very slight opportunity, in the very heat of action, to give a long history of his family. In the mean time, the reader's patience is put to a trial, and his ardour cools. Again Agamemnon desiring advice how to resist the Trojans, Diomedes springs forward; but before he offers advice, gives the history of all his progenitors, and of their characters, in a long train. And, after all, what was the sage advice that required such a preface? It was, that Agamemnon should exhort the Greeks to fight bravely. At any rate, was Diomedes so little known, as to make it proper to suspend the action at so critical a juncture, for a genealogical history? There is a third particular which justly merits censure; and that is, an endless number of minute circumstances, especially in the description of battles, where they are most improper. The capital beauty of an epic poem is, the selection of such incidents and circumstances as make a deep impression, keeping out of view every thing low or familiar. An account of a single battle employs the whole fifth book of the Iliad and a great part of the sixth: yet in the whole there is no general action; but unknown warriors, whom we never heard of before, killed at a distance with an arrow or a javelin; and every wound described with anatomical accuracy. The whole seventeenth book is employed in the contest about the dead body of Patroclus, stuffed with minute circumstances, below the dignity of an epic poem. In such scenes the reader is fatigued with endless particulars; and has nothing to support him but the melody of Homer's versification.

Having traced the progress of the fine arts toward maturity, in a summary way, the decline of these arts comes next in order. An art, in its progress toward maturity, is greatly promoted by emulation; and, after arriving at maturity, its downfall is no less promoted by it. It is difficult to judge of perfection but by comparison; and an artist, ambitious to outstrip his predecessors, cannot submit to be an imitator, but must

strike out something new, which, in an art advanced to ripeness, seldom fails to be a degeneracy. This cause of the decline of the fine arts may be illustrated by various instances. The perfection of vocal music is to accompany passion, and to enforce sentiment. In ancient Greece, the province of music was well understood; which being confined within its proper sphere, had an enchanting influence. Harmony at that time was very little cultivated, because it was of very little use: melody reaches the heart, and it is by it chiefly that a sentiment is enforced, or a passion soothed; harmony, on the contrary, reaches the ear only; and it is a matter of undoubted experience, that the most melodious airs admit but of very simple harmony. Artists, in later times, ignorant why harmony was so little regarded by the ancients, applied themselves seriously to its cultivation; and they have been wonderfully successful. But they have been successful at the expence of melody; which in modern compositions, generally speaking, is lost amid the blaze of harmony. These compositions tickle the ear by the luxury of complicated sounds, but seldom make any impression on the heart. The Italian opera, in its form, resembles the Greek tragedy, from which it is evidently copied; but very little in substance. In the latter, music being made subservient to sentiment, the dialogue is nervous and sublime: in the former, the whole weight is laid on music; and the dialogue, devoid of sentiment, is weak and spiritless. Restless man knows no golden mean, but will be attempting innovations without end.—By the same ambition, architecture has visibly declined from its perfection. The Ionic was the favourite order when architecture was in its height of glory. The Corinthian order came next; which, in attempting greater perfection, has deviated from the true simplicity of nature: and the deviation is still greater in the Composite order. With respect to literary productions, the first essays of the Romans were very imperfect. We may judge of this from Plautus, whose compositions are abundantly rude, though much admired by his contemporaries, being the best that existed at that time. The exalted spirit of the Romans hurried them on to the grand and beautiful; and literary productions of all kinds were in perfection when Augustus reigned. In attempting still greater perfection, the Roman compositions became a strange jumble of inconsistent parts: they were tumid and pompous; and, at the same time, full of antitheses, conceit, and tinsel wit. Every thing new in the fine arts pleases, though less perfect than what we are accustomed to; and, for that reason, such compositions were generally relished. We see not by what gradual steps writers, after the time of Augustus, deviated from the patterns that were before them; for no book of any moment after that time is preserved till we come down to Seneca, in whose works nature and simplicity give place to artificial thought and bastard wit. He was a great corrupter of the Roman taste; and after him nothing was relished but brilliant strokes of fancy, with very little regard to sentiment: even Virgil and Cicero made no figure in comparison. Lucan has a forced elevation of thought and style very difficult to be supported; and, accordingly, he sinks often into puerile reflections; witness his encomium on the river Po; which, says he, would equal the Danube, had it the

Art.

same number of tributary streams. Quintilian, a writer of true and classical taste, who was protected and encouraged by Vespasian, attempted to stem the tide of false writing. His rhetoric is composed in an elegant style; and his observations contain every delicacy of the critical art. At the same time flourished Tacitus, possessing a more extensive knowledge of the nature of man than any other author, ancient or modern, if Shakespeare be not excepted. His style is original, concise, compact, and comprehensive; and, in what is properly called his *history*, perfectly correct and beautiful. He has been imitated by several, but never equalled by any. Brutus is said to be the last of the Romans for love of liberty: Quintilian and Tacitus may be said to be the last of the Romans for literary genius. Pliny the younger is no exception; his style is affected, turgid, and full of childish brilliancy. Seneca and Pliny are proper examples of writers who study show more than substance, and who make sense yield to sound. The difference between these authors and those of the Augustine age, resembles the difference between Greek and Italian Music. Music, among the Greeks, limited itself to the employment to which it is destined by nature, viz. to be the handmaid of sense, to enforce, enliven, or sweeten a sentiment. In the Italian opera, the mistress is degraded to be handmaid; and harmony triumphs, with very little regard to sentiment.

Another great cause that precipitates the downfall of every fine art is despotism. The reason is obvious; and there is a dismal example of it in Rome, particularly with regard to eloquence. We learn from a dialogue accounting for the corruption of the Roman eloquence, that in the decline of the art it became fashionable to stuff harangues with impertinent poetical quotations, without any view but ornament merely; and this also was long fashionable in France. It happened unluckily for the Romans, and for the world, that the fine arts were at their height in Rome, and not much upon the decline in Greece, when despotism put an end to the republic. Augustus, it is true, retarded their fall, particularly that of literature; it being the politic of his reign to hide despotism, and to give his government an air of freedom. His court was a school of urbanity, where people of genius acquired that delicacy of taste, that elevation of sentiment, and that purity of expression, which characterize the writers of his time. He honoured men of learning, admitted them to his table, and was bountiful to them. It would be painful to follow the decline of the fine arts in Rome to their total extirpation. The tyranny of Tiberius, and of subsequent emperors, broke at last the elevated and independent spirit of the brave Romans, reduced them to abject slavery, and left not a spark of genius. The science of law is the only exception, as it flourished even in the worst of times: the Roman lawyers were a respectable body, and less the object of jealousy than men of power and extensive landed property. Among the Greeks also, a conquered people, the fine arts decayed; but not so rapidly as at Rome; the Greeks, farther removed from the seat of Government, being less within the reach of a Roman tyrant. During their depression, they were guilty of the most puerile conceits: witness verses composed in the form of an ax, an egg, wings, and such like. The style of Greek

authors, in the reign of the emperor Adrian, is unequal, obscure, stiff, and affected. Lucian is the only exception that may be made. Art.

We need scarce any other cause but despotism, to account for the decline of statuary and painting in Greece. These arts had arrived at their utmost perfection about the time of Alexander the Great; and from that time they declined gradually with the vigour of a free people; for Greece was now enslaved by the Macedonian power. It may in general be observed, that when a nation becomes stationary in that degree of power which it acquires from its constitution and situation, the national spirit subsides, and men of talents become rare. It is still worse with a nation that is sunk below its former power and pre-eminence; and worst of all when it is reduced to slavery. Other causes concurred to accelerate the downfall of the arts mentioned. Greece, in the days of Alexander, was filled with statues of excellent workmanship; and there being little demand for more, the later statuary were reduced to heads and busts. At last the Romans put a total end both to statuary and painting in Greece, by plundering it of its finest pieces; and the Greeks, exposed to the avarice of the conquerors, bestowed no longer any money on the fine arts.

The decline of the fine arts in Rome is by a * writer of taste and elegance ascribed to a cause different from any above mentioned, a cause that overwhelms manhood as well as the fine arts wherever it prevails; and that is opulence, joined with its faithful attendants avarice and luxury. "In ancient times (says he), when naked virtue had her admirers, the liberal arts were in their highest vigour; and there was a generous contest among men, that nothing of real and permanent advantage should long remain undiscovered. Democritus extracted the juice of every herb and plant; and, lest the virtue of a single stone or twig should escape him, he consumed a lifetime in experiments. Eudoxus, immersed in the study of astronomy, spent his age upon the top of a mountain. Chrysisippus, to stimulate his inventive faculty, thrice purified his genius with hellebore. To turn to the imitative arts: Lysippus, while labouring on the forms of a single statue, perished from want. Myron, whose powerful hand gave to the brass almost the soul of man and animals,—at his death found not an heir! Of us of modern times what shall we say? Immersed in drunkenness and debauchery, we want the spirit to cultivate those arts which we possess. We inveigh against the manners of antiquity; we study vice alone; and vice is all we teach. Where now is the art of reasoning? Where astronomy? Where is the right path of wisdom? What man now-a-days is heard in our temples to make a vow for the attainment of eloquence, or for the discovery of the fountain of true philosophy? Nor do we even pray for health of body, or a sound understanding. One, while he has scarce entered the porch of the temple, devotes a gift in the event of the death of a rich relation; another prays for the discovery of a treasure; a third for a ministerial fortune. The senate itself, the exemplary preceptor of what is good and laudable, has promised a thousand pounds of gold to the capitol; and, to remove all reproach from the crime of avarice, has offered a bribe to Jupiter himself. How should we wonder that the art of painting has declined, when,

* Petronius Arbitr.

when, in the eyes both of the gods and men, there is more beauty in a mass of gold than in all the works of Phidias and Apelles."—In England, the fine arts are far from such perfection as to suffer by opulence. They are in a progress, it is true, toward maturity; but they proceed in a very slow pace.

There is still another cause that never fails to undermine a fine art in a country where it is brought to perfection, abstracting from every one of the causes above mentioned. It is remarked a little above, that nothing is more fatal to an art or to a science than a performance so much superior to all of the kind as to extinguish emulation. This remark is exemplified in the great Newton, who, having surpassed all the ancients, has not left to his countrymen even the faintest hope of rivalling him; and to that cause is attributed the visible decline of mathematics in Great Britain. The same cause would have been fatal to the arts of statuary and painting among the Greeks, even though they had continued a free people. The decay of painting in modern Italy is, probably, owing to the same cause: Michael Angelo, Raphael, Titian, &c. are lofty oaks that bear down young plants in their neighbourhood, and intercept from them the sunshine of emulation. Had the art of painting made a slower progress in Italy, it might have there continued in vigour to this day. Velleius Paterculus says judiciously, "Ut primo ad consequendos quos priores ducimus accendimur; ita, ubi aut præteriri aut æquari eos posse desperavimus, studium cum spe senescit; et quod adsequi non potest, sequi desinit: præteritoque eo in quo eminere non possumus, aliquid in quo nitamur conquerimus."

The decline of an art or science proceeding from the foregoing cause, is the most rapid where a strict comparison can be instituted between the works of different masters. The superiority of Newton above every other mathematician can be ascertained with precision; and hence the sudden decline of that science in Great Britain. In Italy a talent for painting continued many years in vigour, because no painter appeared with such superiority of genius as to carry perfection in every branch of the art. As one surpassed in designing, one in colouring, one in graceful attitudes, there was still scope for emulation. But when at last there was not a single perfection but what one or other master had excelled in, from that period the art began to languish. Architecture continued longer in vigour than painting, because the principles of comparison in the former are less precise than in the latter. The artist who could not rival his predecessors in an established mode, sought out a new mode for himself, which, though perhaps less elegant or perfect, was for a time supported by novelty.

Useful arts will never be neglected in a country where there is any police; for every man finds his account in them. Fine arts are more precarious. They are not relished but by persons of taste, who are rare; and such as can spare great sums for supporting them are still more rare. For that reason, they will never flourish in any country, unless patronized by the sovereign, or by men of power and opulence. They merit such patronage, as one of the springs of government: and a capital spring they make, by multiplying amusements, and humanizing manners; upon

which account they have always been encouraged by good princes.

General Theory of the Polite Arts. The essence of the polite arts, as before observed, consists in *expression*. The end of all these arts is *pleasure*; whereas the end of the sciences is *instruction* and *utility*. Some of the polite arts indeed, as eloquence, poetry, and architecture, are frequently applied to objects that are useful, or exercised in matters that are instructive, as we shall show more particularly in their proper place; but in these cases, though the ground-work belongs to those sciences which employ the understanding, yet the expression arises from the inventive faculty. It is a picture that is designed by Minerva, to which the muses add the colouring, and the graces the frame. This union forms therefore the perfection of the art, according to that sententious and well known precept of Horace: *Omne tulit punctum, qui misuit utile dulci*.

Under the denomination, therefore, of Polite Arts, we comprehend, 1. Eloquence; 2. Poetry; 3. Music; 4. Painting; 5. Sculpture; 6. Graving; 7. Architecture; 8. Declamation; 9. Dancing. Particular descriptions of these arts are given under their respective names. This branch of the present article is intended as a general introduction to them; and, as such, will be occasionally referred to.

There is one very essential reflection, which it appears to us proper to make in the first place, on the polite arts in general. All the rules in the world are not sufficient to make a great poet, an able orator, or an excellent artist; because the quality, necessary to form these, depends on the natural disposition, the fire of genius, which no human art can confer, but which is the pure gift of heaven. The rules, however, will prevent a man from being a bad artist, a dull orator, or a wretched poet; seeing they are the reflections of the greatest masters in those arts, and that they point out the rocks which the artist should shun in the exercise of his talents. They are of use moreover, in facilitating his labours, and in directing him to arrive by the shortest and surest road to perfection. They refine, strengthen, and confirm, his taste. Nature, abandoned to herself, has constantly something wild and savage. Art, founded on just and sagacious rules, gives her elegance, dignity and politeness; and it is impossible to sacrifice properly to the graces, without knowing the incense that is pleasing to them.

Beauty is the object of all the polite arts. It is not, however, so easy, as it may seem, to give a clear and determinate idea of what we precisely mean by that term*. Many able writers, who have treated expressly on the subject, have shown that they were totally ignorant of what it was. It is one of those expressions that we comprehend immediately, that present us with a clear and precise idea, that leave a distinct impression on our minds, when it is simply written or pronounced; but which philosophers envelope in darkness, when they attempt to elucidate it by definitions and descriptions; and the more, as mankind have different ideas of beauty, their opinions and tastes being as various as their understandings and physiognomies. We may say, however, in general, that beauty results from the various perfections of which any object is susceptible, and which it actually possesses; and that the perfections which produce beauty consist principally in

Art.
12
THEORY
of the po-
lite arts.

13
What arts-
so denomi-
nated.

14
Use of pre-
cepts.

15
Beauty, ge-
nius, taste,
what.

* See the
article
Beauty.

the

rt.

11
Useful arts
subject
decline.

Art. the agreeable and delightful proportions which are found, 1. Between the several parts of the same object; 2. Between each part and the whole together; 3. Between the parts and the end or design of the object to which they belong. *Genius*, or invention, is that faculty of the mind by which *beauty* is produced. † See *Taste*. *Taste* †, disposition, or rather the natural sensation of the mind refined by art, serves to guide the genius in discerning, embracing, and producing, that which is beautiful of every kind. From whence it follows, that the general theory of the polite arts is nothing more than the knowledge of what they contain that is truly beautiful and agreeable; and it is this knowledge, this theory, which modern philosophers call by the Latin name of *æsthetica*.

It should be constantly remembered, that the essence of the polite arts consists in expression. This expression lies sometimes in the words, and sometimes in the pen; sometimes in sounds and their harmony, and at others in corporeal attitudes; sometimes in the pencil or in the chisel, and at others in the graver; sometimes in a proper disposition or judicious employment of the mechanic arts, and at others merely in their manner of acting. From whence arise those arts that we have mentioned, and which are described in their order.

16
First general rule.

The general theory of the polite arts, or *æsthetics*, necessarily supposes, therefore, certain rules; but these general rules are of no great number. The first is, That whoever would devote himself to the polite arts, should above all things *consult his genius*; divest himself of all self-love; and examine if he be a true son of Apollo, and cherished by the muses: for

In vain, rash author, dost thou strive to climb,
By lofty verse, Parnassus' height sublime,
If heaven does not by secret powers inspire,
Or if thy natal star darts not poetic fire.

17
Imagination,
what.

This precept with regard to poetry in particular, is applicable to all the polite arts in general; for their most happy success is founded on *imagination*. By this term we understand, in general, a faculty of the mind, a particular genius, a lively invention, a certain subtle spirit, which gives a facility in discovering something new. But it is necessary also to prescribe just bounds to this term *new*, which must not be here taken in an absolute sense. Solomon wisely remarks, that, even in his time, *there was nothing new under the sun*. In fact, all that exists, and all that is capable of being discovered in the known world, has already been discovered. The fine arts in their imitations of nature, in their expressions, can borrow images, figures, comparisons, from those things only that exist and are known. As there have been from the beginning of the world to our days, millions of authors in each of the polite arts, almost all the possible combinations of the various subjects have been produced by their lively imaginations; and when we hear the ignorant part of mankind talk of a work of wit or of art *that is entirely new*, that offers ideas which were before utterly unknown, that had never entered into the brain of any other man, we should refer such assertions to the class of popular errors; and reflect on those stories we every day hear of certain empirics, who pretend to be alone possessed of marvellous methods of cure by means of simples; as if there were any plant, any stalk

18
Novelty
and
Invention.

of grass that grows in our world, that can have escaped the researches of botanists. But the novelty, of which we here speak, consists in the ingenious use of combinations of all the various objects of nature, that are new, happy, and agreeable, that have not yet been exhausted, and which appear even to be inexhaustible; and of the use which the artist makes of all new discoveries, which he turns to his advantage, by a judicious application. Invention therefore supposes a considerable fund of preliminary knowledge, such as is capable of furnishing ideas and images, to form new combinations. But there is no art by which invention itself can be produced; for that, as we have already said, is the gift of heaven; and it is an endowment which we cannot even make use of whenever we please. We would rather say, therefore, that invention consists in producing, in works of genius, *that which is unexpected*; an object, a harmony, a perfection, a thought, an expression, of which we had no idea, that we could not foresee, nor hope to find, where the artist has so happily placed it, and where we perceive it with delight. This idea appears applicable to such of the polite arts as affect the mind by the hearing as well as by the sight; and it is a matter that is highly essential.

The second rule is, That every artist ought incessantly to labour in the improvement of his *taste*; in acquiring that sensible, refined, and clear discernment, by which he will be enabled to distinguish the real beauties in each object, the ornaments that are agreeable to it, and the proportions and relations that subsist among the several parts: and by this faculty, he will be regulated in the employment of his natural talents. This labour consists not only in the profound reflections he will make on the properties of objects as they relate to the fine arts, but also in a constant, assiduous study of the grand models of beauty.

The third rule to be observed in the practice of the polite arts, is *the imitation of nature*. Every object in the universe has its peculiar nature, of which the artist should never lose sight in his manner of treating it. In vain will he otherwise ornament his work with the most refined and most brilliant strokes; for, if nature be not justly imitated, it will for ever remain imperfect. The sublime Homer has sometimes sinned against this rule: for, as the gods have a nature peculiar to themselves, it cannot be a just imitation when we attribute to them passions that are scarce pardonable in mortals, and make them frequently converse in a language that is at once vulgar and ridiculous. It was not to imitate nature, to put into the mouth of a hero, at the moment of a decisive battle, an harangue that must become tedious by its excessive length, and which certainly could not have been heard by the thousandth part of a numerous army: but we have already touched upon some of the faults that are strewn over the poems of that great man; to multiply or dwell upon them would be ungrateful. We must, however, observe that this imitation of nature, which appears at first view so simple and so easy, is of all things the most difficult in practice; and that it requires a discernment so sagacious, and an expression so happy, as is rarely bestowed by heaven on mortal man.

Perस्पicity forms the fourth rule of expression. In all the fine arts, in general, an obscure, perplexed, ambiguous, and elaborate expression, is always bad. The

Art.

19
2d Rule,
Improvement of
taste.

20
3d Limitation of
taste.

21
4th, Perस्पicity.

true striking beauty must be manifest and perceptible to the most ignorant of mankind as well as the most learned. Those are ever false or inferior beauties that have occasion for a covering, a kind of veil that may make them appear greater than they really are: true beauty wants no veil, but shines by its native lustre. From the union of the true imitation of nature with perspicuity of expression arises that *truth* which is so essential in the productions of the fine arts.

In all the polite arts, and in all the subjects they embrace, there must necessarily reign an elevation of sentiment, that expresses each object in the greatest perfection of which it is susceptible; that imitates nature in her most exalted beauty. This makes the fifth general rule. The design of the fine arts being to excite pleasure by the expression of that which is beautiful, every artist should raise himself above his subject; and, choosing the most favourable light wherein to place it, should there embellish it with the greatest, most noble, and beautiful ornaments, that his own genius can suggest; still, however, observing a strict imitation of nature.

From the observation of these two last rules results the *sublime*, which is the union of the greatest perspicuity with the strictest truth and most exalted elevation possible. It is necessary to remark here, that the most simple and common subjects are susceptible of a sublime that is agreeable to their nature. An idyl or landscape may be as sublime in their kinds as an epic poem or a history-piece. When Moses begins the book of Genesis with these words, *In the beginning God created the heaven and the earth*; or when he tells us, that God said, *Let there be light, and there was light*; these expressions are sublime in the highest degree, because they are perfectly clear, true, and elevated. Every author should therefore endeavour after the sublime * in every subject that he undertakes; and this makes the sixth and last general rule in the practice of the polite arts. But if he cannot attain to this, it is, however, indispensably necessary that he constantly make use of expressions that are *noble and refined*. Every thing that is *low, indecent, or disagreeable*, is naturally repugnant to the sublime, and ought to be for ever banished from all works that proceed from the noble and liberal arts.

ART is also an appellation given to several superstitious practices, as, *St Anselm's art, St Paul's art, &c.*

Art and Part, in Scots law. See ACCESSORY.

ARTA, by some called *Larta*, a town of Lower Albania, in Turkey in Europe, with a Greek archbishop's see. It is a pretty large town, and contains about 7 or 8000 inhabitants, Greeks and Turks, but the former are the most numerous. The cathedral has as many windows and doors as there are days in the year. It is supported by above 2000 marble pillars; and was built by Michael Ducas Commeno emperor of Constantinople, as appears by an inscription over the great door. It carries on a considerable trade, particularly in tobacco and furs. E. Long. 31. 30. N. Lat. 39. 28.

ARTABA, an ancient measure of capacity used by the Persians, Medes, and Egyptians.

The Persian artaba is represented by Herodotus as bigger than the Attic medimnus by three Attic chœ-

nixes: from which it appears that it was equal to $62\frac{3}{4}$ Roman modii; consequently that it contained $166\frac{3}{4}$ pounds of wine or water, or $126\frac{3}{4}$ pounds of wheat. The Egyptian artaba contained five Roman modii, and fell short of the Attic medimnus by one modius; consequently held $133\frac{3}{4}$ pounds of water or wine, 100 pounds of wheat, or 60 of flour.

ARTABANUS, the name of several kings of Parthia. See PARTHIA.

ARTABAZUS, the son of Pharnaces, commanded the Parthians and Chorasmians in the famous expedition of Xerxes. After the battle of Salamis, he escorted the king his master to the Hellespont with 60,000 chosen men; and after the battle of Plataea, in which Mardonius engaged contrary to his advice, he made a noble retreat, and returned to Asia with 40,000 men under his command.

ARTAXATA, *orum*, the royal residence and metropolis of Armenia Major (Strabo, Pliny, Juvenal), and built according to a plan of Hannibal, for king Artaxias, after whom it was called. It was situated on an elbow of the river Araxes, which formed a kind of peninsula, and surrounded the town like a wall, except on the side of the Isthmus, but this side was secured by a rampart and ditch. This town was deemed so strong, that Lucullus, after having defeated Tigranes, durst not lay siege to it; but Pompey compelled him to deliver it up without striking a blow. It was then levelled with the ground; but the Armenians have a tradition, that the ruins of it are still to be seen at a place called *Ardachat*. Sir John Chardin says, that it has the name of *Ardachat* from Artaxias, whom in the East they call *Ardechier*. Here are the remains of a stately palace which the Armenians take to be that of Tiridates who reigned in the time of Constantine the Great. One front of this building is but half ruined, and there are many other fine antiquities which the inhabitants call *Tael. Tradat*, that is, the throne of Tiridates. Tavernier also mentions the ruins of Artaxata between Erivan and mount Ararat, but does not specify them. The ancient geographers mention another city of the same name, likewise situated on the Araxes, but in the northern part of Media, known among the ancients by the name of *Atropatia*.

ARTAXERXES, the name of several kings of Persia. See PERSIA.

ARTEDIA: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatae*. The involucre are pinnatifid; the floscules of the disc are masculine; and the fruit is hispid with scales.—There is but one species, the squamata, with squamose seeds, a native of the East: Kewwolf found it growing on mount Libanus. It is an annual plant, whose stalks rise about two feet high, sending out a few side-branches, which are garnished with narrow compound leaves resembling those of dill; the extremity of the stalk is terminated by a large umbel of white flowers, composed of five unequal petals. These are succeeded by roundish compressed fruit, each having two seeds, whose borders are scaly.

ARTEMIDORUS, famous for his Treatise on Dreams. He was born at Ephesus, but took upon him the surname of *Daldianus* in this book, by way of respect to his mother's country Daltis. He styled himself

Artabannus

Artemidorus

Artemisia.

self the *Ephesian* in his other performances. He not only bought up all that had been written concerning the explication of dreams, which amounted to many volumes; but he likewise spent many years in travelling, in order to contract an acquaintance with fortune-tellers: he also carried on an extensive correspondence with all the people of this sort in the cities and assemblies of Greece, Italy, and the most populous islands; collecting at the same time all the old dreams, and the events which are said to have followed them. The work which he wrote on dreams consisted of five books: the first three were dedicated to one Cassius Maximus; and the last two to his son, whom he took a good deal of pains to instruct in the nature and interpretation of dreams. This work, though filled with frivolous observations, contains some things that are interesting. It was first printed in Greek at Venice in 1518; and Rigaltius published an edition at Paris, in Greek and Latin, in 1603, and added some notes. Artemidorus wrote also a treatise upon Auguries, and another upon Chiromancy; but they are not extant. He lived under the emperor Antoninus Pius.

ARTEMISIA, wife of Mausolus king of Caria, has immortalized herself by the honours which she paid to the memory of her husband. She built for him in Halicarnassus a very magnificent tomb, called the *Mausoleum*, which was one of the seven wonders of the world, and from which the title of *Mausoleum* was afterwards given to all tombs remarkable for their grandeur; but she died of regret and sorrow before the *Mausoleum* was finished. She appointed panegyrics to be made in honour of him, and proposed a prize of great value for the person who should compose the best. He died about the end of the 106th Olympiad, 351 years before the Christian æra,

ARTEMISIA, queen of Caria, and the daughter of Ligdamis, marched in person in the expedition of Xerxes against the Greeks, and performed wonders in the sea-fight near Salamis, 480 years before the Christian æra. Being pursued by an Athenian vessel, she attacked one of the Persian ships, commanded by Demasithymus, king of Calyndus, her enemy, and sunk it; on which the Athenians, thinking that her ship was on the side of the Greeks, ceased their pursuit: but Xerxes was the principal person imposed upon in this affair; for believing she had sunk an Athenian vessel, he declared, that "the men had behaved like women, and the women like men." Xerxes intrusted her with the care of the young princes of Persia, his sons, when, agreeably to her advice, he abandoned Greece, in order to return to Asia. These great qualities did not secure her from the weakness of love: she was passionately fond of a man of Abydos, whose name was Dardanus, and was so enraged at his neglect of her, that she put out his eyes while he was asleep. The gods, in order to punish her for this, inspired her with a still stronger passion for him; so that the oracle having advised her to go to Leucas, which was the usage of desperate lovers, she took the leap from thence, and was interred at that place.—Many writers confound this Artemisia with the former, the wife of Mausolus.

ARTEMISIA, *Mugwort*, *Southernwood*, and *Wormwood*: A genus of the polygamia superflua order, belonging to the syngenesia class of plants; and in the

natural method ranking under the 49th order, *Compositæ-nucamentaceæ*. The receptacle is either naked or a little downy; it has no pappus; the calyx is imbricated with roundish scales; and the corolla has no radii.—The

Species are 23; of which the most noted are the following. 1. The vulgaris, or common mugwort, grows naturally on banks and by the sides of foot-paths in many parts of Britain; so is seldom admitted into gardens, where it would prove a troublesome weed, as it spreads very fast by its creeping roots. It flowers in June, at which time the plant is ready for use. 2. The dracunculus, or tarragon, which is frequently used in salads, especially by the French, is a very hardy plant, and spreads greatly by its creeping roots. 3. The abrotanum, or southernwood, which is kept in gardens for the sake of its agreeable scent, is a low shrub, seldom rising more than three or four feet high, sending out lateral shrubby branches, growing erect, garnished with five bristly leaves, having an agreeable scent when bruised: the flowers are produced in spikes from the extremity of the branches; but unless the autumn proves warm, they seldom open in England. 4. The fantonicum produces the semen fantonicum, which is much used for worms in children. It grows naturally in Persia, from whence the seeds are brought to Europe. It hath the appearance of our wild mugwort; the branches are slender, erect, and garnished with linear winged leaves, and terminated by recurved slender spikes of flowers which have naked receptacles. 5. The artemisia maritima, or sea-wormwood, grows naturally on the sea-coasts in most parts of Britain, where there are several varieties, if not distinct species to be found. These are low under shrubs, most of which creep at the root, by which they multiply greatly in their natural situation, but when transplanted into gardens seldom thrive so well. 6. The pontica, or pontic wormwood, commonly called *Roman wormwood*, is a low herbaceous plant, whose stalks die in autumn, and new ones appear in the spring. These are garnished with finely-divided leaves, whose under-sides are woolly; and the upper part of the stalks are furnished with globular flowers which nod on one side, having naked receptacles. These appear in August, but are rarely succeeded by seeds in Britain. 7. The absinthium, or common wormwood, grows naturally in lanes and uncultivated places, and is too well known to require any particular description. 8. The arborescens, or tree-wormwood, grows naturally in Italy and the Levant near the sea. It rises, with a woody stalk, six or seven feet high, sending out many ligneous branches, garnished with leaves somewhat like those of the common wormwood, but more finely divided, and much whiter. The branches are terminated by spikes of globular flowers in the autumn, which are seldom succeeded by seeds in this country.

Culture. The southernwood is propagated by slips or cuttings planted in a shady border about the beginning of April, observing to water them duly in dry weather. In this border they may remain till the following autumn, when they should be transplanted, either into pots or those parts of the garden where they are to remain. The fantonicum is likewise propagated by slips: but the plants should be placed in a dry soil and sheltered situation, where they will endure the cold

Artemisia.

of our ordinary winters pretty well; though it will be proper to have a plant or two in pots, which may be sheltered under a common hot bed frame in winter, to preserve the species. The true wormwood is easily propagated in the same manner. The cuttings must be planted in a shady border, and duly watered during the summer season, in which case, they will take root freely. In autumn some of the young plants should be potted, that they may be sheltered in winter; the others may be planted in a warm border, where they will live, provided the winter proves favourable. The other sorts spread by their creeping roots; and require no culture, as they are very hardy, and will thrive any where.

Medicinal Uses. The seeds of the *fantonicum* are small light, chaffy, composed as it were of a number of thin membranous coats, of a yellowish colour, an unpleasant smell, and a very bitter taste. They are celebrated for anthelmintic virtues (which they have in common with other bitters), and are sometimes taken in this intention, either along with melasses or candied with sugar. They are not very often met with genuine in the shops. The leaves of the sea, common, and Roman wormwoods, are used as stomachics, but are all very disagreeable: the Roman is the least so, and therefore is to be preferred; but the other two kinds are generally substituted in its place. The distilled oil of wormwood is sometimes made use of to rub on the belly as a cure for worms.

The leaves of the *vulgaris*, or common mugwort, have a light aromatic smell, and an herbaceous bitterish taste. They were formerly celebrated as uterine and antihysteric: an infusion of them is sometimes drank, either alone or in conjunction with other substances, in suppression of the menstrual evacuations. This medicine is certainly a very mild one, and considerably less hot than most others to which these virtues are attributed. In some parts of this kingdom, mugwort is of common use as a pot-herb. It is now, however, very little employed in medicine; and it is probably with propriety that the London College have rejected it from their pharmacopœia.

The moxa, so famous in the eastern countries for curing the gout by burning it on the part affected, is the lanugo or down growing on the under side of the leaves of a species of mugwort, supposed to be the same with our common sort. From some dried samples of this plant which were brought over to this country, Mr Miller reckons them to be the same, differing only in size; in which the East Indian kind is inferior to ours. He supposes that the lanugo of our mugwort would be equally efficacious. But according to Abbé Grosier, "the leaves are more deeply indented than those of the common kind; it is also softer, and of a more silky texture. The ancient Chinese made great use of it in medicine. In all the northern provinces, the principal remedy for most diseases consisted in making deep punctures in the body, upon which small balls of the down of this plant were burnt. These punctures were made with needles of gold or steel, without drawing blood; and all the skill required in the physician, was to determine their number and depth, and where it was necessary to make them. It was necessary that the down of the mugwort should be very old; and, as every kind of fire was not proper

Vol. II. Part I.

for lighting the salutary balls, they employed mirrors made of ice or metal. "They caused the water to freeze (says the ancient text) in a round convex vessel; and the ice being presented to the sun, collected its rays, and set fire to the down of the plant." The literati are not at present agreed whether the secret of curing diseases by punctures be preserved; but these downy balls are still used instead of cupping glasses in apoplectic and lithargic cases. Girdles made of this down are also recommended for the sciatica, and those afflicted with the rheumatism in their legs are advised to quilt their stockings with it. The mugwort destined for this purpose is gathered only in autumn; and care must be taken to pick that which has the shortest and softest down.

"In China, the juice of the common mugwort, when green, is used to stop spitting of blood: and the seeds are employed for the same purpose. The dose of the latter is divided into two parts: one of which is reduced to ashes, and put into water in which the other has been boiled. These ashes, it is said, when taken as snuff, immediately stop bleedings of the nose. The Chinese prescribe this plant also with success for dysenteries which proceed from weakness, and for pleurishes, and disorders of the stomach. An infusion of the stalks and buttons of mugwort is recommended to old people instead of tea.—Mugwort was formerly considered there as a powerful preservative against witchcraft. The ancient books relate, that, in the third century of the Christian era, it was customary for people to gather this plant before sun-rise, and to suspend it afterwards over their doors. The poets of the seventh century mention this custom, and describe the manner in which the streets of the capital were ornamented with it on the fifth day of the fifth moon; that is to say, about midsummer.

"Of a species which bears prickles on the edges of its leaves, the leaves, when dried, are beaten with a wooden bat until the soft part is entirely separated from the fibres; and after they have been dipped in water mixed with saltpetre, they are used for tinder; no other kind is known at Pe-king; and it is equal to that of Europe. It appears that the ancient Chinese made use of the soft part of this plant for quilting, for making mattresses, and even for cloth. They also employed it for manufacturing a kind of paper."

ARTEMISIUM (anc. geog.), a promontory on the north-east of Eubœa (called *Leon* and *Cale AËte* by Ptolemy), memorable for the first sea-engagements between the Greeks and Xerxes.

The Grecian fleet was stationed in the harbour; while that of the Persians too numerous for any harbour to contain, had anchored in the road that extends between the city of Castanœa and the promontory of Sepias, on the coast of Thessaly.

The first line of their fleet was sheltered by the coast of Thessaly; but the other lines, to the number of seven rode at anchor, at small intervals, with the prows of the vessels turned to the sea. When they adopted this arrangement, the waters were smooth, the sky clear, the weather calm and serene; but on the morning of the second day after their arrival on the coast, the sky began to lour; the appearance of the heavens grew threatening and terrible; a dreadful storm succeeded; and for three days raged with unabating fury. Four hundred galleys were destroyed by its violence, besides a

Artemisia.
Artemi-
sium.

Artemi-
sium.

vast number of storeships and transports. Eight hundred ships of war, however, besides innumerable vessels of burden, sailed into the Pegaean bay, and anchored in the road of Apheté, which, at the distance of a few miles, lies directly opposite to the harbour of Artemisium.

From Gil-
lies's History
of Greece.

The Grecians had posted centinels on the heights of Eubœa to observe the consequences of the storm, and to watch the motions of the enemy. When informed of the disaster which had befallen them, they poured out a joyous libation, and sacrificed, with pious gratitude, to "Neptune the Deliverer."

The Persians, however, having recovered from the terrors of the storm, prepared for battle; and as they entertained not the smallest doubt of conquering, they detached 200 of their best sailing vessels round the isle of Eubœa, to intercept the expected flight of the enemy through the narrow Euripus.

About sun-set the Grecian fleet approached in a line; and the Persians met them with the confidence of victory, as their ships were still sufficiently numerous to surround those of their opponents. At the first signal the Greeks formed into a circle, at the second they began the fight. Though crowded into a narrow compass, and having the enemy on every side, they soon took 30 of their ships, and sunk many more. Night came on, accompanied with an impetuous storm of rain and thunder; the Greeks retired into the harbour of Artemisium; the enemy were driven to the coast of Thessaly.

By good fortune, however, rather than by design, the greatest part of the Persian fleet escaped immediate destruction, and gained the Pegaean bay; but the ships ordered to sail round Eubœa met with a more dreadful disaster. They were overtaken by the storm, after they had adventured further from the shore than was usual with the wary mariners of antiquity. Clouds soon intercepted the stars, by which alone they directed their course; and after continuing during the greatest part of the night the sport of the elements, they all perished miserably amidst the shoals and rocks of an unknown coast.

The morning arose with different prospects and hopes to the Persians and the Greeks. To the former it discovered the extent of their misfortunes; to the latter it brought a reinforcement of 53 Athenian ships. Encouraged by this favourable circumstance, they determined again to attack the enemy, at the same hour as on the preceding day, because their knowledge of the coast and their skill in fighting their ships rendered the dusk peculiarly propitious to their designs. At the appointed time, they sailed towards the road of Apheté; and having cut off the Cilician squadron from the rest, totally destroyed it, and returned at night to Artemisium.—The Persian commanders being deeply affected with their repeated disasters, but still more alarmed at the much dreaded resentment of their king, they determined to make one vigorous effort for restoring the glory of their arms. By art and stratagem, and under favour of the night, the Greeks had hitherto gained many important advantages. It now belonged to the Persians to choose the time for action. On the third day at noon, they sailed forth in the form of a crescent, which was still sufficiently extensive to unfold the Grecian line. The Greeks, animated by former

success, were averse to decline any offer of battle; yet it is probable that their admirals, and particularly Themistocles, would much rather have delayed it to a more favourable opportunity. Rage, resentment, and indignation, supplied the defect of the barbarians in skill and courage. The battle was longer, and more doubtful, than on any former occasion; many Grecian vessels were destroyed, five were taken by the Egyptians, who particularly signalized themselves on the side of the barbarians, as the Athenians did on that of the Greeks. The persevering valour of the latter at length prevailed, the enemy retiring, and acknowledging their superiority, by leaving them in possession of the dead and the wreck. But the victory cost them dear; since their vessels, particularly those of the Athenians, were reduced to a very shattered condition; and their great inferiority in the number and size of their ships, made them feel more sensibly every diminution of strength.

ARTEMISIUM, a town of Oenotria, (Stephanus): now *S. Agatha*, in the Hither Calabria, on the river Pisaurus, or la Foglia, distant eight miles from the Tuscan Sea.—Another of the Contestani, in Spain, (Strabo); otherwise called *Dianium*: now *Denia*, on the sea-coast of Valencia.

ARTERIOTOMY, the opening an artery, with design to procure an evacuation of blood. See SURGERY.

ARTERY, in anatomy, a conical tube or canal which conveys the blood from the heart to all parts of the body. See ANATOMY, no. 117,—125.

ARTHRITIS, in medicine, the Gout. See the *Index* subjoined to MEDICINE.

ARTHRODIA, in natural history, a genus of imperfect crystals, found always in complex masses, and forming long single pyramids, with very short and slender columns.

ARTHRODIA, in anatomy, a species of articulation, wherein the flat head of one bone is received into a shallow socket in the other. The humerus and scapula are joined by this species of articulation.

ARTHUR, the celebrated hero of the Britons, is said to have been the son of Uther Pendragon king of Britain, and to have been born in 501. His life is a continued scene of wonders. It is said that he killed four hundred and seventy Saxons with his own hand in one day; and after having subdued many mighty nations, and instituted the order of the Knights of the Round Table, died A. D. 542, of wounds which he received in battle. The most particular detail of his story and his exploits is that given by Geoffroy of Monmouth: but the probable is there so blended with the marvellous and the extravagant, that not only the truth of the whole, but even the reality of Arthur's existence, has been called in question.

In this controversy, Mr Whittaker has taken much pains to vindicate the existence, and discriminate between the real and the fabulous transactions, of the British worthy. "Many of the actions (he observes) attributed to Arthur by the Welch chronicles of Britain, are as absurd in themselves as they are spurious in their authority. Written, as those narratives were, many centuries after the facts, and being merely the authentic accounts of Arthur, embellished with the fictions and distorted by the perversions of folly; they are inconsistent equally with the state of the times, and

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the

Arthur. the history of the continent and the island. And the
 ory of ignorance of the forgers, and the credulity of their
 nchester. abettors, can be equalled only by the injudiciousness
 ii. 4to. and incredulity of the opponents to both. If some ac-
 p. 31. counts of Arthur and Canobeline in these histories be
 79. certainly spurious, others are as certainly genuine.
 And the relations of Suetonius, Dio, and Nennius, are
 not to be rejected, because of the falsehoods which im-
 posture has engraven upon them, and absurdity ad-
 mitted with them.

“ The existence of Arthur is evinced by that of the
 fables, which have at once annihilated his actions and
 his name with the misjudging critic. And the rea-
 soner’s own arguments really turn against himself, and
 demonstrate the point which they were intended to dis-
 prove. The annals of Wales have long laboured in
 Arthur’s commendation. The Highlanders have long
 had a poetical history of his exploits in their own lan-
 guage. The whole island is in traditionary possession of
 his character; and 600 or 700 places within it are still
 distinguished by his name.

“ The genuine actions of the chief are mentioned
 by his own historians, with a modesty and conciseness
 that is no bad argument of the truth, and with a par-
 ticularity of time and place that is a good evidence of
 the facts. They are noticed by men, whom the death
 of the hero had exempted from all temptation to flat-
 tery: they are recited by persons, whom a proximity
 to the times had precluded from all possibility of mis-
 take: and they are attested by the best historical au-
 thority, writers who lived cotemporary with him, au-
 thors who conversed with his warriors, and historians
 that wrote within a few years after him. He is spo-
 ken of as the honourable father of the British heroes
 by the aged Llomarch, a writer actually cotemporary
 with him, and some time resident at his court. One
 of his greater actions is incidentally recorded by Ta-
 liefin, an historical bard living under Maelgwn Gwin-
 ed, who was a sovereign among the Britons in the days
 of Arthur, Gildas, and Llomarch. Another of his
 considerable exploits is casually intimated by Myrdhin
 Wyhlt or Merlinus Caledonius, who complains of the
 severe treatment which he himself received from Ry-
 derch Hael, a king cotemporary with Urien Reged,
 and engaged with him in a war against the Saxons on
 the death of Ida in 560. And all his actions are par-
 ticularly recited by Nennius.

“ In the *Historia Britonum* of this last author, Ar-
 thur’s victories over the Saxons are thus recorded.
 The first battle was fought at the mouth of the river,
 which is denominated *Glem*. The second, third, fourth,
 and fifth, were upon another river, that is called *Du-
 glas*, and lies in the region *Linuis*. The sixth was on
 a stream, which bears the appellation of *Baffas*. The
 seventh was in the wood of *Celidon*, that is, in *Cat
 Coit Celidon*. The eighth was at *Castle Gunnion*.
 And the ninth was at the city of the *Legion*. The
 tenth was on the bank of the river *Ribroit*; the ele-
 venth at the hill *Agned Cathregonion*; and the twelfth
 at *Mount Badon*. These twelve battles of Arthur are
 described to us in the same manner as *Vortimer’s* three.
 Only the general facts are mentioned, and only the
 common names of places are recited, in both. And
 from the whole air and aspect of the history, the re-
 markable conciseness with which the notices are given,

and the great ease with which the places are pointed
 out, the detail appears to have been drawn up at the
 distance only of a few years from the transactions,
 and when these little references were sufficiently under-
 stood.”

Mr Whittaker proceeds to ascertain the scenes of Ar-
 thur’s battles; after which he gives a relation of them
 with a surprising particularity. A severe critic might
 be apt to say, as Dr Kippis observes, that it requires all
 our faith in the author’s judgment, as well as in his in-
 genuity and learning, not to suspect that he sometimes al-
 lows too much scope to fancy and conjecture. However,
 the whole of what he hath advanced is singularly curious,
 and deserves peculiar attention and consideration. And
 no one can help admiring the penetration with which
 he hath formed such a regular detail of facts, from the
 combined aid of history, romance, and tradition. Ac-
 cording to Mr Whittaker, Arthur’s principal exploits
 were against the northern Saxons, whilst he was only
 prince of the Silures, and Ambrosius was the dictator
 or pendragon of the Britons. “ In a series probably
 of five campaigns, and in a succession certainly of ele-
 ven victories, this great commander had repelled the
 Saxons from the north of *Flavia*, dislodged them from
 all *Maxima*, and dispossessed them of all *Valentia*.
 And these were successes so unchequered with misfor-
 tunes, so great in themselves, and so beneficial to the
 public, that the name of Arthur claims the first rank
 in the list of military, and the better one of patriot,
 heroes.” The twelfth battle of Arthur was fought in
 the south of England, after he was elected to the pen-
 dragonship, against *Cerdic* the Saxon. “ This (says
 Mr Whittaker) was a most extraordinary victory, and
 completes the circle of Arthur’s military glories.” In
 the author’s account of this prince’s conduct in peace,
 he asserts, that “ Arthur saw that an appointment was
 wanted, which should at once be a more regular and
 more honourable signature of merit; by the certainty of
 the honour and the greatness of the dignity, call out all
 the worth of all the worthy in the nation; and collect it
 round the throne of the pendragon. Accordingly he
 established a military order. It was the first that had
 ever been instituted in the island; and it has since been
 imitated by all the nations on the continent. By
 means of this association, Arthur raised among the
 provincials a general glow of ingenious heroism, the first
 spirit of chivalry that ever appeared in Europe; that
 manly and honourable gallantry of soul, which has
 made him and his worthies the subject of romantic
 histories over all the west of it. By this, and this alone,
 could he have been what history represents him, the
 Reverend Father of the British Heroes in general, even
 to the conclusion of the sixth century, and nearly the
 middle of the seventh. The order naturally survived its
 founder. And the members of it were denominated
 the Warriors of Arthur, though the persons were born
 half a century after his death.” Mr Whittaker goes
 on to inform us, that under the prudent management
 of Arthur for 20 years together, a fair prospect dawned
 upon the Britons, and long scenes of future glories
 opened to their imaginations. “ But the gay vision
 was destroyed at once by the commencement of a civil
 war. Many towns still remained in ruins, the memo-
 rial of the former wars, and the disgrace of the
 present. The diffused spirit of chivalry was turned up-
 on

Arthur

Ibid.
p. 43—64.

Arthur. on the nation, and heroism became the tool of dissension. And the dreadful combination of civil evils was begun and consummated, at once, by the death of the renowned Arthur in battle. Thus died the incomparable hero in 542."

To these observations it may not be improper to add the following account of the discovery of Arthur's tomb, which appears to be tolerably well authenticated. Henry II. who was the first of the Plantagenet line, being, in the last year of his reign, at Pembroke, and hearing there a Welsh bard singing to his harp the story of Arthur, concluding with an account of his death and burial in the church-yard of Glastenbury between two pyramids; the king instantly gave orders that the matter should be inquired into, and the body dug up. This was done as the king directed; and at the depth of seven feet was found a vast stone, whereon was fastened a leaden cross, with this inscription on the inside: *Hic Jacet Sepultus Inclitus Rex Arturinus in Insula Avalonia*; i. e. "Here lies the famous King Arthur, buried in the isle of Avalon." Digging still lower, they found the king's body in the trunk of a tree, his beautiful queen lying by him, with long flowing hair, in colour bright as gold, which however sunk into dust when touched. The King's bones were very large sized; and in his skull there were ten wounds or more, all cicatrized, except that of which he died. This discovery was made in the year 1189, as Giraldus Cambrensis tells us, who saw these bones, and examined the whole matter carefully. There was also a table containing this story, set up in the monastery of Glastenbury, and the leaden cross with the inscription remained there till the dissolution of the monastery, where it was seen by the great antiquary Leland, but what is become of it since does not appear.

Of the different places above alluded to as being distinguished by our hero's name, and serving to evince his existence, the following may be mentioned as one of the principal.

ARTHUR'S SEAT, a high hill in the neighbourhood of Edinburgh, said to have been so denominated from a tradition that king Arthur surveyed the country from its summit, and had also defeated the Saxons in its neighbourhood. This hill rises by a steep and rugged ascent, till it terminates in a rocky point near 700 feet high from the base, being more than double the height of the cross on the top of St Paul's, London, which is 340 feet. On the south it is in many parts a perpendicular rock, composed of basaltic pillars, regularly pentagonal or hexagonal, about three feet in diameter, and from 40 to 50 feet in height. Contiguous, upon the west, and partly connected with it at the base, are Salisbury craggs, of inferior height, but exhibiting an appearance equally singular and grand. They present to the city an awful front of broken rocks and precipices, forming a sort of natural amphitheatre of solid rock; and backward from the craggy verge above, the hill forms an extensive irregular slope, the surface affording pasture to numerous flocks of sheep. The craggs, besides ores, spars, rock-plants, and here and there it is said some precious stones, afford an inexhaustible supply of granite for paving the streets and other purposes. In quarrying, a part of the craggs has been worn down into a spacious shelf, having the appearance of a lofty terrace, and stretching a considerable length.

From hence is a near and distinct prospect of the city with its environs and the adjacent country. But from the pinnacle called Arthur's Seat the view is more noble and extensive. The traveller may here sit and survey at his ease the centre of the kingdom, besides having a complete view of Edinburgh and its castle, on which he looks down as if seated among the clouds. In a word, the German ocean, the whole course of the Forth, the distant Grampians, and a large portion of the most populous and best cultivated part of Scotland, form a landscape sublime, various, and beautiful.

The denomination of this hill, derived as above, has been adduced as an argument against those who dispute the existence of the British Arthur. That derivation, however, tho' probable, is not without uncertainty. For *Arthur's Seat* is said to be derived, or rather corrupted, from *Ardr Seir*, a "place or field of arrows," where people shot at a mark: And this not improperly; for among these cliffs is a dell or reclusive valley, where the wind can scarcely reach, now called the *Hunter's bog*, the bottom of it being a morass. The adjacent craggs are supposed to have taken their name from the Earl of *Salisbury*, who in the reign of Edward III. accompanied that prince in an expedition against the Scots.

ARTICHOAK, in botany. See **CINARA**.

ARTICLE, a clause or condition of a contract, treaty, &c. It is also a small part or division of a discourse, book, or writing, &c.

ARTICLE of Death, the last pangs or agony of one just expiring.

ARTICLE of Faith, is by some defined a point of Christian doctrine, which we are obliged to believe, as having been revealed by God himself, and allowed and established as such by the church.

The thirty nine articles are founded, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the convocation, and confirmed by royal authority in the year 1562. They were afterwards ratified anew in the year 1571, and again by Charles I. The law requires a subscription to these articles of all persons ordained to be deacons or priests, 13 El. cap. 12. of all clergymen inducted to any ecclesiastical living, by the same statute, and of licensed lecturers and curates, 13 El. cap. 12. and 13. and 14. Ch. 2. cap. 4. of the heads of colleges, of chancellors, officials and commissaries, and of school masters. By 1 Will. 3. cap. 18. dissenting teachers are to subscribe all, except the 34th, 35th, and 36th, and part of the 20th (and in the case of Anabaptists, except also part of the 27th); otherwise they are exempted from the benefits of the act of toleration.

ARTICLE, in grammar, denotes a particle used in most languages for the declining of nouns, and denoting the several cases and genders thereof.

The use of articles arises chiefly hence, that in languages which have no different terminations, to express the different states and circumstances of nouns, there is something required to supply that office.

The Latins have no articles; but the Greeks and most of the modern languages, have had recourse to them, for fixing and ascertaining the vague signification of common and appellative names.

article
Artificer. The Greeks have their *o*, the eastern tongues their *be emphaticum*; the Italians their *il, lo, and la*. The French their *le, la, and les*. The Germans their *der, das, dat*.

The English also have two articles *a* and *the*; which being prefixed to substantives, apply their general signification to some particular things.

Some grammarians make the article a distinct part of speech; others will have it a pronoun, and others a noun adjective. See GRAMMAR.

Articles are of great service in a language, as they contribute to the more neat and precise expressing of several properties and relations, which must otherwise be lost. And hence one great disadvantage of such languages over the Latin, in that the article being either expressed or left out, makes an alteration in the sense, which the Latins cannot distinguish. Thus when the devil said to our Saviour, *Si tu es Filius Dei*, it may either be understood, "if thou art a son of God," or, "if thou art the son of God." The Italians even prefix articles to proper names, which do not naturally need any, because they themselves signify things individually. Thus they say, *il Ariosto, il Tasso, il Petrarca*. Even the French join the article to the proper names of kingdoms, provinces, &c. as *la Suede, la Normandie*. And we likewise annex it to the names of certain mountains and rivers; as *The Rhine, The Danube, The Alps, &c.*

ARTICULATE SOUNDS, are such sounds as express the letters, syllables, or words, of any alphabet or language: such are formed by the human voice, and by some few birds, as parrots, &c.

ARTICULATION, or JOINTING, is the joining of bones together. See ANATOMY, no 46.

ARTICULATION, in botany, is the connection of parts that consist of joints or knees, such as the pods of French honey-suckles, which when ripe divide into so many parts as there are knees or joints; also those parts of plants which swell into nodes or joints, and which usually send forth branches.

ARTIFICER, a person whose employment it is to manufacture any kind of commodity, as in iron, brass, wool, &c. such are smiths, braziers, carpenters, &c. The Roman artificers had their peculiar temples, where they assembled and chose their own patron, to defend their causes: they were exempted from all personal services. Taruntenus Paternus reckons 32 species of artificers, and Constantine 35, who enjoyed this privilege. The artificers were incorporated into divers colleges or companies, each of which had their tutelary gods, to whom they offered their worship. Several of these, when they quitted their profession, hung up their tools, a voice offering to their gods. Artificers were held a degree below merchants, and *argentarii* or money-changers, and their employment more sordid. Some deny, that in the earliest ages of the Roman state artificers were ranked in the number of citizens: others, who assert their citizenship, allow that they were held in contempt, as being unfit for war, and so poor that they could scarce pay any taxes. For which reason they were not entered among the citizens in the censor's books; the design of the census being only to see what number of persons were yearly fit to bear arms, and to pay taxes towards the support of the state. It may be added, that much of the artificers business was

done by slaves and foreigners, who left little for the Romans to mind but their husbandry and war. By means of the arts, the minds of men are engaged in inventions beneficial to the whole community; and thus prove the grand preservative against the barbarism and brutality, which ever attend on an indolent and inactive stupidity.

By the English laws, artificers in wool, iron, steel, brass, or other metal, going out of the kingdom into any foreign country without licence, are to be imprisoned three months, and fined in a sum not exceeding one hundred pounds. And such as going abroad, and not returning on warning given by our ambassadors, &c. shall be disabled from holding lands by descent or devise, from receiving any legacy, &c. and be deemed aliens. Stat. 5. Geo. I. cap. 27. By 23 Geo. II. cap. 13. § 1. penalty is also inflicted on seducing artificers to go abroad. Ramazini has a treatise on the diseases of artificers.

ARTIFICIAL, in a general sense, denotes something made, fashioned, or produced by art, in contradistinction from the productions of nature.

ARTIFICIAL is, also frequently used for factitious. Thus we have artificial sal ammoniac, artificial borax, &c.

ARTIFICIAL Fire-works are compositions of inflammable materials, chiefly used on solemn occasions, by way of rejoicing. See PYROTECHNY.

ARTIFICIAL Lightning. See ELECTRICITY and LIGHTNING.

ARTIFICIAL Lines, on a sector or scale, are certain lines so contrived, as to represent the Logarithmic sines and tangents; which, by the help of the line of numbers will solve all questions in trigonometry, navigation, &c. pretty exactly.

ARTIFICIAL Magnets. See MAGNETS.

ARTIGI, indeclinable, (Pliny); *Artigis*, (Ptolemy); a town of the Turduli, in Bætica. Now *Albama*.

ARTILLERY, in its general sense, denotes the offensive apparatus of war, particularly of the missile kind. Among the French the term was anciently appropriated to ARCHERY. In its modern acceptation it signifies fire-arms, mounted on their carriages and ready for action, with their balls, their bombs, their grenades, &c.

If we take the term in a more extensive meaning, it includes the powder, the matches, instruments for fire-works, the utensils of ordnance, the machines which facilitate their motion and transport them, the vehicles over which they traverse rivers, every thing necessary to them, and all that enters into the form of a train of artillery.

The same word still farther extended in its meaning, likewise comprehends the men destined for the service of the *artillery*; the people who provide the artillery with materials and implements when engaged, the cannoniers, the bombardiers, the officers of every rank, and engineers of every kind.

By *artillery* is likewise understood the science which the officers of artillery ought to possess. This science teaches to know the nature of all the materials and ingredients which enter into the composition and the structure of every thing relative to the artillery, such as, nitre, sulphur, charcoal; the properties of air and fire;

Artificial
Artillery.

Artillery.

fire; the composition and preparation of gun-powder; the materials for fire-works; the construction, proportions, &c. of the different warlike machines; the arrangement, movement, and whole management, of cannon, &c. in the field or in sieges, in such a manner, that each of them, according to the length of its tube and the diameter of its bore, may be situated in the best place and at the properest distance for execution, and that the whole train taken together may reciprocally assist and support each other with the greatest advantage.

Artillery has undergone many changes from its origin to the present time. The artillery of the ancients were the catapulta, the balistæ, the different kinds of slings, &c. In latter ages, the Franks used the hatchet as a missile weapon, throwing it in the same manner as the Americans do theirs called the *tomahawk*. The Gascons and Genoese were excellent cross-bow-men. The Swiss owed their victories to their strength and skill in the use of the pike, halberd, and espadon or two handed sword; and the victories of Cressy, Poitiers, and Agincourt, will occasion the valour and skill of the English archers to be transmitted down to latest posterity. See ARCHREY.

The chevalier Folard was extremely attached to the ancient machines first mentioned, and seemed even to prefer them to our fire arms: an opinion which must appear not a little extraordinary from such a person. Father Daniel might well be mistaken in the comparison which he made between the effects of ancient and modern artillery, and in his conclusion that the latter was of little use: the situation of this good father removed him from the scenes of war and the opportunities of military experience. But it is astonishing, that one so learned in the military art as the commentator of Polybius, who had ocular demonstration of the successes of modern artillery, should have declared so violently against it. Whatever be the case with these authors and their maxims, it may be asserted, that cannon is one of the most singular discoveries which have been made amongst men; and by little and little it has changed the whole art of war, and of consequence influenced the whole system of policy, in Europe. The æra of artillery is dated from the battle of Cressy in 1346, because it is only from that day that cannons were mentioned in battle. Edward III. of England successfully employed some pieces of artillery placed in the front of his army. The invention of artillery was then known in France as well as in England; but probably Philip VI. marched with so much hurry and precipitation to attack his enemy, that he left his cannon as useless incumbrances behind him. The ignorance of that age in mechanical arts considerably retarded the progress of artillery; and that of which they were then possessed was so unwieldy and imperfect, that they could not possibly discern its importance and efficacy in practice.

After the invention of gun powder, the Spaniards were the first who armed part of their foot with muskets and harquebusses, and mixed them with the pikes. In this they were soon imitated by most other nations; though the English had not entirely laid aside their favourite weapon the long-bow, and generally taken to the use of fire-arms, during the reign of Queen Elizabeth.

The first muskets were very heavy, and could not be

fired without a rest: they had matchlocks, and barrels of a wide bore, that carried a large ball and charge of powder, and did execution at a great distance. The musketeers on a march carried only their rests and ammunition, and had boys to bear their muskets after them, for which they were allowed great additional pay. They were very slow in loading, not only by reason of the unwieldiness of the pieces, and because they carried the powder and balls separate, but from the time it took to prepare and adjust the match; so that their fire was not near so brisk as ours is now. Afterwards a lighter kind of matchlock-musket came into use; and they carried their ammunition in bandeliers, which were broad belts that came over the shoulder, to which were hung several little cases of wood covered with leather, each containing a charge of powder; the balls they carried loose in a pouch, and they had also a priming-horn hanging by their side. Matchlocks were, about the beginning of this century, universally disused in Europe, and the troops were armed with firelocks; to which, much about the same time, the bayonet being added, pikes also were laid aside; which latter change, whether it was for the better or not, is a point that still admits of dispute among the best military writers, who are divided in their opinions about it, though most of them disapprove of it.

The old English writers call those large muskets *calivers*; the harquebus was a lighter piece, that could be fired without a rest. The matchlock was fired by a match, fixed by a kind of tongs in the serpentine or cock, which by pulling the trigger was brought down with great quickness upon the priming in the pan, over which there was a sliding cover, which was drawn back by hand, just at the time of firing. There was a great deal of nicety and care required to fit the match properly to the cock, so as to come down exactly true on the priming, to blow the ashes from the coal, and to guard the pan from the sparks that fell from it: a great deal of time was also lost in taking it out of the cock, and returning it between the fingers of the left-hand, every time that the piece was fired; and wet weather often rendered the matches useless. However, most writers allow that they were very sure, and less apt to misfire than the firelock.

The firelock is so called, from producing fire of itself, by the action of the flint and steel. The most ancient invention of this sort is the wheel-lock, which we find mentioned in Luigi Collado's Treatise of Artillery, printed at Venice, 1586, as then lately invented in Germany. This sort of lock was used till within these hundred years, especially for pistols and carbines. It was composed of a solid steel wheel, with an axis, to which was fastened a chain, which, by being round it drew up a very strong spring; on pulling the trigger, the spring acting, whirled the wheel about with great velocity, and the friction of the edge of it (which was a little notched) against the stone produced the fire; the cock was made so as to bring the stone upon the edge of the wheel, part of which was in the pan, and touched the priming; they used any common hard pebble for that purpose, which served as well as flint.

These locks were inconvenient, took time to wind up (or span, as they termed it), and sometimes would not go off; an instance of which may be seen in Ludlow's Memoirs.

When

When the firelock, such as we now use, was invented, we cannot ascertain: it is called by writers of about the middle of the last century, a *snaphane* or *snaphance*, which being the Dutch word for a *firelock*, seems to indicate that it is a Dutch invention, and that we took it from them. But Ward, in his *Animadversions of War*, printed in 1639, p. 502, after describing the exercise of the firelock, pistol, and carbine (by which he means the wheel-lock), says, that as most of our pieces go with English locks, which differ from firelocks, he shall add the method of handling them; and then gives the exercise of the snaphane carbine; by which it appears, that there was little or no difference between that and the pieces now in use. The more modern writers call it a *fusée*, from the French word *fusil*; whence the name of fusileers is still continued to several of our regiments, which were the first that were armed with them on the dilute of matchlocks.

They used the musket and rest in England so late as the beginning of the civil wars, as may be seen in Col. Bariffé's *Young Artillery Man*, printed at London, 1643.

Figueria, in his embassy in 1518, relates, that the Persians would neither make use of infantry nor of artillery, because by them the impetuosity of attack and the facility of retreat were equally incumbered and retarded: in these expedients alone their address and their glory consisted. This method of advancing and recalling is widely different from the present conduct of war, as the artillery in armies is now prodigiously multiplied, and must be transported to every place where any body of troops whatever is destined to operate.

The length and diameter of cannon has been much diminished, which must likewise proportionably diminish their weight. It is by long practice and experience that they have discovered how much might be deduced from their magnitude in both these respects with propriety, without hurting the grand effects which, on some occasions, it is necessary they should produce, by rendering them more easy to be wielded, which was the advantage pursued by lessening their size. See further the articles *CANNON*, *GUNNERY*, and *PROJECTILES*.

Improvements, however, are still making, and will probably long continue to be made, in these ignivomous machines that mock the thunder, which, though they seem to be invented for the destruction of the human race and the subversion of empires, have yet by their effects rendered war less savage and less sanguine; political alliances have been more successfully conciliated among all nations, conquests are become less frequent and less rapid, and successes in war have been more easily reduced to calculation.

The change introduced in the military art by the modern artillery, Dr Smith observes, has enhanced greatly both the expence of exercising and disciplining any particular number of soldiers in time of peace, and that of employing them in time of war. Both their arms and their ammunition are become more expensive. A musket is a more expensive machine than a javelin or a bow and arrows; a cannon or a mortar, than a balista or a catapulta. The powder which is spent in a modern review is lost irrecoverably, and occasions a very considerable expence. The javelins and arrows which were

thrown or shot in an ancient one, could easily be picked up again, and were besides of very little value. The cannon and the mortar are not only much dearer, but much heavier machines than the balista or catapulta, and require a greater expence, not only to prepare them for the field, but to carry them to it. As the superiority of the modern artillery too over that of the ancients is very great, it has become much more difficult, and consequently much more expensive, to fortify a town so as to resist even for a few weeks the attack of that superior artillery.

In modern war the great expence of fire arms gives an evident advantage to the nation which can best afford that expence; and consequently, to an opulent and civilized, over a poor and barbarous nation. In ancient times, the opulent and civilized found it difficult to defend themselves against the poor and barbarous nations. In modern times the poor and barbarous find it difficult to defend themselves against the opulent and civilized. The invention of fire-arms, an invention, which at first sight appears to be so pernicious, is certainly favourable both to the permanency and to the extension of civilization.

It has to many appeared matter of surprize, that the battles of the ancients should be described with an order, perspicuity, and circumstantial minuteness, which are not to be found in the military writers of modern times. Scholars have endeavoured to explain this difference, by observing the immense disproportion, in point of dignity and abilities, between the military historians of modern Europe and those of Greece and Rome. But the difficulty will be better solved, Dr Gillies thinks, by reflecting on the changes introduced into the art of war by the change of artillery; which in military operations, form the pivot on which the whole turns. 1. From the nature of fire-arms, modern battles are involved in smoke and confusion. 2. From the same cause, modern armies occupy a much greater extent of ground, and begin to act at much greater distances; which renders it more difficult to observe and ascertain their manœuvres. 3. The immense train of artillery, ammunition, &c. required in the practice of modern war, gives a certain immobility to our armies, which renders it impossible to perform, without great danger, those rapid evolutions in sight of an enemy, which so often decided the battles of the ancients. With us, almost every thing depends on the judicious choice of ground, a matter requiring great military genius, but not admitting the embellishments of historical description.

In the battles of the Greeks and Romans, the extraordinary disproportion between the numbers slain on the side of the victors and the vanquished has been observed as another remarkable circumstance. But this necessarily resulted from the nature of their arms. Their principal weapons being not missile, but manual, armies could not begin to act till they had approached so nearly to each other, that the conquered found themselves cut off from all possibility of retreat. In modern times, such consequences seldom take place. The use of fire-arms (which often renders the action itself more bloody) furnishes the defeated party with various means of retreating with considerable safety. The sphere of military action is so widely extended in modern times, that before the victors can run over the space which fe-

parates

Artillery,
Artobriga.

parates them from the vanquished, the latter may fall back, and proceed with little loss beyond their reach; and should any village, hedge, ravine, &c. be found in their way, may often check the ardour of the pursuers. Upon these considerations, the invention of gun-powder and modern artillery may be said to have saved the effusion of human blood. Equestrian engagements (since the principles on which cavalry act remain nearly the same in every age) are still distinguished by similar circumstances to those which appear so extraordinary in the battles of antiquity.

ARTILLERY-Park, the place in the rear of both lines in the army, for encamping the artillery, which is drawn up in lines, of which one is formed by the guns; the ammunition waggons make two or three lines, 60 paces behind the guns, and 30 distant from one another; the pontoons and tumbrils make the last line. The whole is surrounded with a rope which forms the park: the gunners and matrosses encamp on the flanks; and the bombardeers, pontoon-men, and artificers, in the rear.

ARTILLERY-Train, a certain number of pieces of ordnance mounted on carriages, with all their furniture fit for marching.

ARTILLERY-Company, a band of infantry, consisting of 600 men, making part of the militia or city-guard of London.

ARTIST, in a general sense, a person skilled in some art. Mr Harris defines an artist to be, "A person possessing an habitual power of becoming the cause of some effect, according to a system of various and well-approved precepts." See **ART**.

* Evel, Dif-
course of
m ,
p. &c.

We are told* of a privilege granted at Vicenza to artists, like that of clergy in England: in virtue thereof, criminals adjudged to death save their lives if they can prove themselves the most excellent and consummate workmen in any useful art. This benefit is allowed them *in favorem artis*, for the first offence, except in some particular crimes, of which coining is one; for here the greater the artist, the more dangerous the person.

ARTIST (Artista), in an academical sense, denotes a philosopher or proficient in the faculty of arts.

In the early ages of universities, the seven liberal arts completed the whole course of study, or philosophy, as it was called: whence the masters of this faculty were denominated *Artifls*. What they understood by the liberal arts used to be summed up in the following Latin verse:

Lingua, Tropus, Ratio, Numerus, Tonus, Angulus, Astra.

ARTIST is more peculiarly used, by Paracelsus and other adepts, for a chemist or alchemist.—We find frequent mention, in authors of this class, of Elias Artista, or Elias the artist, who is to come some time before the dissolution of the world, and restore and make perfect all arts and sciences, but especially the gold-making art; and usher in a truly golden age, or millennium. The lower and meaner things in this sublime art, Paracelsus observes, God has permitted to be already discovered; but for the greater and more important matters, as the transmutation of other metals into gold, they are reserved to the coming of Elias the artist.

ARTOBIRGA, a town of Vindelicia (Ptolemy):

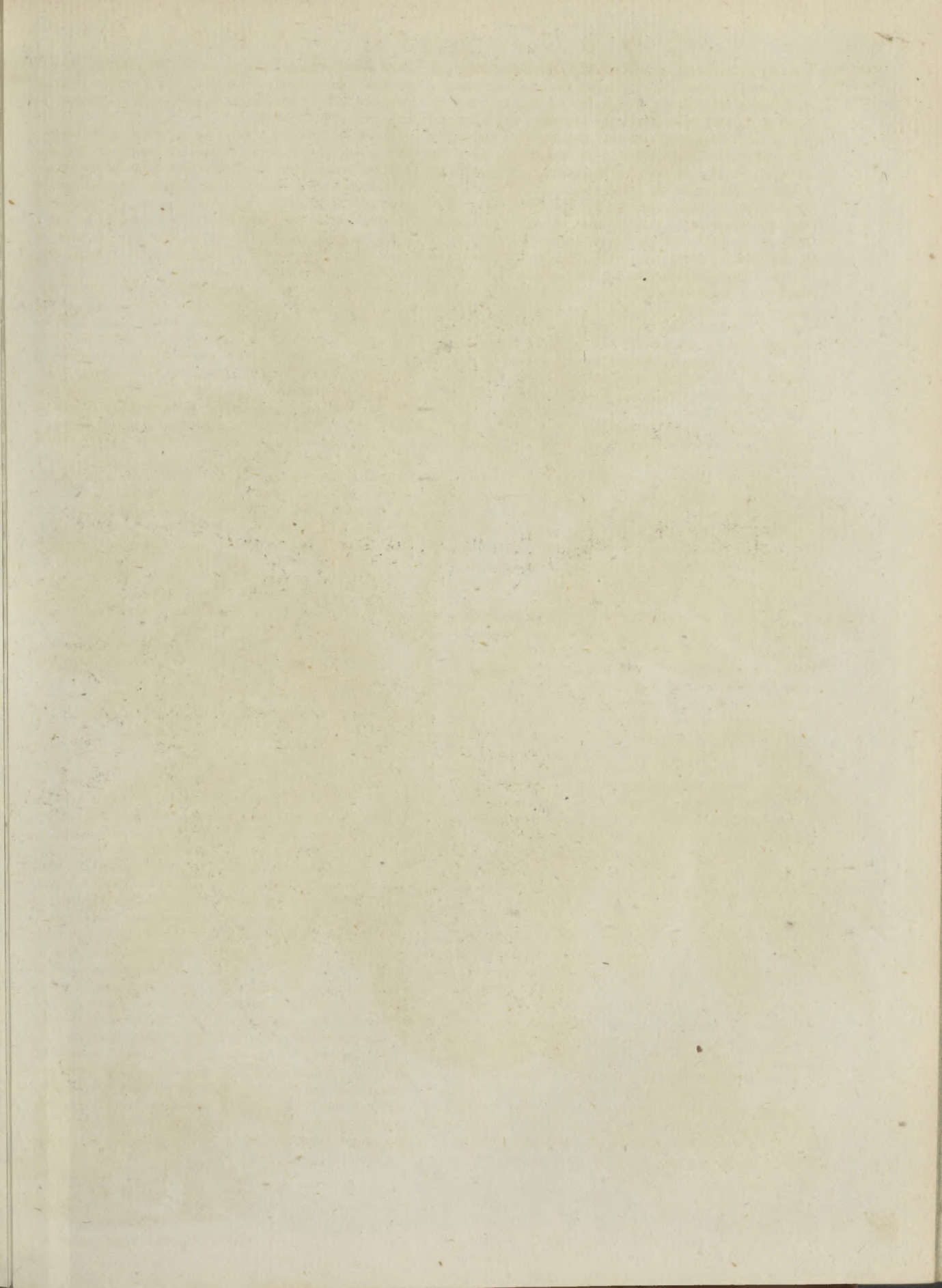
No. 30.

Now *Altzburg*, in Bavaria, on the Danube, below In-Artoc golstadt (Aventinus): but Cluverius supposes it to be *Lebenau*, on the Saltzbach, below Lauffen, in the arch-bishopric of Saltzburg.

ARTOCARPUS (from *αετος bread*, and *καρπος fruit*), the **BREAD-FRUIT TREE**: A genus of the monandria order, belonging to the monœcia class of plants. It has a cylindric amentum or catkin, which thickens gradually, and is covered with flowers; the male and female in a different amentum. In the *male*, the calyx is two-valved, and the corolla is wanting. In the *female*, there is no calyx nor corolla; the stylus is one, and the drupa is many-celled.

Though this tree has been mentioned by many voyagers, particularly by Dampier, by Rumphius, and by Lord Anson, yet very little notice seems to have been taken of it till the return of Captain Wallis from the South Seas, and since that time by others who have touched at Otaheite and some countries in the East Indies. Captain Dampier relates, that in Guam, one of the Ladrone islands, "there is a certain fruit called the *bread fruit*, growing on a tree as big as our large apple-trees, with dark leaves. The fruit is round, and grows on the boughs like apples, of the bigness of a good penny loaf: when ripe, it turns yellow, soft, and sweet; but the natives take it green, and bake it in an oven till the rind is black: this they scrape off, and eat the inside, which is soft and white, like the inside of new-baked bread, having neither seed nor stone; but if it is kept above 24 hours it is harsh. As this fruit is in season eight months in the year, the natives feed upon no other sort of bread during that time. They told us that all the Ladrone islands had plenty of it. I never heard of it in any other place."

Rumphius, after describing the tree, observes, that "the fruit is shaped like a heart, and increases to the size of a child's head. Its surface or rind is thick, green, and covered every where with warts of a quadrangular or hexagonal figure, like cut diamonds, but without points. The more flat and smooth these warts are, the fewer seeds are contained in the fruit, and the greater is the quantity of pith, and that of a more glutinous nature. The internal part of the rind, or peel, consists of a fleshy substance, full of twisted fibres, which have the appearance of fine wool; these adhere to, and in some measure form it. The fleshy part of this fruit becomes softer towards the middle, where there is a small cavity formed without any nuts or seeds, except in one species, which has but a small number, and this sort is not good, unless it is baked or prepared some other way: but if the outward rind be taken off, and the fibrous flesh dried and afterwards boiled with meat as we do cabbage, it has then the taste of artichoke bottoms. The inhabitants of Amboyna dress it in the liquor of cocoa-nuts: but they prefer it roasted on coals till the outward part or peel is burnt. They afterwards cut it into pieces, and eat it with the milk of the cocoa-nut. Some people make fritters of it, or fry it in oil; and others, as the Sumatrians, dry the internal soft part, and keep it to use instead of bread with other food. It affords a great deal of nourishment, and is very satisfying, therefore proper for hard-working people: and being of a gentle astringent quality, is good for persons of a laxative habit of body."



Artocarpus, The Bread fruit Tree?



Argonauta Argo.



Apis.



A. Bell. Pin. W. d. Sculptor fecit.

Artocarpus.

It is more nourishing boiled in our manner with fat meat than roasted in coals. The milky juice which distils from the trunk, boiled with the cocoa-nut oil, makes a very strong bird-lime. This tree is to be found on the eastern parts of Sumatra, and in the Malay language is called *foccus* and *focum capas*. It grows likewise about the town of Bantam in Java, and in Ballega and Madura, and is known there by the name of *focum*."

In Anson's voyage we are informed, "that the rima, or bread-fruit tree, is common in all the Ladronne islands and some of the Philippines. It is somewhat larger than our apple-tree, and bears a broad dark-coloured leaf with five indentures on each side. The fruit hangs on boughs like apples; and is of the size of a penny loaf, with a thick tough rind, which when full ripe turns yellow. The natives gather it before it is quite ripe, and bake it till the crust is pretty black; then they rasp it, and there remains a pretty loaf, with a tender yellow crust, and the crumb of it is soft and sweet as a new baked roll: it is without any seeds or stones. This fruit the inhabitants enjoy for about seven months; during which they never eat any other kind of bread: but they are obliged to bake it every day; for when it grows a little stale, it becomes harsh and husky, somewhat like the potato-bread made in the west of England. There is, however, a remedy for this; which is cutting the loaf into slices when it is new, and drying it in the sun, by which it is changed into the pleasanter rusk that can be eaten."

Captain Cook, in his voyage, observes, that this fruit not only serves as a substitute for bread among the inhabitants of Otaheite* and the neighbouring islands, but also, variously dressed, composes the principal part of their food. It grows on a tree that is about the size of a middling oak; its leaves are frequently a foot and an half long, of an oblong shape, deeply sinuated like those of the fig-tree, which they resemble in colour and consistence, and in the exuding of a milky juice upon being broken. The fruit is about the size and shape of a new-born child's head; and the surface is reticulated †, not much unlike a truffle; it is covered with a thin skin, and has a core about as big as the handle of a small knife. The eatable part lies between the skin and the core; it is as white as snow, and somewhat of the consistence of new bread; it must be roasted before it is eaten, being first divided into three or four parts; its taste is insipid, with a slight sweetness somewhat resembling that of the crumb of wheaten bread mixed with a Jerusalem artichoke. This fruit is also cooked in a kind of oven, which renders it soft, and something like a boiled potato; not quite so farinaceous as a good one, but more so than those of the middling sort. Of the bread-fruit they also make three dishes, by putting either water or the milk of the cocoa-nut to it, then beating it to a paste with a stone pestle, and afterwards mixing it with riper plantains, bananas, or the sour paste which they call *mabie*.

The *mabie*, which is likewise made to serve as a succedaneum for ripe bread-fruit before the season comes on, is thus made: The fruit of the bread-tree is gathered just before it is perfectly ripe; and being laid in heaps, is closely covered with leaves: in this state it undergoes a fermentation, and becomes disagreeably

Vol. II. Part I.

sweet; the core is then taken out entire, which is done by gently pulling out the stalk, and the rest of the fruit is thrown into a hole which is dug for that purpose generally in the houses, and neatly lined in the bottom and sides with grass: the whole is then covered with leaves and heavy stones laid upon them; in this state it undergoes a second fermentation, and becomes sour, after which it will suffer no change for many months. It is taken out of the hole as it is wanted for use; and being made into balls, it is wrapped up in leaves and baked: after it is dressed, it will keep five or six weeks. It is eaten both cold and hot; and the natives seldom make a meal without it, though to Europeans the taste is as disagreeable as that of a pickled olive generally is the first time it is eaten. The fruit itself is in season eight months in the year, and the *mabie* supplies the inhabitants during the other four.

To procure this principal article of their food (the bread-fruit), costs these happy people no trouble or labour except climbing up a tree: the tree which produces it does not indeed grow spontaneously; but if a man plants ten of them in his life-time, which he may do in about an hour, he will as completely fulfil his duty to his own and future generations, as the native of our less temperate climate can do by ploughing in the cold of winter, and reaping in the summer's heat, as often as these seasons return; even if, after he has procured bread for his present household, he should convert a surplus into money, and lay it up for his children.

There are two species of *artocarpus*, viz. the *incisus*, with gashed leaves; and the *integrifolia*, with entire leaves. There is also said to be another distinction, in that which bears fruit with stones or seeds, and that in which the fruit has none. The parts of fructification of that tree which bears the fruit without stones are defective. The amentum, or catkin, which contains the male parts, never expands. The styli, or female part of the fruit, are likewise deficient. From which it follows, that there can be no stones or seeds, and therefore that this tree can be propagated only by suckers or layers; although it is abundantly evident, that it must originally have proceeded from the seed-bearing bread-fruit tree. Instances of this kind we sometimes find in European fruits; such as the barberry, and the Corinthian grape from Zant commonly called currants, which can therefore be increased only by layers and cuttings. Dr Solander was assured by the oldest inhabitants of Otaheite and the adjoining islands, that they well remember there was formerly plenty of the seed bearing bread-fruit; but they had been neglected upon account of the preference given to the bread-fruit without seeds, which they propagate by suckers.

ARTOIS, a province of France, and one of the finest and most fertile in the whole kingdom; formerly it was one of the 17 provinces of the Netherlands, but now belongs entirely to France. The names of *Artois*, and *Arras* its capital, are derived from the *Atre-bates*, a people of Gallia Belgica, mentioned by Julius Cæsar. Its greatest length from north to south is about 24 leagues, and its breadth about 12, being bounded to the south and west by Picardy, to the east by Hainault, and to the north by Flanders. A considerable

Artocarpus, Artois.

Laws of Cook's voyage.

Plate VI.

Artolica
||
Arucia.

considerable trade is carried on in the province in grain, flax, hops, wool, and linen cloth. The states, who meet regularly once a-year, consist of the clergy, nobility, and commoners; and sit generally a fortnight at Arras: their chief business is to deliberate on the ways and means to raise the money which the king demands of them, and which usually amounts to about 400,000 livres, exclusive of forage-money. The most considerable places in Artois are, Arras the capital, Bapaume, Bethune, St Venant, and St Omer.

ARTOLICA (anc. geog.), a town of the Salassii, in Gallia Cispadana, (Antonine); at the foot of the Alps: now called *la Tuile* by the inhabitants, a hamlet of Savoy, in the duchy of Aouft, at the foot of mount St Bernard the Less.

ARTOTYRITES, a Christian sect, in the primitive church, who celebrated the eucharist with bread and cheese, saying, that the first oblations of men, were not only of the fruits of the earth, but of their flocks. The word is derived from *artos*, bread, and *tyros*, cheese.

The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us, it was a common thing to see seven girls at once enter into their church, robed in white, and holding a torch in their hand; where they wept, and bewailed the wretchedness of human nature, and the miseries of this life.

ARUA (anc. geog.), a town of Bætica, of the resort of the Conventus Hispalensis, (Pliny): now *Alclea*, a citadel of Andalusia, on the Bætis, or Guadalquiver, seven leagues above Seville.

ARVALES FRATRES, in Roman antiquity, a college of 12 priests, instituted by Romulus, and chosen out of the most noble families, himself being one of that body: they assisted in the sacrifices of the ambervalia annually offered to Ceres and Bacchus, for the prosperity of the fruits of the earth; when they wore on their heads crowns made of ears of corn.—The original of this institution was as follows: Acca Laurentia, Romulus's nurse, was accustomed once a-year to make a solemn sacrifice for a blessing on the fields, her 12 sons always assisting her in the solemnity; but at last losing one of her sons, Romulus offered himself to supply his place, and gave this small society the name of *Arvales fratres*. This order was in great repute at Rome: they held the dignity for life, and never lost it upon account of imprisonment, banishment, or any other accident.

ARUBA, a small island on the coast of Terra Firma, subject to the Dutch, and situated in W. Long. 69. 30. N. Lat. 12. 30.

ARUCI (anc. geog.), a town of the Celtici, in the north of Lusitania, (Antonine, inscription); called also *Aruci Novum*, to distinguish it from the following: Now supposed to be *Moura*, a small city of Portugal, near the confluence of the Ardila and Guadalquiver.

ARUCI VERUS (anc. geog.), a small city of the Tardetani, in Bætica, (Ptolemy); now *Aroche*, a hamlet of Andalusia, on the confines of Portugal and Estramadura, on the river Gama, seven leagues to the east of Aruci Novum or Moura. From it a mountain, in its neighbourhood, takes the name *Arucitanus*. Now *la Sierra de Aroche*.

ARUCIA (anc. geog.), a town of Illyria, in the

inland parts of Liburnia, (Ptolemy) Now *Bregna*, according to some; but *Ostoschatz*, according to others; a citadel of Morlachia.

ARVERNI, an appellation early used for the capital of the Arverni, according to the custom of the latter ages of naming towns from the people; it was formerly called *Nemossus*, (Strabo). The *Arverni*, a brave and ancient people, and one of the most powerful nations of Gaul, claimed affinity with the Romans, as descendents from Antenor, (Lucan): and after their conquest by the Romans, their ancient liberty was preserved to them on account of their bravery, (Pliny). Above 1000 years ago the town was called *Clarus Mons*, from its situation, (Valesius.) Now *Clermont*, in Auvergne. E. Long. 3. 20. N. Lat. 45. 42.

ARVIL-SUPPER, a feast or entertainment made at funerals, in the north part of England. Arvil-bread is the bread delivered to the poor at funeral solemnities: and *arvil*, *arval*, *arjal*, are used for the burial or funeral rites; as,

Come, bring my jerkin, Tibb, I'll to the arvil;
You man's dea scuy scoun, it makes me marvil.

York/b. Dial. p. 58.

ARVIRAGUS, an ancient British king who flourished in the time of the emperor Domitian. He gained a complete victory over Claudius: but being soon after besieged in the city of Winchester, he made a treaty with the Romans, and married the emperor's daughter Genuiffa. This monarch lived to a good old age: he confirmed the ancient laws, enacted new ones, and liberally rewarded persons of merit.

ARUM, WAKEROBIN, or CUCKOW-PINT: A genus of the polyandria order, belonging to the gynandria class of plants; and in the natural method ranking under the 2d order, *Piperita*. The spathe is monophyllous, and cowl-shaped; the spadix is naked above, female below, and stamen'd in the middle.—The

Species are 22; of which the most remarkable are the following. 1. The maculatum, or common wakerobin, grows naturally in woods and on shady banks in most parts of Britain. The leaves are halberd-shaped, very entire, and spotted; the berries numerous, growing in a naked cluster. The flowers appear in April; and their wonderful structure hath given rise to many disputes among the botanists. The receptacle is long, in the shape of a club, with the seed-buds surrounding its base. The chives are fixed to the receptacle amongst the seed-buds, so that there is no occasion for the tips to be supported upon threads, and therefore they have none; but they are fixed to the fruit-stalk, and placed between two rows of tendrils: the point in dispute is, what is the use of those tendrils? 2. The proboscidium. 3. The arisarum. 4. The tenuifolium. These three species have usually been separated from this genus, and distinguished by the general name of *arisarum* or *friar's cowl*, on account of the resemblance of their flowers to the shape of the cowls worn by friars. The flowers appear in April. 5. The italicum, is a native of Italy, Spain, and Portugal. The leaves rise a foot and an half high, terminating in a point; they are very large, and finely veined with white, interspersed with black spots, which, together with the fine shining green, make a pretty variety. The flowers grow near a foot high; and

Averni
||
Arum.

Arum. and have very long upright spathas, which are of a pale green. They appear in the end of April, or beginning of May. 6. The *dracunculus*, or common dragons, grows naturally in most of the southern parts of Europe. It hath a straight stalk three or four feet high, which is spotted like the belly of a snake: at the top it is spread out into leaves, which are cut into several narrow segments almost to the bottom, and are spread open like a hand; at the top of the stalk the flower is produced, which is in shape like the common arum, having a long spatha of a dark purple colour, standing erect, with a large pistil of the same colour, so that when it is in flower it makes no unpleasing appearance; but the flower hath so strong a scent of carrion, that few people can endure it, for which reason it hath been banished most gardens. 7. The *trilobatum*, or arum of Ceylon, is a native of that island and some other parts of India; so is very impatient of cold. It is a low plant; the flower rises immediately from the root, standing on a very short footstalk: the spatha is long, erect, and of a fine scarlet colour, as is also the pistil. 8. The *colocasia*. 9. The *divaricatum*, with spear shaped leaves. 10. The *peregrinum*, or elder. 11. The *esculentum*, or eatable arum. 12. The *sagittifolium*, or greatest Egyptian arum. All these species have mild roots, which are eaten by the inhabitants of the hot countries, where they grow naturally; and some of them are cultivated by the inhabitants of the sugar colonies, where their roots are constantly eaten, as also the leaves of some of them, particularly those of the *esculentum*, which they call *Indian kale*; and which, in those countries where many of the esculent vegetables of England are with difficulty produced, proves a good *succedaneum*. 13. The *arborescens*, or dumb cane, is a native of the sugar islands and warm parts of America, where it grows chiefly on low grounds. All the parts of it abound with an acrid juice; so that if a leaf or part of the stalk is broken and applied to the tip of the tongue, it occasions a very painful sensation and a great defluxion of saliva. The stalks of this plant are sometimes applied to the mouths of the negroes by way of punishment.

Culture. All the species of this plant are hardy, except the *trilobatum* and the *arborescens*. The former must be kept constantly in a stove, and the last in a moderate hot-bed. The *arborescens* is propagated by cutting off the stalks into lengths of three or four joints, which must be left to dry six weeks or two months; for if the wounded part is not perfectly healed over before the cuttings are planted, they will rot and decay. They are then to be planted in small pots filled with light sandy earth, and plunged in a moderate hot-bed of tan, observing to let them have little water till they have taken good root.

Medicinal Uses. The roots of the *maculatum* and *dracunculus* are used in medicine, and differ in nothing but that the latter is somewhat stronger than the former. All the parts of the arum, particularly the root, have an extremely pungent, acrimonious taste; if the root be but lightly chewed, it continues to burn and vellicate the tongue for some hours, occasioning at the same time a considerable thirst: these symptoms are alleviated by butter, milk, or oily liquors. Dried and kept for some time, it loses much of its acrimony, and

becomes at length an almost insipid farinaceous substance.

This root is a powerful stimulant and attenuant. It is reckoned a medicine of great efficacy in some cachectic and chlorotic cases, in weakness of the stomach occasioned by a load of viscid phlegm. Great benefit has been obtained from it in rheumatic pains, particularly those of the fixed kind, and which were seated deep. In these cases it may be given from 10 grains to a scruple of the fresh root twice or thrice a-day, made into abolus or emulsion with unctuous and mucilaginous substances, which cover its pungency, and prevent its making any painful impression on the tongue. It generally excites a slight tingling sensation through the whole habit, and, when the patient is kept warm in bed, produces a copious sweat.

The arum was formerly an ingredient in an officinal preparation, the compound powder; but in that form its virtues are very precarious. Some recommended a tincture of it drawn with wine; but neither wine, water, nor spirits, extract its virtues.

ARUNDA, a town of Hispania Bætica, on the Annas, or Guadiana, (Ptolemy, Pliny): Now said to be *Ronda*, in the province of Granada, on the confines of Andalusia. W. Long. 5. 40. Lat. 36. 26.

ARUNDEL (Thomas) archbishop of Canterbury in the reigns of Richard II. Henry IV. and Henry V. He was the second son of Robert Earl of Arundel and Warren, and brother of Richard Earl of Arundel who was beheaded. At 22 years of age, from being archdeacon of Taunton he was raised to the bishopric of Ely, the 6th of April 1375, in the reign of Edward III. He was a great benefactor to the church and palace of this see; among other donations he gave a curious table of massy gold, adorned with precious stones, which had been given to prince Edward by the king of Spain, and sold by the latter to Bishop Arundel. In 1386, he was appointed lord chancellor of England; two years after, he was translated to the see of York; and, in 1396, was advanced to the archiepiscopal see of Canterbury, when he resigned the chancellorship. This was the first instance of the translation of an Archbishop of York to the see of Canterbury. Scarcely was he fixed in this see, when he had a contest with the university of Oxford about the right of visitation. The affair was referred to king Richard, who determined it in favour of the archbishop. At his visitation in London, he revived an old constitution, by which the inhabitants of the respective parishes were obliged to pay to their rector one halfpenny in the pound out of the rent of their houses. In the second year of his translation, a parliament being held at London, the commons with the king's leave impeached the archbishop, together with his brother the Earl of Arundel, and the Duke of Gloucester, of high treason. The archbishop was sentenced to be banished, and within forty days to depart the kingdom on pain of death. He retired first to France; and then to the court of Rome, where Pope Boniface IX. gave him a kind reception. About this time the Duke of Lancaster (afterwards Henry IV.) was in France, having been banished by king Richard. The nobility and others, tired with the oppressions of Richard, solicited the Duke to take the crown. This their request they drew up in a

Arunda,
Arundel.

Arundel. letter, and sent it over by faithful messengers to archbishop Arundel, desiring him to be their advocate on this occasion with the Duke. The archbishop, being a fellow-sufferer, gladly accepted the office; and went with the messengers to the Duke at Paris, where they delivered the letters from the nobles and commons of England, and the archbishop seconded them with the best arguments he could invent. The inviting offer, after some objections which were easily obviated, the Duke accepted; and upon his accession to the throne, Arundel, who had returned with him to England, was restored to his see. In the first year of this prince's reign, Arundel summoned a synod which sat at St Paul's. The next year the commons moved that the revenues of the church might be applied to the service of the public; but Arundel opposed the motion with such vigour, that it was thrown aside. In the year 1408, Arundel began to exert himself against the Lollards, or Wickliffites; and his zeal for suppressing that sect carried him to several unjustifiable severities against the heads of it, particularly against Sir John Oldcastle and Lord Cobham. He also procured a synodical constitution, which forbade the translation of the Scriptures into the vulgar tongue. This prelate died at Canterbury, Feb. 20th, 1413, of an inflammation in his throat, with which he was seized (as it is pretended) whilst he was pronouncing sentence upon Lord Cobham. The Lollards asserted this to be a judgment from God; and indeed Bishop Goodwin speaks in the same manner, saying, "He who had with-held from the people the word of God, the food of the soul, by the just judgement of God had his throat so closed, that he could not speak a single word, nor swallow meat or drink, and was so starved to death." He was buried in the cathedral church of Canterbury, near the west end, under a monument erected by himself in his lifetime. To this church he was a considerable benefactor: for he built the lantern-tower and great part of the nave; gave a ring of five bells, called from him *Arundel's ring*; several rich vestments, a mitre enchased with jewels, a silver gilt crozier, and two golden chalices.

ARUNDEL, a borough and market town in Sussex, seated on the north-west side of the river Arun, over which there is a bridge. It had a harbour, wherein a ship of 100 ton burthen might ride; but the sea had ruined it so far, that, in 1733, an act passed for repairing it, and for erecting new piers, locks, &c. The castle, which gives the title of *earl* to its possessors, is seated on the east of the Tame, and is reputed to be a mile in compass. It sends two members to parliament; and is 55 miles south-west-by-south of London, and 10 miles east of Chichester. Arundel is the premier earldom in England, belonging to the illustrious family of Norfolk; and is the only title in England that goes along with the lands. W. Long. o. 25. N. Lat. 50. 45.

ARUNDEL *Oil*, in the materia medica. At Bombay, Gambroon, and Surat, in the East Indies, there grows a tree which bears a nut inclosed in a rough husk, which resembles much the horse-chestnut; and the kernel of the nut yields an oil by expression, which is of a purgative nature. A tea-spoonful of it is reckoned a dose. The tree goes by the name of the *Arundel tree* at Bombay, and its oil by that of the *Arun-*

del oil. Mr Sinclair, one of the surgeons belonging to the royal regiment of artillery, who was formerly surgeon to an East India ship, gave Dr Monro of London a small bottle full of this oil, which he said was much used for the cure of the dysentery in India, and that he had given it in four recent cases of dysentery with success. — Dr Monro thinks it probable that this is the oil of the purging nuts mentioned in Dale's Pharmacologia, which are got from the tree called *Lignum Moluccense*, *Pavana dictum, fructu avellanæ*, J. B. I. 342; and *pinus Indica, nucleo purgante*, C. B. 492; and the *palma Christi Indica*, Tournefort Mat. Med.

ARUNDELIAN MARBLES, OXFORD MARBLES, or PARIAN CHRONICLE, are ancient stones (as has been supposed), whereon is inscribed a chronicle of the city of Athens, engraven in capital letters in the island of Paros, one of the Cyclades, 264 years before Jesus Christ. They take their first name from Thomas Earl of Arundel, who procured them out of the East, or from Henry his grandson, who presented them to the university of Oxford.

The Arundelian marbles, in their perfect state, contained a chronological detail of the principal events of Greece during a period of 1318 years, beginning with Cecrops, before Christ 1582 years, and ending with the archonship of Diognetus, before Christ 264. But the chronicle of the last 90 years is lost; so that the part now remaining ends at the archonship of Diotimus, 354 years before the birth of Christ: and in this fragment the inscription is at present so much corroded and effaced, that the sense can only be discovered by very learned and industrious antiquaries; or, more properly speaking, supplied by their conjectures.

This chronicle, and many other relics of antiquity, real or pretended, were purchased in Asia Minor, in Greece, or in the islands of the Archipelago, by Mr William Petty, who in the year 1624 was sent by Thomas Earl of Arundel for the purpose of making such collections for him in the East. They were brought into England about the beginning of the year 1627, and placed in the gardens belonging to Arundel house in London.

Soon after their arrival they excited a general curiosity, and were viewed by many inquisitive and learned men; among others by Sir Robert Cotton, who prevailed upon Selden to employ his abilities in explaining the Greek inscriptions. Selden and two of his friends, Patrick Young, or, as he styled himself in Latin, *Patricius Junius*, and Richard James, immediately commenced their operations, by cleaning and examining the marble containing the Smyranean and Magnesian league, and afterwards proceeded to the Parian chronicle. The following year Selden published a small volume in quarto, including about 39 inscriptions copied from the marbles.

In the turbulent reign of Charles I. and the subsequent usurpation, Arundel-house was often deserted by the illustrious owners; and, in their absence, some of the marbles were defaced and broken, and others either stolen or used for the ordinary purposes of architecture. The chronological marble, in particular, was unfortunately broken and defaced. The upper part, containing 31 epochas, is said to have been worked up in repairing a chimney in Arundel-house.

In the year 1667, the Hon. Henry Howard, afterwards

wards Duke of Norfolk, the grandson of the first collector, presented these supposed remains of antiquity to the university of Oxford.

Seldon's work becoming very scarce, Bishop Fell engaged Mr Prideaux to publish a new edition of the inscriptions, which was printed at Oxford in 1676. In 1732 Mr Maittaire obliged the public with a more comprehensive view of the marbles than either of his predecessors. Lastly, Dr Chandler published a new and improved copy of the marbles in 1763, in which he corrected the mistakes of the former editors; and in some of the inscriptions, particularly that of the Parian chronicle, supplied the *lacunæ* by many ingenious conjectures.

The Arundelian marbles have generally been regarded as a curious monument of antiquity. They were, however, discovered in some instances to be inconsistent with the most authentic historical accounts; Sir Isaac Newton and several other modern philosophers paid little or no regard to them; and of late their absolute authenticity has been severely questioned in an express dissertation upon the subject, entitled *The Parian Chronicle*. In this dissertation much ingenuity as well as judgment and a great extent of ancient learning are displayed. His doubts, the author observes, arise from the following considerations.

I. "The characters have no certain or unequivocal marks of antiquity." The Π and Ζ, which frequently occur in the form supposed to be the most ancient (viz. the perpendicular line of the Γ on the right hand only half as long as that on the left, and the Ζ in the form of a prostrate Ξ), are so well known, that any modern fabricator of a Greek inscription, which he intends to impose upon the world as a reliet of antiquity, would most probably use them in preference to the more common and ordinary forms. But the letters in the Parian chronicle have no appearance of antiquity except this very equivocal one. They do not in the least resemble the Sigean, the Nemean or the Delian inscriptions, which are supposed to be of a more ancient date. They differ in many respects from the letters on the Marmor Sandivense, which, according to the learned editor of that inscription, was engraved in the year before Christ 374. They bear no sort of resemblance to the characters on the Farnesian pillars, to those of the Alexandrian manuscript, or others of a later date. They seem, continues our author, to resemble perhaps more than any other the letters of the alphabet taken by Montfaucon from the Marmor Cyzicenum at Venice. They are plain and simple in their form, and such as an ordinary stone-cutter of the present age would probably make, if he were employed to engrave a Greek inscription according to the alphabet now in use. The small letters intermixed among the larger have, in the opinion of our author, an air of affectation and artifice, rather than genuine antiquity; and he is persuaded, that the antiquity of an inscription can never be proved by the mere form of the letters, because the most ancient characters may be as easily counterfeited as those which compose our present alphabets.

That the learned reader may form a competent idea of the characters in the Parian chronicle, the author has compared them with those of other inscriptions, and given what is usually termed a *fac simile*.

In regard to several *archaisms*, as they are called, in this chronicle, and which our author specifies, he contends, that no conclusion can be drawn from them in favour of its antiquity. What reason could there be, he asks, for introducing these into the Parian chronicle? We do not usually find them in Greek writers of the same age, or even in those of the most early date. The reign of Ptolemy Philadelphus, with the 21st year of which the date of the chronicle coincides, was not an age of rude antiquity with respect to the Greek language; being only 130 years after the time of Xenophon and Plato, when the Greek was spoken and written in its utmost purity and elegance: and we can scarcely suppose, that even a stone-cutter, in that refined age, would have been permitted to disgrace a superb and learned monument with such barbarisms as occur in the chronicle. The archaisms, however, he remarks, are not uniformly observed in this inscription. He adduces six instances of deviation; and adds, he is almost tempted to suspect, that *εμ Πρω, εμ Μαγαδων*, and other pretended archaisms, are owing to a mere affectation of antiquity, or to a corrupted dialect and pronunciation in later ages. These archaisms, our author acknowledges, appear on other marbles: but he thinks, that, for that very reason, they would naturally be adopted by the fabricator of a supposititious inscription; and the authenticity of those inscriptions in which they appear must be established before they can be urged in opposition to the present argument.

II. "It is not probable that the chronicle was engraved for *private use*."—Our author thinks it an impossible supposition that such an expensive and cumbersome work could have been executed by a private citizen, either for his own amusement, or for the benefit of his fellow citizens. In the first place, a long inscription could not be engraved in marble without such an expence as few learned Greeks were able to afford. Or, if its author, by an uncommon felicity, was able to erect such a literary monument, the scheme would have been useless and imprudent; as all the contents of the inscription might have been published more commodiously and effectually by the common mode of writing in use at that time.

A variety of arguments is adduced, illustrating the superiority of a manuscript to such an inscription as the chronicle, in a number of respects; and enforcing the improbability of its having ever been executed, either for public or private use. Much evidence from ancient history is likewise produced in support of the assertion, that the common mode of writing, in the reign of Ptolemy Philadelphus, was not on stones. It is not, however, necessary to prove, by the testimony of ancient authors, that books were written on parchment, or paper made of the Egyptian papyrus, or any such materials, before the date of the Parian chronicle. This is sufficiently evinced by the very existence of the writings of Moses, David, Solomon, and the Jewish prophets; the works of Homer, Hesiod, Anacreon, Pindar, Æschylus, Sophocles, Euripides, Herodotus, Hippocrates, Aristophanes, Thucydides, Xenophon, Plato, Demosthenes, Aristotle, &c.: And it is still more incontestably proved by the libraries which were collected in preceding ages, or about that time; such as those of Polycrates in Samos, Pisistratus and Euclides at Athens, Nicocrates in Cyprus, Euripides the poet, Aristotle

Aristotle the philosopher, Clearchus at Heraclea Pontica, and the most extensive and magnificent library of Ptolemy Philadelphus in Egypt, founded in or before the year 284, which in his time is said to have contained 100,000 volumes, and to have been enlarged by his successors to the amount of almost 700,000. Not long afterwards a library was founded at Pergamus by Attalus and Eumenes, which, according to Plutarch, contained 200,000. These are clear and decisive proofs, that the common mode of writing in the time of Ptolemy Philadelphus was not on stones.

III. "The chronicle does not appear to have been engraved by public authority."

1. The first argument in support of this opinion is, that inscriptions of that kind usually begin with a particular form; as, Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ, 'The senate and the people;' or thus, ΕΔΟΞΕΝ ΤΗ ΒΟΥΛΗ ΚΑΙ ΤΟΙΣ ΔΗΜΩΙ, 'It pleased the senate and the people, &c.' But the Parian chronicle begins in the manner of a private man, speaking of his own performance in the first person singular. This argument, our author remarks, cannot be much affected by observing, that the beginning of the inscription is obliterated; for it is necessarily implied by the words now remaining.

2. The facts and dates, which are mentioned in this chronicle, do not appear to have been extracted from any public records, or calculated to answer the purpose of authentic documents; as many eminent princes and magistrates are passed over without notice; in several instances, the transactions of whole centuries are omitted; and the facts, chiefly specified, are not matters of general or national importance.

3. The Parian inscription is such a one as we can hardly suppose the magistrates or the people of Paros would have ordered to be engraved. Stately sepulchres, pillars, triumphal arches, and the like, were erected to perpetuate the glory of eminent men. The remembrance of events in which nations were interested, the succession of princes, &c. were preserved in the same manner. Leagues, decrees, and laws, were likewise engraved on marble or brass, and fixed to a pillar, the walls of a temple, or other public buildings; because such inscriptions were designed for the inspection of the people, as they essentially concerned their conduct, their property, their liberty, or their lives. But, our author asks, for whom could the chronicle of Paros be intended? It contains no encomiums on any of the patriots, the heroes, or the demigods of the country, no decrees of the magistrates, no public records, no laws of state. On the contrary, it is a work of mere speculation and learning, in which the inhabitants of that island, especially the common people, had not the least interest or concern.

These words at the beginning, ἀρχὸν τὸς ἐν Παρῶν, would naturally lead us to suppose, that the inscription related to Paros. And, if so, it would have been natural for the author to have mentioned some of the most important occurrences in the history of that island. But, says this acute and learned critic, what scheme does our chronologer pursue on this occasion? Does he record the events and revolutions of his own country? Does he mention any of the battles, sieges, and treaties of the Parians? any of their public institutions? any of their poets, patriots, or warriors? Does he mention Archilochus, who was honoured by his countrymen,

and distinguished as a poet in a general assembly of the Greeks?—Not a syllable on any of these subjects! On the contrary, he rambles from place to place, and records the transactions of Athens, Corinth, Macedon, Lydia, Crete, Cyprus, Sicily, Persia, and other foreign countries with which Paros had no connection.

In this view the inscription seems to have been as impertinent in the island of Paros, as a marble monument would be in this country, recording the antiquities of France or Spain, or one in Jamaica recording the revolutions of England. But upon supposition that the inscription is a forgery, it is easy to account for this extraordinary circumstance. A few chronological occurrences in the ancient history of Paros would not have been so interesting to the generality of readers, or so valuable in the estimation of every lover of antiquities, or, in short, so profitable to the compiler, as a general system of Grecian chronology.

IV. "The Greek and Roman writers, for a long time after the date of this work, complain that they had no chronological account of the affairs of ancient Greece." This position is confirmed by the testimony of Julius Africanus, Justin Martyr, Plutarch, Josephus, Varro, Diodorus Siculus, and others; and the following series of interrogatories is subjoined: "Thucydides, I know, lived 140 years before the chronicle is said to have been written; but if Thucydides, as well as other writers, complained that there was nothing but uncertainty in the earlier period of Grecian history, from whence can we suppose the author of this inscription collected such a clear, determinate, and comprehensive system of chronology? If he had any sources of information, which were unknown to succeeding writers, how happens it, that they should all of them overlook this most considerable, most exact, most creditable author? Why did they omit this ancient account of their early ages? Why did they not copy his most memorable epochs? Why did they not produce his authority? or, at least, why did they not mention his opinion? Surely nothing, to all appearance, could be more elaborate, more important, or of higher authority, than a chronological table, which was thought worthy of being engraved on marble.

V. "The chronicle is not once mentioned by any writer of antiquity." This indeed appears a strong argument against its authenticity. Apollodorus, an Athenian, the disciple of Aristarchus the grammarian, and Panætius the philosopher, wrote a genealogical and historical work on the early ages of Greece; but, though composed 120 years after the date of the Parian chronicle, it does not contain the smallest traces of a systematical chronology. It is remarkable too that the chronicle of Apollodorus is quoted by Diodorus Siculus, Strabo, Plutarch, A. Gellius, Lucian, and many other writers of antiquity; while the Parian chronicle, which comprehends a more extensive period, is entirely unnoticed. It contains, however, such wonderful discoveries in ancient history, that if it had existed 264 years before the Christian æra, it must have excited a general attention, and been referred to as an authority by writers of succeeding times. But we do not find, in any author of antiquity, either poet or historian, geographer or chronologer, mythologist or scholiast, the most distant allusion to the Parian chronicle; though it was such a common practice among the

the ancients to mention the works of their predecessors, that in many books we find references and allusions to three, four, five, six, or seven hundred different authors of every denomination.

VI. "Some of the facts mentioned in the chronicle seem to have been taken from writers of a later date." Our inquirer collates several passages in the Parian chronicle with parallel passages in Greek authors, to evince that there is, in the former, an appearance of imitation, or a stronger resemblance than such as may be supposed to arise from accident; that there are likewise some improbabilities attending the account of Deucalion, as related in the Parian chronicle; and that the names of six, and, if the lacunæ are properly supplied, the names of 12 cities appear to have been engraved on the marble, exactly as we find them in Ælian's *Various History*. But there is not, our author observes, any imaginable reason for this particular arrangement. It does not correspond with the time of their foundation, with their situation in Ionia, with their relative importance, or with the order in which they are placed by other eminent historians. The argument by which our author endeavours to prove that the Parian chronicle has, in this instance, copied Ælian's *Various History*, seems decisive of the fact. He observes, that six names may be transposed 720 different ways; and that 12 names admit of 479,001,600 different transpositions. Supposing then, that there is no particular reason for one arrangement rather than another, it will follow, that the chance of two authors, placing them in the same order, is, in the former case, as 1 to 720; and in the latter as 1 to 479,001,600. It is therefore, says he, utterly improbable, that these names would have been placed in this order on the marble, if the author of the inscription had not transcribed them from the historian.

It may indeed be urged, with regard to the similarity of arrangement in the Parian chronicle and Ælian's *Various History*, that the inference might be the very inverse of that which is specified by our author. But that Ælian should have seen the Parian chronicle, without once mentioning it; or that he should have exactly copied a list of towns, arranged neither according to chronological nor topographical order; is indeed a supposition equally improbable with the other.

VII. "Parachronisms appear in some of the epichas, which we can scarcely suppose a Greek chronologer in the 129th Olympiad would be liable to commit." After specifying these, our inquirer asks, Would a writer of reputation and learning, in one of the most polished and enlightened æras of ancient Greece, commit such mistakes in opposition to the positive attestations of the most accurate historians, in events of public notoriety? Would a private citizen, or a magistrate of Paros, order a crude and inaccurate series of epochs to be engraved, at a great expence, and transmitted to posterity on a marble monument? It is hardly probable.

VIII. "The history of the discovery of the Parian chronicle is obscure and unsatisfactory." Our author observes, that it is attended with some suspicious circumstances, and without any of those clear and unequivocal evidences which always discriminate truth from falsehood. There are no data in the inscription by which to discover the place where the marble was

erected. The place likewise where it was found is not ascertained; though the generality of writers who have had occasion to mention it have supposed that it was found in the island of Paros. If it was erected at Smyrna, as some imagine, our author asks, for what purpose does the writer mention *Astyanax* the archon of Paros, and not one circumstance relative to Smyrna? If, adds he, it was erected at Paros, why does he not mention more archons of that city than one? Or how shall we account for his profound silence with respect to all the events and revolutions which must have happened in that island, and have been infinitely more interesting to the natives than the transactions of any foreign country?

The train of circumstances by which the Parian chronicle came into the possession of Mr Petty, whom Lord Arundel had sent into the East for the purpose of collecting antiquities, as well as the subsequent conduct of Peirese its former owner, affords our author a strong presumption, that "the inscription was actually fabricated, with the view of obtaining for it a high price, upon the pretence that it was a relic of great antiquity. It is certain, that there is something mysterious in the conduct of the first ostensible proprietors. The marbles had been totally unknown, or unnoticed, for almost 1900 years, and at last they are dug out of the ground—no body can tell us when or where!"

IX. "The literary world has been frequently imposed upon by spurious books and inscriptions; and therefore we should be extremely cautious with regard to what we receive under the venerable name of antiquity." This proposition is illustrated by a great variety of examples, and very properly exposes the forgeries which have disgraced the republic of letters in different ages: and although one of the more recent ones cited, namely, *Oldian's poems*, be a point very far indeed from being established, yet that deceptions of this kind have been practised is an unquestionable fact.

In endeavouring, toward the end of his dissertation, to investigate the time of the supposed forgery, he observes, that the 16th century, and the prior part of the 17th produced a multitude of grammarians, critics, and commentators, deeply versed in Grecian literature, and amply qualified for the compilation of such a chronological system as that of the Arundelian marbles. Above all, the science of chronology was particularly studied and investigated about that time: "Nunc servet chronologia," says Scaliger in the year 1605, "omnes hoc ferrum exaliciant." Casaubon treats those persons with contempt who were unacquainted with the improvements which had been made in that department of learning after the revival of letters. Innumerable systems of chronology had been published before the year 1625; from which it was easy to extract a series of memorable events, and give the compilation a Grecian dress. "The avidity," says our author, "with which all relics of antiquity were then collected, and the high price at which they were purchased, were sufficient inducements to any one, whose avarice or whose necessity was stronger than his integrity, to engrave his labours on marble, and transmit them to Smyrna, as a commodious emporium for such rarities."

The precise period of the fabrication, however, must

Arundo. still be reckoned apocryphal and uncertain. The sum of fifty guineas, which Pierefc gave to the supposed fabricator, was inadequate to such a laborious and expensive work. Upon the whole, perhaps, it would be too hasty to pronounce decisively that this famous Chronicle, so long respected, is an imposition upon the public. It may, however, be safely affirmed, that the suspicions against it are extremely strong, and the objections already cited of a nature very difficult to be removed. No attempts have yet been made with this view: But under some future article, as *CHRONOLOGY*, *MARBLES*, or *PARIAN Chronicle*, we may possibly have an opportunity of resuming the subject with additional information.

ARUNDO, the **REED**: a genus of the digynia order, belonging to the triandria class of plants; and in the natural method ranking under the 4th order, *Gramina*. The calyx consists of two valves, and the floccules are thick and downy.

Species and properties. 1. The phragmitis, or common marsh-reed, grows by the sides of rivers and in standing waters. 2. The debax, or manured reed, is a native of warm countries, but will bear the cold of our moderate winters in the open air. It dies to the surface in autumn, but appears again in the spring, and, if kept supplied with water, will grow 10 or 12 feet high in one summer. The stalks of this are brought from Spain and Portugal; and are used by the weavers, as also for making fishing-rods. 3. The versicolor, or Indian variegated reed, is supposed to be a variety of the second, differing from it only in having variegated leaves. 4. The bambos, or bamboo*, is a native of the East Indies and some parts of America; where it frequently attains the height of 60 feet. The main root is long, thick, jointed, spreads horizontally, and sends out many cylindrical woody fibres, of a whitish colour, and many feet long. From the joints of the main root spring several round jointed stalks to a prodigious height, and at about 10 or 12 feet from the ground send out at their joints several stalks joined together at their base: these run up in the same manner as those they shoot out from. If any of these be planted with a piece of the first stalk adhering to them, they will perpetuate their species. They are armed at their joints with one or two sharp rigid spines, and furnished with oblong oval leaves, eight or nine inches long, seated on short foot-stalks. The flowers are produced in large panicles from the joint of the stalks, placed three in a parcel close to their receptacles: they resemble those of the common reed, and are succeeded by seeds of the same form surrounded with down.

The young shoots are covered with a dark-green bark; these when very tender are put up in vinegar, salt, garlic, and the pods of capficum, and thus afford a pickle, which is esteemed a valuable condiment in the Indies, and is said greatly to promote the appetite and assist digestion (see *ACHAR*). The stalks in their young state are almost solid, and contain a milky juice: this is of a sweet nature; and as the stalks advance in age, they become hallow, except at the joints, where they are stopped by a woody membrane, upon which this liquor lodges, and concretes into a substance called *Tabaxir*, or sugar of *Mombu*, which was held in such esteem by the ancients, in some particular disorders, that it was equal in value to its weight in silver. The

No. 30.

old stalks grow to five or six inches diameter, are then of a shining yellow colour, and are so hard and durable that they are used in buildings, and for making all sorts of household furniture. These when bored through the membranes at their joints, are converted into water-pipes. They serve also to make the sticks and poles with which the slaves or other persons carry those sorts of litters which are called *palanquins*, and are so common and convenient in all the East. The smaller stalks are used for walking-sticks. The inhabitants of Otahcite make flutes of them, about a foot long, with two holes only, which they stop with the first finger of the left hand and the middle one of the right, and they blow through their nostrils. 5. The arborea, with a tree-like stalk, differs from the former only in having narrower leaves. 6. The orientalis is what the Turks use as writing-pens; it grows in a valley near mount Athos, as also on the banks of the river Jordan. None of these plants are at present to be found in Britain.

Culture. As all these plants grow naturally in low marshy lands, they must be supplied with plenty of water. The second kind requires little care; the third is more delicate, and requires to be kept in pots. The fourth, fifth, and sixth sorts must be preserved in stoves. They are to be planted in tubs filled with rich earth, and plentifully supplied with water. When the tubs decay they may be suffered to grow into the tan, which will encourage them to grow to a larger size: but care must be taken, when the bed is refreshed with new tan, to leave a sufficient quantity of old tan about the roots of the plants; for if they are too much bared and the new tan laid near them, when that heats it will scorch their roots, so that the plants are sometimes destroyed by it.

ARUNDO Saccharifera, or *Sugar-cane*. See **SACCHARUM**.

ARUSINI CAMPI (erroneously written *Taurasini* by Cluverius), plains in Lucania, famous for the last battle fought between the Romans and Pyrrhus. That prince being at Tarentum, and hearing that the two new consuls Curius Dentatus and Cornelius Lentulus had divided their forces, the one including Lucania and the other Samnium; he likewise divided a chosen detachment of his army into two bodies, marching with his Epirots against Dentatus, in hopes of surprising him in his camp near Beneventum. But the consul having notice of his approach, marched out of his entrenchments with a strong detachment of legionaries to meet him, repulsed his vanguard, put many of the Epirots to the sword, and took some of their elephants. Curius, encouraged by this success, marched into the Arusian fields, and drew up his army in a plain, which was wide enough for his troops, but too narrow for the Epirot phalanx to act with its full effect. But the king's eagerness to try his strength and skill with so renowned a commander, stimulated him to engage at that great disadvantage. Upon the first signal the action began; and one of the king's wings giving way, victory seemed to incline to the Romans. But that wing where the king fought in person repulsed the enemy and drove them to their intrenchments. This advantage was in great part owing to the elephants; a circumstance which Curius perceiving, commanded a body of reserve, which he had posted near the

spices
||
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the camp, to advance and attack those animals with burning torches; which frightened and annoyed them to such a degree, that they wheeled about, broke into the phalanx, and put that body into the utmost disorder. The Romans taking advantage of this confusion, charged with such fury that the enemy were entirely broken and defeated. Pyrrhus retired to Tarentum, attended only by a small body of horse, leaving the Romans in full possession of his camp; which they so much admired, that they made it a model which they followed ever after.

ARUSPICES, or **HARUSPICES**, in Roman antiquity, an order of priests who pretended to foretel future events by inspecting the intrails of victims killed in sacrifice; they were also consulted on occasion of portents and prodigies. The haruspices were always chosen from the best families; and as their employment was of the same nature as that of the augurs, they were as much honoured. Their college, as well as those of the other religious orders, had its particular registers and records.

ARX, in the ancient military art, a town, fort, or castle, for defence of a place.

The arx in ancient Rome was a distinct edifice from the capitol, though some have confounded the two. According to Ryckius, the arx, properly speaking, was a place on the highest part of the Capitoline Mount, stronger and better fortified than the rest, with towers and pinnated walls: in which was also the temple of Jupiter Capitolinus.

ARX also denoted a consecrated place on the Palatine Mount, where the augurs publicly performed their office. Some will have the arx to have been the augural temple; but Varro expressly distinguishes between the two.

ARX was particularly used for a public place in Rome, set apart for the operations of the augurs. In which sense arx amounts to the same with what is otherwise called *auguraculum* and *auguratorium*, and in the camp *augurale*. Out of this arx it was that the *faeciales*, or heralds, gathered the grafs used in the ceremony of making leagues and treaties.

ARX Britannica, a citadel of Batavia, whose foundation is seen at low water, near the old mouth of the middle Rhine: some imagine it the pharos or high tower of Caligula, as Suetonius calls it; a monument of Caligula's sham conquest of Britain. Others, that it was built by Drusus, with an altar afterwards by Claudius, on his expedition into Britain. But the usual passage was from Gesforiacum; and Suetonius expressly says, Claudius passed over thence. The ancient name of this citadel, now covered by the sea, is no where expressed: Now commonly called 't *Huis Britten*, or *Brittenburg*; that is, *Arx Britannica*; but from what authority does not appear.

ARYTENOIDES, in anatomy, the name of two cartilages which, together with others, constitute the head of the larynx. It is also applied to some muscles of the larynx.

ARYTHMUS, in medicine, the want of a just modulation in the pulse. It is opposed to *eurythmus*, a pulse modulated agreeably to nature.

ARZILLA, a very ancient maritime town of Africa, in the kingdom of Fez, about five leagues from

Vol. II. Part I.

Tangiers. It is built at the mouth of a river, and inhabited by Moors and Jews, who carry on no trade. It was formerly a Roman colony; afterwards fell under the government of the Goths, and was next taken by the Mahometans. Alphonso of Portugal, surnamed the African, took it by assault in 1471, and brought away the presumptive heir of the crown. After that prince came to the throne, he besieged it, in 1508, with 100,000 men; but was obliged to abandon the undertaking. However, at length the Portuguese forsook it of their own accord. W. Long. 5. 30 N. Lat. 35. 30.

AS, in antiquity, a particular weight, consisting of 12 ounces; being the same with *libra*, or the Roman pound. The word is derived from the Greek *ασ*, which in the Doric dialect is used for *αι*; *one*, q. d. an entire thing; though others will have it named *as* quasi *αε*, because made of brass.

As was also the name of a Roman coin, which was of different weights and different matter in different ages of the commonwealth.—Under Numa Pompilius, according to Eusebius, the Roman money was either of wood, leather, or shells. In the time of Tullus Hostilius, it was of brass; and called *as*, *libra*, *libella*, or *pondo*, because actually weighing a pound or 12 ounces. Four hundred and twenty years after, the first Punic war having exhausted the treasury, they reduced the *as* to two ounces. In the second Punic war, Hannibal pressing very hard upon them, they reduced the *as* to half its weight, viz. to one ounce. And, lastly, by the Papirian law, they took away half an ounce more, and consequently reduced the *as* to the diminutive weight of half an ounce: and it is generally thought that it continued the same during the commonwealth, and even till the reign of Vespasian. The *as* therefore was of four different weights in the commonwealth. Its original stamp was that of a sheep, ox, or sow: but from the time of the emperors, it had on one side a Janus with two faces, and on the reverse the rostrum or prow of a ship.

As was also used to denote any integer or whole. Whence the English word *ace*.—Thus *as* signified the whole inheritance; whence *haeres ex asse*, the heir to the whole estate.

ASA, king of Judah, succeeded his father Abijam. He pulled down the altars erected to idols, restored the worship of the true God, and, with the assistance of Benhadad king of Syria, took several towns from the king of Israel. He died 917 years before the Christian æra, and was succeeded by Jehoshaphat.

ASA, among naturalists. The writers of the later ages have formed this word *asa* from the *lasar* of the ancients, and attributed it to a gum very different from that anciently known by the name they have thus corrupted.

The *asa* of the ancients was an odoriferous and fragrant gum; and the *asa* of the after-ages had so little title to this epithet, that they distinguished it by one, expressing its being of an offensive or stinking smell. The Arabian writers, according to this distinction, describe two kinds of *asa*, the one stinking, the other aromatic; and the modern Greeks preserved the name *asa*, or *lasar*, to the stinking gum the Latins called by that name, but added a distinctive epithet to express its smell, and called it *scardolasarum*.

Afa
||
Asarota.

ASA or ASSA, in the materia medica, a name given to two very different substances, called *asa-dulcis* and *asa-fetida*.

Asa Dulcis is the same with BENZOIN.

Asa-Fetida is the concrete juice of a large umbelliferous plant growing in several parts of Asia; the properties of which are described under the article FERULA.

ASAPH (St), a city in Flintshire, with a bishop's see; on which account principally it deserves notice, being in itself but a poor place. As a bishoprick, it is of great antiquity, and was founded about the year 560, by Kentigern, a Scotman, bishop of Glasgow. He began the church on the banks of the river Elwy, whence it is called by the Welsh *Land Elwy*, and in Latin *Elwenfis*. Kentigern returning into Scotland, left a holy man his successor, St Asaph. Who was his successor is uncertain, as there are no records that mention it; and it seems rather probable that the religious settled here had been necessitated to remove to some more peaceful abode, as the country was frequently the seat of war between the English and the Welsh. This see was formerly a very wealthy one; but its revenues were greatly lessened by the profusion of bishop Parfew, who alienated much of the lands belonging to this bishoprick.

This diocese doth not contain any one whole county; but consists of part of Denbigh, Flint (where its church is), Montgomery, and Merioneth shires, and a small part of Shropshire; wherein are 121 parishes, and 131 churches and chapels, most of which are in the immediate patronage of the bishop. This see hath but one archdeaconry, viz. that of St Asaph, which is united to the bishoprick, for the better maintenance thereof. This see is valued in the king's books at L. 187: 11, 6, but computed to be worth annually L. 1500. The tenth of the clergy comes to L. 186: 19: 6 $\frac{1}{4}$. To this cathedral belongs a bishop, a dean, archdeacon, chancellor, &c.

ASAPPES, or AZAPES, an order of soldiers in the Turkish army, whom they always expose to the first shock of the enemy; to the end that the enemy being thus fatigued, and their swords blunted, the spahis and janisaries may fall on and find an easy conquest. The word is derived from the Turkish *saph*, which signifies *rank*, from whence they have formed *asphaph*, "to range in battle." The asappes are said to be held of so little value, that they frequently serve as bridges for the cavalry to pass over in bad roads, and as fascines to fill up the ditches of places besieged. They travel on foot, and have no pay but the plunder they can get from the enemy.

ASAR-ADDON, or ESAR-HADDON, the son of Sennacherib, succeeded his father about 712 years before the Christian æra, and united the kingdoms of Nineveh and Babylon. He rendered himself master of Syria; sent a colony to Samaria; and his generals took king Manasses, and carried him loaded with chains to Babylon. Asar Addon died after a reign of 12 years.

ASARINA. See CHELONE.

ASAROTA, *ασαρατα*, from *α* and *σασα*, *I sweep*, a kind of painted pavements in use before the invention of mosaic work. The most celebrated was that at Pergamus, painted by Sesus, and exhibiting the appearance of crumbs, as if the floor had not been swept after din-

ner, whence, according to Pliny, the denomination. Perrault supposes them to have been a black kind of pavements of a spongy matter.

ASARUM, ASARABACCA: A genus of the monogynia order, belonging to the dodecandria class of plants. The calyx is trifid or quadrifid, and rests on the germen; there is no corolla; the capsule is leathery and crowned.—The species are three; the Europeanum, the Canadense, and Virginicum. The first species grows naturally in some parts of England. It hath thick fleshy jointed roots; the leaves grow singly upon short foot-stalks, which arise immediately from the root: the flowers grow upon very short foot-stalks close to the ground, so are hid under the leaves. They have a bell shaped impalement, of a worn out purple colour, which is cut in three at the top, where it turns backward. It delights in a moist shady place, and may be propagated by parting the roots in autumn. The two other species have no remarkable properties.

Medicinal Uses. The dried roots of this plant have been generally brought from the Levant; those of our own growth being supposed weaker. Both the roots and leaves have a nauseous, bitter, acrimonious, hot taste; their smell is strong, and not very disagreeable. Given in substance from half a dram to a dram, they evacuate powerfully both upwards and downwards. It is said, that tinctures made in spirituous menstrua, possess both the emetic and cathartic virtues of the plant; that the extract obtained by inspissating these tinctures, acts only by vomit, and with great mildness; that an infusion in water proves cathartic, rarely emetic; that aqueous decoctions made by long boiling, and the watery extract, have no purgative or emetic quality, but prove notable diaphoretics, diuretics, and emmenagogues.

The principal use of this plant among us is as a sternutatory. The root of asarum is perhaps the strongest of all the vegetable errhines, white hellebore itself not excepted. Snuffed up the nose, in the quantity of a grain or two, it occasions a large evacuation of mucus, and raises a plentiful spitting. The leaves are considerably milder, and may be used to the quantity of three, four, or five grains. Geoffroy relates, that after snuffing up a dose of this errhine at night, he has frequently observed the discharge from the nose to continue for three days together; and that he has known a paralysis of the mouth and tongue cured by one dose. He recommends this medicine in stubborn disorders of the head proceeding from viscid tenacious matter, in palsies, and in soporific distempers. The leaves are the principal ingredient in the *pulvis sternutatorius*, or *pulvis asari compositus*, as it is now called, of the shops.

ASBAMEA, a fountain of Cappadocia, near Tyana, sacred to Jupiter, and to an oath. Though this fountain bubbled up, as in a state of boiling, yet its water was cold; and never ran over, but fell back again: (Philostratus, Ammian).

ASBESTOS, a sort of native fossil stone, which may be split into threads and filaments, from one inch to ten inches in length, very fine, brittle, yet somewhat tractable, silky, and of a greyish colour, not unlike talc of Venice. It is almost insipid to the taste, indissoluble in water, and endued with the wonderful property of remaining unconsumed in the fire, which only whitens it. There are some sorts of asbestos whose

Afarum
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Asbestos.

bestos. whose filaments are rigid and brittle; others more flexible.

The industry of mankind has found a method of working this untoward mineral, and employing it in divers manufactures, chiefly cloth and paper. The manufacture is undoubtedly difficult enough. Pliny calls the asbestos *inventu rarum, textu difficilimum*. Wormius assures us, that the method of making cloth of asbestos is now entirely unknown. And indeed one would scarce imagine the thing practicable, without the mixture of some other pliant matter, as wool, hemp, or flax, along with the asbestos, the filaments of this latter appearing too coarse and brittle to make any tolerable fine work. However this be, Bapt. Porta assures us, that in his time the spinning of asbestos was a thing known to every body at Venice. Sig. Castagnatta, superintendant of some mines in Italy, is said to have carried the manufacture to such perfection, that his asbestos was soft and tractable, much resembling lamb-skin dressed white: he could thicken and thin it at pleasure, and thus either make it into a very white skin or a very white paper.

This kind of linen cloth was chiefly esteemed by the ancients; though then better known and more common than among us, being held equally precious with the richest pearls: nor is it now of mean value, even in the country where it is most generally made, a China cover (*i. e.* a piece of 23 inches and three-quarters long) being worth 80 tale, *i. e.* L. 36:13:4. Pliny says, he himself had seen napkins thereof, which, being taken foul from the table after a feast, were thrown into the fire, and by that means were better scoured than if they had been washed in water, &c. But its principal use, according to Pliny, was for the making of shrouds for royal funerals, to wrap up the corpse, so that the ashes might be preserved distinct from those of the wood, &c. whereof the funeral pile was composed: and the princes of Tartary, according to the accounts in the Philosophical Transactions, still use it at this day in burning their dead. Some of the ancients are said to have made themselves clothes of it, particularly the Brachmans among the Indians. The wicks for their perpetual lamps, according to Dr Lister, were also made of it: some to this day use it for the wicks of such lamps as they would not have any trouble with; because the asbestos never wasting, there is no occasion for shifting the wick. Septalla, canon of Milan, had thread, ropes, nets, and paper, made of the asbestos. A handkerchief or pattern of this linen was long since presented to the Royal Society, a foot long and half a foot broad. This gave two proofs of its resisting fire; though, in both experiments, it lost above three drams in its weight. When taken out red-hot, it did not burn a piece of white paper on which it was laid. Mr Vilette pretends that his large burning concave usually vitrifies the asbestos.

The method of preparing the incombustible paper and cloth is thus described by Ciampini: The stone is laid to soak in warm water; then opened and divided by the hands, that the earthy matter may be washed out. The ablation being several times repeated, the flax-like filaments are collected and dried; and they are most conveniently spun with an addition of flax. Two or three filaments of the asbestos are easily twisted along with the flaxen thread, if the operator's fin-

gers are kept oiled. The cloth also, when woven, is best preserved by oil from breaking or wasting. On exposure to the fire, the flax and the oil burn out, and the cloth remains pure and white. Probably from the dissipation of some extraneous matter of this kind proceeded the diminution of weight in the handkerchief just recited; for pure asbestos leaves nothing. The shorter filaments which separate in washing the stone may be made into paper in the common manner.

The asbestos is found in Crete and Cyprus; in Tartary; at Namur in the Low Countries; in Thuringia among the mines; in the Old Noricum; in Egypt; in the mountains of Arcadia; at Puteoli, in the island of Corsica; in the island of Anglesey in Wales; in Aberdeenshire in Scotland; at Montaubon in France; and in the kingdom of Siberia.

ASCALON, an ancient city, and one of the five satrapies or principalities of the Philistines; situated on the Mediterranean, 43 miles to the south-west of Jerusalem (Antonine), between Azotus to the north and Gaza to the south. The birth-place of Herod the Great, thence surnamed *Ascalonita* (Stephanus). Famous for its scallions, which take name from this town (Strabo, Pliny). Now *Scalona*. E. Long. 34. 30. Lat. 31. 30.

ASCANIUS, the son of Æneas and Creusa, succeeded his father in the kingdom of the Latins, and defeated Mezentius king of the Tuscans, who had refused to conclude a peace with him. At length he founded Alba Longa; and died about 1139 years before the Christian æra, after a reign of 38 years.

ASCARIS, in zoology, a genus of insects belonging to the order of vermes intestinalia. The body of the ascaris is cylindrical, filiform, and tapers at both ends. The species are two, *viz.* 1. The vermicularis, with faint annular rugæ, and the mouth transverse, is about a quarter of an inch long, and thicker at one end than the other. It is found in boggy places, in the roots of putrid plants, and very frequently in the rectum of children and horses. It emaciates children greatly, and is sometimes vomited up. 2. The lumbricoides is about the same length with the lumbricus terrestris, or common earth-worm; but it wants the protuberant ring towards the middle of the body, the only mark by which they can properly be distinguished. The body of the lumbricoides is cylindrical, and subulated at each extremity; but the tail is somewhat triangular. The lumbricoides is the worm which is most commonly found in the human intestines. It is viviparous, and produces vast numbers. For the method of expelling these two kinds of insects, see *MEDICINE-Index*.

ASCENDANT, in astrology, denotes the horoscope, or the degree of the ecliptic which rises upon the horizon at the time of the birth of any one. This is supposed to have an influence on the person's life and fortune, by giving him a bent and propensity to one thing more than another.

In the celestial theme, this is also called the *first house*, the *angle of the East* or *Oriental angle*, and the *significator of life*.—Such a planet ruled in his *ascendant*: Jupiter was in his *ascendant*, &c.—Hence the word is also used in a moral sense, for a certain superiority which one man has over another, from some unknown cause.

ASCENDANTS, in law, are opposed to descendants

Ascending, in succession; *i. e.* when a father succeeded his son, or an uncle his nephew, &c. heritage is said to ascend, or go to ascendants.

ASCENDING, in astronomy, is said of such stars as are rising above the horizon in any parallel of the equator.

ASCENDING *Latitude*, is the latitude of a planet when going towards the north pole.

ASCENDING *Node*, is that point of a planet's orbit, wherein it passes the ecliptic, to proceed northward. This is otherwise called the *northern node*, and represented by this character Ω .

ASCENDING *Vessels*, in anatomy, those which carry the blood upwards; as the aorta ascendens. See ANATOMY, n^o 123.

ASCENSION, in astronomy, is either right or oblique. Right ascension of the sun, or a star, is that degree of the equinoctial, counted from the beginning of aries, which rises with the sun or star in a right sphere. Oblique ascension is an arch of the equator intercepted between the first point of aries and that point of the equator which rises together with a star in an oblique sphere.

ASCENSION *Day*, a festival of the Christian Church, held ten days before Whitsuntide, in memory of our Saviour's ascension into heaven after his resurrection.

ASCENSION *Island*, a barren island on the coast of Africa, lying in W. Long. 17. 20. S. Lat. 7. 5. The following account is given of it by Mr Forster. "This island was first discovered in 1501, by Joaõ de Nova Galego, a Portuguese navigator, who named it *Ilha de Nossa Senhora de Conceição*. The same admiral on his return to Portugal in 1502, discovered the island of St Helena, which obtained that name from the day of the discovery. Ascension was seen a second time by Alfonso d'Albuquerque on his voyage to India in 1503, and then received the name it now bears; but was already at that time in the same desolate condition as at present. We sent several parties on shore, who passed the night on the watch for turtles, which came to lay their eggs on the sandy shores. The dreariness of this island surpassed all the horrors of Easter Island and Tierra del Fuego, even without the assistance of snow. It was a ruinous heap of rocks, many of which, as far we could discern from the ship, seemed to be totally changed by the fire of a volcano. Nearly in the centre of the island rises a broad white mountain of great height, on which we discerned some verdure by the help of our glasses, from whence it has obtained the name of *Green Mountain*.

"We landed early in the morning among some rocks, the surf being always immensely high on the great beach; which consists of minute shell-sand, chiefly of a snowy white, very deep, dry, and intolerable to the eyes when the sun shines. We ascended among heaps of black cavernous stone, which perfectly resembles the most common lavas of Vesuvius and Iceland, and of which the broken pieces looked as if they had been accumulated by art. The lava currents cooling very suddenly, may easily be imagined to produce such an effect. Having ascended about 12 or 15 yards perpendicular, we found ourselves on a great level plain of six or eight miles in circuit; in the different corners of which we observed a large hill of an exact conical shape, and of a reddish colour, standing perfectly insu-

lated. Part of the plain between these conic hills was covered with great numbers of smaller hillocks, consisting of the same wild and ragged lava as that near the sea, and ringing like glass when two pieces are knocked together. The ground between the heaps of lava was covered with a black earth, on which we walked very firmly; but when these heaps did not appear, the whole was a red earth, which was so loose, and in such dry minute particles, that the wind raised clouds of dust upon it. The conic hills consisted of a very different sort of lava, which was red, soft, and crumbling into earth. One of these hills stands directly in front of the bay, and has a wooden cross on its summit, from whence the bay is said to take its name. Its sides are very steep, but a path near three quarters of a mile long winds round it to the summit. After examining this remarkable country a little longer, we concluded, with a great degree of probability on our side, that the plain on which we stood was once the crater or seat of a volcano, by the accumulation of whose cinders and pumice-stones the conic hills had been gradually formed: that the currents of lava which we now saw divided into many heaps, had perhaps been gradually buried in fresh cinders and ashes; and the waters coming down from the interior mountain in the rainy season had smoothed every thing in their way, and filled up by degrees the cavity of the crater. The rocky black lava was the residence of numberless men of war birds and boobies, which sat on their eggs, and suffered us to come close to them.

"About eight in the evening, it being then quite dark, a small vessel came into the bay, and anchored directly within us. Captain Cook having hailed her repeatedly, received in answer that she was the *Lucretia*, a New York sloop, which had been at Sierra Leon, and was now come to catch turtles, in order to sell them at the windward islands of the West Indies. A lieutenant was sent on board, who learned from the master, that he had taken our ship to be a French Indiaman, and was very desirous of trading with English India ships, in which he was disappointed by the company's regulations. He dined with our officers the next day, but on the 31st at day-break left the island. On the 30th in the morning, we landed a second time; and, crossing the plain, arrived at a prodigious lava-current, intersected by many channels from six to eight yards deep, which bore strong marks of being worn by vast torrents of water, but were at present perfectly dry, the sun being in the northern hemisphere. In these gullies we found a small quantity of soil consisting of a black volcanic earth, mixed with some whitish particles gritty to the touch. Here we saw some small bunches of purslane, and a species of grass (*panicum sanguineum*) which found sufficient nutriment in the dry soil. Having at last, with great fatigue, climbed over this extensive and tremendous current of lava, which was much more solid than the heaps nearer to the sea, we came to the foot of the *Green Mountain*, which even from the ships place in the bay we had plainly distinguished to be a different nature from all the rest of the country. Those parts of the lava which surrounded it were covered with a prodigious quantity of purslane, and a kind of new fern (*Lonchites Adscensionis*), where several flocks of wild goats were feeding. The great mountain is divided in its extremities, by

by various clefts, into several bodies; but in the centre they all run together, and form one broad mass of great height. The whole appears to consist of a gritty tophaceous lime-stone, which has never been attacked by the volcano, but probably existed prior to its eruption; its sides are covered with a kind of grass, peculiar to the island, which Linnaeus has named *aristida Adscensionis*. We likewise observed several flocks of goats feeding on it; but they were all excessively shy, and ran with surprizing velocity along tremendous precipices, where it was impossible to follow them. The master of the New-York sloop acquainted us, that there is a spring of water on one part of this mountain, which falls down a great precipice, and is afterwards absorbed in the sand. I am almost persuaded, that, with a little trouble, Ascension might shortly be made fit for the residence of men. The introduction of furze (*ulex Europæus*), and of a few other plants which thrive best in a parched soil, and are not likely to be attacked by rats or goats, would soon have the same effect as at St Helena. The moisture attracted from the atmosphere by the high mountains in the centre of the island, would then no longer be evaporated by the violent action of the sun, but collect into rivulets, and gradually supply the whole island. A sod of grasses would every where cover the surface of the ground, and annually increase the stratum of mould, till it could be planted with more useful vegetables.

"We returned gradually to Cross Bay, in the heat of noon, over the plain; having a space of more than five miles to traverse, where the sun burnt and blistered our faces and necks, and heated the soil to such a degree, that our feet were likewise extremely sore. About three o'clock we arrived at the water's side; and after bathing in a small cove among a few rocks, we made the signal for a boat, and were taken on board. The next forenoon we made another small excursion, in company with Captain Cook, towards the Green Mountain; but we were all of us so much fatigued, that we could not reach it. We made no new observations in the course of this day, the nature of the island being dreary beyond description in its outskirts."

ASCENSIONAL DIFFERENCE, the difference between the right and oblique ascension of the same point to the surface of the sphere.

ASCENT, in a general sense, implies the motion of a body upwards, or the continual recess of a body from the earth. The Peripatetics attribute the spontaneous ascent of bodies to a principle of levity inherent in them. The moderns deny any such thing as spontaneous levity; and show, that whatever ascends, does it in virtue of some external impulse or extrusion. Thus it is that smoke and other rare bodies ascend in the atmosphere; and oil, light woods, &c. in water; not by any external principle of levity, but by the superior gravity or tendency downwards of the parts of the medium wherein they are. The ascent of light bodies in heavy mediums is produced after the same manner as the ascent of the lighter scale of a balance. It is not that such scale has an internal principle whereby it immediately tends upwards; but it is impelled upwards by the preponderancy of the other scale; the excess of the weight of the one having the same effect,

by augmenting its impetus downwards, as so much real levity in the other; by reason the tendencies mutually oppose each other, and that action and reaction are always equal.

ASCENT of Bodies on Inclined Planes, the reader will find explained under **MECHANICS**; *Ascent of Fluids*, under **HYDROSTATICS**; and *Ascent of Vapours*, under the article **EVAPORATION**.

ASCESIS, properly denotes exercise of the body. It is formed from the verb *ασκειν*, used by the ancients in speaking of the sports and combats of the athleteæ.

ASCESIS is also used by philosophers, to denote an exercise conducive to virtue, or to the acquiring a greater degree of virtue. This is particularly denominated the *philosophical ascesis*, because practised chiefly by philosophers, who make a more peculiar profession of improving themselves in virtue; on the model whereof, the ancient Christians introduced a religious Ascesis.

ASCETERIUM, in ecclesiastical writers, is frequently used for a monastery, or place set apart for the exercises of virtue and religion. The word is formed from *ascesis*, "exercise;" or *ascetra*, "one who performs exercise." Originally it signified a place where the athleteæ or gladiators performed their exercises.

ASCETIC, an ancient appellation given to such persons as, in the primitive times, devoted themselves more immediately to the exercises of piety and virtue, in a retired life; and particularly to prayer, abstinence, and mortification. The word is derived from *ασκειω*, *exercio*, "I exercise." Afterwards, when the monks came in fashion, this title was bestowed upon them; especially upon such of them as lived in solitude.

ASCETIC is also a title of several books of spiritual exercises.—As, the *Asciatics*, or devout exercises of St Basil, archbishop of Cæsarea in Cappadocia.

We also say the *ascetic* life, meaning the exercise of prayer, meditation, and mortification.

ASCHAFENBURG, a town of Germany, seated on the river Maine, in the circle of the lower Rhine, and territory of the elector of Mentz, who has a palace there. It is memorable for being the place where the king of Great Britain took up his quarters the night before the battle of Dettingen. E. Long. 9. 35. N. Lat. 50. 14.

ASCHAM (Roger), was born at Kirby-Wiske, near North Allerton in Yorkshire, in the year 1516. His father was steward to the noble family of Scroop. Our author Roger was educated in the family of Sir Anthony Wingfield, who, about the year 1530, sent him to St John's College, Cambridge, where he was soon distinguished for his application and abilities. He took his degree of Bachelor of Arts at the age of 18, was soon after elected fellow of his college, and in 1536 proceeded Master of Arts. In 1544, he was chosen university orator; and, in 1548, was sent for to court, to instruct the lady Elizabeth (afterwards queen) in the learned languages. In the year 1550, he attended Sir Richard Morysine, as secretary, on his embassy to the emperor Charles V. at whose court he continued three years, and in the mean time was appointed Latin secretary to king Edward VI. But upon the death of that prince, he lost his preferment and

Ascent
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Ascham.

Ascham,
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Afcii.

and all his hopes, being professedly of the reformed religion; yet, contrary to his expectations, he was soon after, by the interest of his friend lord Paget, made Latin secretary to the king and queen. In June 1554, he married Mrs Margaret How, a lady of a good family, with whom he had a considerable fortune. It is very remarkable of Mr Ascham, that, tho' he was known to be a Protestant, he continued in favour not only with the ministry of those times, but with Queen Mary herself. Upon the accession of Queen Elizabeth, he was not only confirmed in his post of Latin secretary, but was constantly employed as preceptor to her Majesty in the Greek and Latin languages. He died in the year 1568, much regretted, especially by the Queen, who said she had rather have lost L. 10,000. Camden and some other writers tell us, that he had a great propensity to dice and cock-fighting. He certainly died poor.—He wrote,

1. *Toxophilus*. The schole or partitions of shooting, containd in two bookes, written by Roger Ascham, 1544, and now newly perused. Pleasaunt for all gentlemen and yeomen of England, &c. Lond. 1571. Whilst at the university he was fond of archery by way of exercise and amusement, for which he was censured; and on that account he sat down to write this book, which was dedicated to Henry VIII. who settled a pension of L. 10 per annum on the author. It is rather whimsical; but is admirably well written and full of learning. 2. A report and discourse, written by Roger Ascham, of the affairs and state of Germany, and the Emperor Charles his court, &c. 4to. A valuable curiosity. 3. The schoolmaster. First printed in 1573, 4to. Mr Upton published an edition with notes in 1711. It has uncommon merit; abounding in great good sense, as well as knowledge of ancient and modern history: it is also expressive of the great humanity of the author, who was for making the paths of knowledge as level and pleasaunt as possible, and for trying every gentle method of enlarging the mind and winning the heart. 4. Latin epistles. First published by Mr Grant 1576; have since passed many editions: the best is that of Oxford in 1703. Much admired on account of the style, and esteemed almost the only classical work of that kind written by an Englishman. 5. *Apologia contra misfam*. 1577, 8vo.

ASCIBURGIUM (anc. geog.), mentioned by Tacitus, supposed to be one of the 50 citadels built on the Rhine; who adds, some imagined it was built by Ulysses. Here was a Roman camp and a garrison. To its situation on the banks of the Rhine answers a small hamlet, now called *Asburg*, not far from Meurs, in the duchy of Cleves.

ASCIDIA, a genus of animals belonging to the order of vermes mollusca. The body is cylindrical, and fixed to a shell, rock, &c. It has two apertures; one on the summit, the other lower, forming a sheath. There are six species of this animal, viz. the papillosum, gelatinosum, intestinalis, quadridentata, rustica, and echinata; only one of which, viz. the rustica*, is found in the British seas. Animals of this genus have the faculty of squirting out the water they take in. The expansion and contraction of their bodies occasion their assuming various forms.

ASCII, among geographers, an appellation given

to those inhabitants of the earth who, at certain seasons of the year, have no shadow; such are all the inhabitants of the torrid zone, when the sun is verticle to them.

ASCITÆ (from *αστος* a bag or bottle), in antiquity, a sect or branch of Montanists, who appeared in the second century. They were so called, because they introduced a kind of Bacchanals into their assemblies, who danced round a bag or skin blowed up; saying, they were those new bottles filled with new wine whereof our Saviour makes mention, Matth. ix. 17.—They are sometimes also called *Ascodrogitæ*.

ASCITES, in medicine, the dropsy of the abdomen. See *MEDICINE-Index*.

ASCLEPIA, a festival of *Æsculapius* the god of physic, observed particularly at Epidaurus, where it was attended with a contest between the poets and musicians, whence it was likewise called *Ισος Αγων*, the sacred contention.

ASCLEPIAD, in ancient poetry, a verse composed of four feet, the first of which is a spondee, the second a choriambus, and the two last dactyls; or of four feet and a cæsura, the first a spondee, the second a dactyl, after which comes the cæsura, then the two dactyls; as, *Mæcenas atavis edite regibus*.

ASCLEPIADES, one of the most celebrated physicians among the ancients, was a native of Prusa, in Bithynia; and practised physic at Rome, under Pompey, 96 years before the Christian æra. He was the head of a new sect; and, by making use of wine and cold water in the cure of the sick, acquired a very great reputation. He wrote several books, which are frequently mentioned by Galen, Celsus, and Pliny; but they are now lost.

ASCLEPIADES, a famous physician under Hadrian, of the same city with the former. He wrote several books concerning the composition of medicines; both internal and external.

ASCLEPIAS, SWALLOW-WORT: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 30th order, *Contortia*. The generic character is taken from five oval, concave, horn-like nectaria which are found in the flower. The

Species are 19; of which the following are the most remarkable. 1. The alba, or common swallow-wort, has a root composed of many strong fibres connected at top like those of asparagus, from whence arise many stalks, in number proportional to the size of the roots, which grow two feet high, and are very slender at the top: the leaves are placed opposite by pairs; the flowers are white, growing in umbels near the top of the stalk, from whence are sent out smaller umbels. After the flower is past, the two germens become long pointed pods, inclosing many compressed seeds lying imbricatim, which are crowned with a soft white down. It flowers in June, and the seeds ripen in September. It is a native of the south of France, Spain, and Italy. 2. The Syriaca, or greater Syrian dogbane, is a perennial plant, which sends up several upright stalks in the spring, about two feet high, garnished with oval leaves growing opposite; at the top of the stalks the umbels of flowers are produced, which are of a bright purple colour, making a pretty appearance, but are not succeeded by pods in England. 3. The curraffavica, or bastard ipecacuanha, is a native of the warm parts of

of America. It rises to the height of five or six feet, with upright stems, and smooth oblong leaves placed opposite. Toward the top of the branches the umbels of flowers come out, which stand erect: the petals of the flowers are of a scarlet colour, and the horny nectariums in the middle are of a bright saffron colour, which make a pretty appearance; and there is a succession of flowers on the same plant from June to October. The flowers are succeeded by long taper pods, filled with seeds crowned with a soft down, which ripen late in autumn. The first two species are hardy; but the last one is tender, and therefore must be preserved in a stove.

Medicinal Uses, &c. The root of the first species is used in medicine. It is reckoned by botanists a species of dogbane; from all the poisonous sorts of which it may be distinguished, by yielding a limpid juice, whilst that of the others is milky. The root has a strong smell, especially when fresh, approaching to that of valerian, or nard; the taste is at first sweetish and aromatic, but soon becomes bitterish, sub-acrid, and nauseous. This root is esteemed sadorific, diuretic, and emmenagogue: it is also frequently employed by the French and German physicians as an alexipharmic, and sometimes as a succedaneum to contrayerva, whence it has received the name of *contrayerva Germanorum*. Among us it is very rarely made use of: it appears from its sensible qualities to be a medicine of much the same kind with valerian, which is indisputably preferable to it. The root of the third species has been sometimes sent over from America instead of that of ipecacuanha, and mischievous effects have been produced by it. Those who cultivate this plant ought to be careful that none of its milky juice mix with any thing which is taken inwardly.

ASCUDUTÆ, in antiquity, a sect of heretics, in the second century, who rejected all use of symbols and sacraments, on this principle, That incorporeal things cannot be communicated by things corporeal, nor divine mysteries by any thing visible.

ASCOLI, formerly *Aiculum Apulum*, a pretty large and populous town of Italy, in the marche of Ancona, and territory of the church; it is a bishop's see, and seated on a mountain, at the bottom of which runs the river fronto. E. Long. 15. 20. N. Lat. 42. 47.

ASCOLI *de Satriano*, formerly *Aiculum Picenum*, an episcopal city of Italy, in the kingdom of Naples; seated on a mountain. E. Long. 15. 5. N. Lat. 42. 8.

ASCOLIA, in Grecian antiquity, a festival celebrated by the Athenian husbandmen in honour of Bacchus, to whom they sacrifice a he-goat, because it destroys the vines (*Ovid Fast.* i. 357); and, to show the greater indignity to an animal hated by Bacchus, the peasants, after having killed him, made a foot-ball of his skin. Virgil has beautifully described the occasion of the sacrifice, and manner of celebrating the festival, *Georg.* ii. 380.

ASCRIPITII, or ADSCRIPITII, were a kind of villeins, who, coming from abroad, settle in the lands of some new lord, whose subjects or servants they commence; being so annexed to the lands, that they may be transferred and sold with the same. Ascriptitii is sometimes also used in speaking of aliens or foreigners newly admitted to the freedom of a city or country.

ASCRIPITII was also used in the military laws for the recruits appointed to supply the losses of the legions, called also *Accensi*.

ASCRIVIUM (anc. geog.), a town of Dalmatia, on the Sinus Rhizicus (Pliny, Ptolemy): Now *Cattaro* (Harduin); the capital of the territory of Cattaro, in Venetian Dalmatia. E. Long. 19. 20. Lat. 45. 25.

ASCULUM APULUM (anc. geog.), a town of Apulia, much mentioned in the war with Pyrrhus (Florus, Plutarch): Now called *Afcoli*; a city of the Capitanata, in the kingdom of Naples. E. Long. 16. 30. Lat. 41. 15.

ASCULUM *Picenum* (anc. geog.), a town of the Piceni (Cæsar); and the capital (Florus): Now *Afcoli*, in the march of Ancona, on the river Tronto. E. Long. 15. 5. Lat. 42. 50.

ASCYRUM, PETER'S-WORT: A genus of the polyandria order, belonging to the polydelphia class of plants; and in the natural method ranking under the 20th order, *Rotaceæ*. The calyx consists of four leaves; the corolla has four petals; the filaments are numerous, and divided into four bundles. There are three species, the *crux andreae*, the *hypericoides*, and the *villosum*, all natives of the West Indies or America, but possessing no property worthy of notice.

ASDRUBAL, the name of several Carthaginian generals. See CARTHAGE.

ASEKI, or ASEKAI, the name which the Turks give to the favourite sultaneffes who have brought forth sons. These are greatly distinguished above others in their apartments, attendants, pensions, and honours. They have sometimes shared the government. The sultana who first presents the emperor with a male child, is reckoned the chief favourite, is called *buyuk afezi*, and ranks as a legitimate wife: though, from the time of Bajazet I. the sultans are forbid to marry by a public law, which Solyman II. violated, in favour of Roxalana.

ASELLUS, in zoology, the trivial name of a species of oniscus. See ONISCUS.

ASGILL (John), a late humorous writer, was bred to the law, and practised in Ireland with great success. He was there elected a member of the house of commons, but was expelled for writing a treatise on the possibility of avoiding death; and being afterwards chosen a member for the borough of Bramber in Sussex, he was also on the same account expelled the parliament of England. After this, he continued 30 years a prisoner in the Mint, Fleet, and King's-bench; during which time he published a multitude of small political pamphlets, several of which were in defence of the succession of the house of Hanover, and against the pretender. He died in the rules of the King's-bench, in the year 1738, when he was upwards of fourscore.

ASH, in botany. See FRAXINUS.

ASH-Hole, among chemists, is the lowest part of a furnace; and is intended to receive the ashes falling from the fire, and to give a passage to the air which is to be introduced into the furnace, to keep up the combustion.

ASH *Wednesday*, the first day of Lent; supposed to have been so called from a custom in the church, of sprinkling ashes that day on the heads of penitents then admitted to penance. See LENT.

Ashborn

Ashford.

ASHBORN, a town in Derbyshire, seated between the rivers Dove and Compton, over which there is a stone bridge, in a rich soil. It is a pretty large town, though not so flourishing as formerly. W. Long. 1. 35. N. Lat. 53. 0.

ASHBURTON, a town in Devonshire. It sends two members to parliament, and is one of the four stannery towns. It is seated among the hills, which are remarkable for tin and copper; and has a very handsome church; as also a chapel, which is turned into a school. It gives title of Baron to Dunning the late solicitor-general, whose son now enjoys it. W. Long. 3. 10. N. Lat. 50. 30.

ASHBY DE LA ZOUCH, a market-town in Leicestershire, situated in W. Long. 1. 20. N. Lat. 52. 40. It had a castle which was long in the possession of the family of de la Zouch. It afterwards fell into the hands of Edward IV. who granted it to Sir Edward Hastings, created baron Hastings, with licence to make a castle of the manor-house, to which he adjoined a very high tower. It was demolished in 1648; but a great part of the tower is still standing. It now belongs to the Earl of Huntingdon.

ASHDOD, or AZOTUS. See AZOTUS.

ASHES, the earthy particles of combustible substances after they have been burnt.

If the ashes are produced from vegetable bodies, they contain a considerable quantity of fixed salt, blended with the terrene particles: and from these ashes the fixed alkaline salts called *pot-ash*, *pearl-ash*, &c. are extracted. See POTASH, &c.

The ashes of all vegetables are vitrescible, and found to contain iron.—They are also an excellent manure for cold and wet grounds. See AGRICULTURE, n^o 20.

Several religious ceremonies depend upon the use of ashes. St Jerome relates, that the Jews in his time rolled themselves in ashes, as a sign of mourning. To repent in sackcloth and ashes, is a frequent expression in Scripture for mourning and being afflicted for our sins. There was a sort of lye and lustral water made with the ashes of an heifer sacrificed upon the great day of expiation; the ashes whereof were distributed to the people, and this water was used in purifications, as often as any touched a dead body, or was present at funerals, (Numb. xix. 17.) Tamar after the injury received from her brother Amnon, covered her head with ashes, (2 Sam. xiii. 19.) The Psalmist in great sorrow says, that he had eaten ashes as if it were bread, (Ps. cii. 9.); which, however, is to be considered as an hyperbole. He sat on ashes, he threw ashes on his head; his food, his bread, was spoiled with the ashes wherewith he was covered.

The ancient Persians had a sort of punishment for some great criminals, which consisted in executing them in ashes. The criminal was thrown headlong from a tower 50 cubits high, which was filled with ashes to a particular height, (2 Mac. xiii. 5, 6.) The motion which the criminal used to disengage himself from this place, plunged him still deeper into it, and this agitation was further increased by a wheel which stirred the ashes continually about him till at last he was stifled.

ASHFORD, a market-town of Kent, situated about 12 miles south-west of Canterbury, in E. Long. 45. and N. Lat. 51. 15.

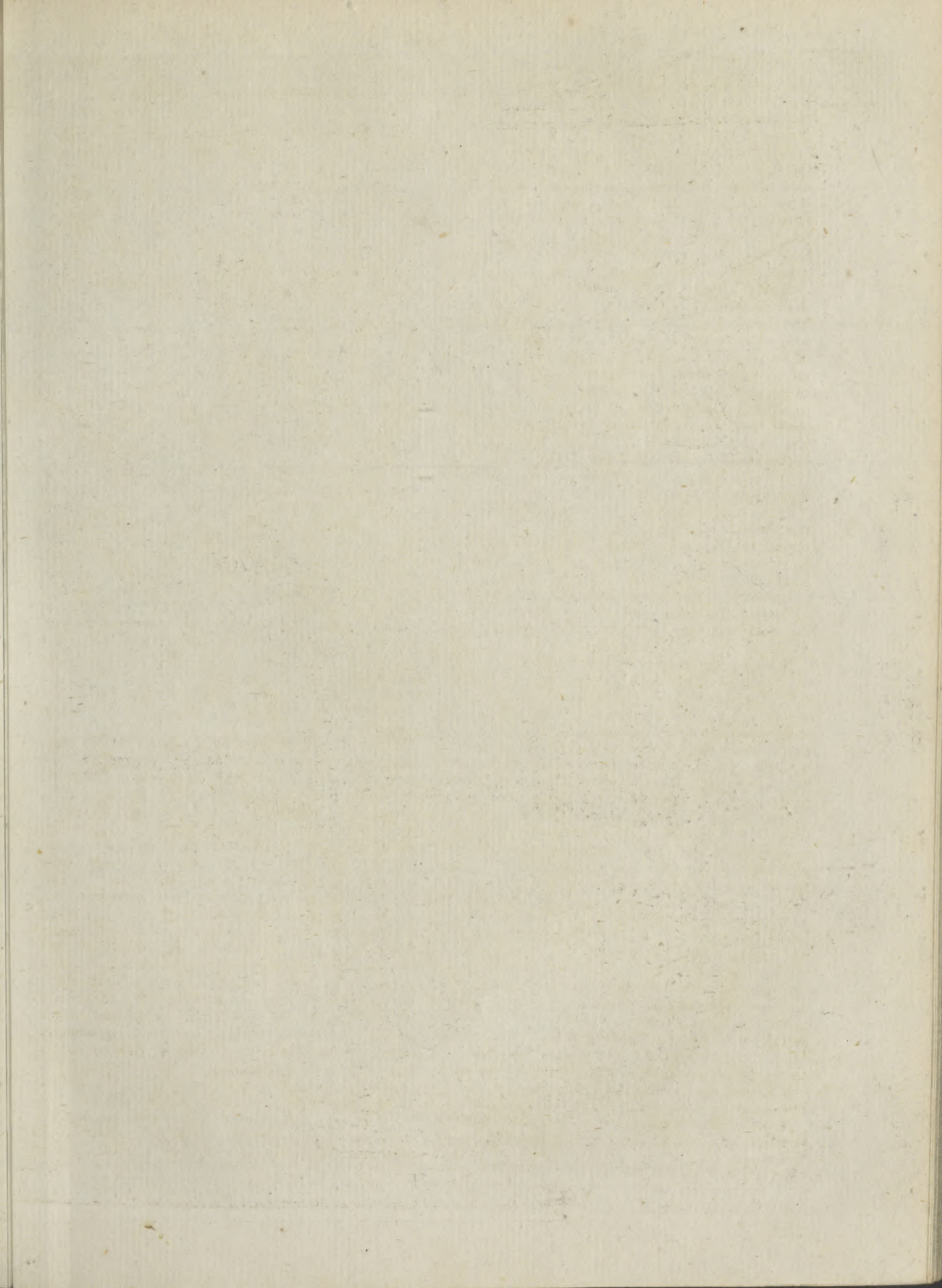
No. 30.

ASHLAR, a term used among builders; by which they mean common or free stones, as they come out of the quarry, of different lengths and thicknesses.

ASHLERING among builders, signifies quartering, to lath to, in garrets, about two and a half, or three feet high, perpendicular to the floor, up to the under side of the rafters.

ASHMOLE (Elias), a great antiquary and herald, founder of the Ashmolean museum at Oxford, was born at Litchfield in Staffordshire, 1617. In the early part of his life, he practised in the law; and in the civil war had a captain's commission under the king, and was also comptroller of the ordinance. He married the lady Mainwaring in 1649, and settled at London; where his house was frequented by all the learned and ingenious men of the time. Mr Ashmole was a diligent and curious collector of manuscripts. In the year 1650, he published a treatise written by Dr Arthur Dee, relating to the philosopher's stone; together with another tract on the same subject, by an unknown author. About the same time, he was busied in preparing for the press a complete collection of the works of such English chemists as had till then remained in manuscript. This undertaking cost him great labour and expence; and at length the work appeared, towards the close of the year 1652. He proposed at first to have carried it on to several volumes; but he afterwards dropped this design, and seemed to take a different turn in his studies. He now applied himself to the study of antiquity and records: he was at great pains to trace the Roman road, which in Antoninus's Itinerary is called *Bennevanno*, from Weedon to Litchfield, of which he gave Mr Dugdale an account in a letter. In 1658, he began to collect materials for his history of the order of the garter, which he lived to finish, and thereby did no less honour to the order than to himself. In September following, he made a journey to Oxford, where he set about giving a full and particular description of the coins presented to the public library by Archbishop Laud.

Upon the restoration of King Charles II. Mr Ashmole was introduced to his majesty, who received him very graciously; and on the 18th of June 1660, bestowed on him the place of Windsor herald. A few days after, he appointed him to give a description of his medals, which were accordingly delivered into his possession, and King Henry VIII.'s closet was assigned for his use. On the 15th of February, Mr Ashmole was admitted a fellow of the royal society; and, on the 9th of February following, the king appointed him secretary of Surinam, in the West Indies. On the 19th of July 1699, the university of Oxford, in consideration of the many favours they had received from Mr Ashmole, created him doctor of physic by diploma, which was presented to him by Dr Yates, principal of Brazen Nose college. On the 8th of May 1672, he presented his "Institution, laws, and ceremonies of the most noble order of the garter," to the king; who received it very graciously, and as a mark of his approbation, granted him a privy seal for L. 400 out of the custom of paper. On the 26th January 1679, a fire broke out in the Middle Temple, in the next chamber to Mr Ashmole's, by which he lost a noble library, with a collection of 9000 coins, ancient and modern, and a vast repository of seals, charters, and other antiquities and curiosities; but





but his manuscripts and his most valuable gold medals were luckily at his house at Lambeth. In 1683, the university of Oxford having finished a magnificent repository near the theatre, Mr Ashmole sent thither his curious collection of rarities; which benefaction was considerably augmented by the addition of his manuscripts and library at his death, which happened at Lambeth, the 18th of May, in the 76th year of his age. He was interred in the church of Great-Lambeth, in Surry, on the 26th of May 1692, and a black marble stone laid over his grave, with a Latin inscription.

Besides the works which we have mentioned, Mr Ashmole left several which were published since his death, and some which remain still in manuscript.

ASIA, is one of the three general parts of our continent, and one of the four of the whole earth. It is separated from Europe by the Mediterranean sea, the Archipelago, the Black Sea, the Palus Meotis, the Don, and the Dwina, which fall into the White Sea; and from Africa, by the Arabic Gulph or Red Sea, and the Isthmus of Suez. All the other parts are surrounded by the ocean. The late discoveries show that it does not join to America, though it extends very near it: (See AMERICA, n^o. 105.). It is situated between 44 and 196 degrees of east longitude, and 1 and 74 degrees of north latitude. From the Dardanelles to the most eastern shore of Tartary, it is 4740 miles in length; and from the most southern point of Malacca to the most northern point of Nova Zembla, it is 4380 miles in breadth.

This vast extent of territory was successively governed in past times by the Assyrians, the Medes, the Persians, and the Greeks; but the immense regions of India and China were little known to Alexander, or the conquerors of the ancient world. Upon the decline of those empires, great part of Asia submitted to the Roman arms; and afterwards, in the middle ages, the successors of Mahomet, or, as they are usually called, Saracens, founded in Asia, in Africa, and in Europe, a more extensive empire than that of Cyrus, Alexander, or even the Roman when in its height of power. The Saracen greatness ended with the death of Tamerlane; and the Turks, conquerors on every side, took possession of the middle regions of Asia, which they still enjoy. Besides the countries possessed by the Turks and Russians, Asia contains at present three large empires, the Chinese, the Mogul, and the Persian; upon which the lesser kingdoms and sovereignties of Asia generally depend. The prevailing form of government in this division of the globe is absolute monarchy. If any of them can be said to enjoy some share of liberty it is the wandering tribes, as the Tartars and Arabs. Many of the Asiatic nations, when the Dutch first came among them, could not conceive how it was possible for any people to live under any other form of government than that of a despotic monarchy. Turkey, Arabia, Persia, part of Tartary, and part of India, profess Mahometanism. The Persian and Indian Mahometans are of the sect of Hali, and the others of that of Omar; but both own Mahomet for their law-giver, and the Koran for their rule of faith and life. In the other parts of Tartary, India, China, Japan, and the Asiatic Islands, they are generally heathens and idolaters. Jews are to be found

every where in Asia. Christianity, though planted here with wonderful rapidity by the apostles and primitive fathers, suffered an almost total eclipse by the conquests of the Saracens, and afterwards of the Turks. Incredible indeed have been the hazards, perils, and sufferings of popish missionaries, to propagate their doctrines in the most distant regions, and among the grossest idolaters; but their labours have hitherto failed of success, owing in a great measure to their own avarice, and the avarice and profligacy of the Europeans, who resort thither in search of wealth and dominion.

Asia may be divided into the following parts: Turkey in Asia, Arabia, Persia, the Mogul's Empire, and the two peninsulas of the Indies; Tibet, China, and Korea; Great and Little Buckaria, with Korasim; Tartary, Siberia, and the islands. The principal languages spoken in Asia are, the modern Greek, the Turkish, the Russian, the Tartarian, the Persian, the Arabic, the Malayan, the Chinese, and the Japanese. The European languages are also spoken upon the coasts of India and China.

Asia is looked upon as that part of the world which, of all others, has been most peculiarly distinguished by heaven. There it was the first man was created; there the patriarchs lived, the law was given to Moses, and the greatest and most celebrated monarchies were formed; from thence the first founders of cities and nations in other quarters of the world brought their colonies. Lastly, in Asia Jesus Christ appeared: there it was that he wrought the salvation of mankind, that he died and rose again; and from thence it is that the light of the gospel was diffused over all the world. Laws, arts, sciences, and religion, almost all had their original in Asia.

As Asia exceeds the other two parts of our continent, Europe and Africa, so it is superior to them in the serenity of its air, the fertility of its soil, the deliciousness of its fruits, the fragrancy and balsamic qualities of its plants, spices, and gums; and the salubrity of its drugs; the quantity, variety, beauty, and value of its gems; the richness of its metals, and the fineness of its silks and cottons. A great change indeed hath happened in that part of it called Turkey, which hath lost much of its ancient splendor, and from the most populous and best cultivated spot in Asia, is become a wild and uncultivated desert. The other parts of Asia continue much in their former condition; the soil being as remarkable for its fertility, as most of the inhabitants for their indolence, effeminacy, and luxury. This effeminacy is chiefly owing to the warmth of the climate, though in some measure heightened by custom and education; and the symptoms of it are more or less visible as the several nations are seated nearer or farther from the north. Hence the Tartars, who live near the same latitudes with us, are as brave, hardy, strong, and vigorous, as any European nation. What is wanting in the robust frame of their bodies among the Chinese, Mogul-Indians, and all the inhabitants of the more southern regions, is in a great measure made up to them by the vivacity of their minds, and ingenuity in various kinds of workmanship, which our most skilful mechanics have in vain endeavoured to imitate.

The chief rivers of Asia are, the Euphrates and Tigris,

Asia
II
Asiata.

Asia
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gris, in Turkey; the Indus and Ganges, in India; the Kiang and Hoang ho, in China; the Sir Amu and Wolga, in Western Tartary; the Saghalia Ula or Amur, in Eastern Tartary; the Irtilsi, Oby, Jenifea, and Lena, in Siberia. The lakes are, that prodigious one called the *Caspian Sea*; and near that another very large one, but lately known to us, called *Aral*, or the lake of eagles. The Baykal is in Siberia, the Kokonor near Tibet, and the Tong Ping in China. The chief mountains are, the Taurus in Turkey and Persia; the Imaus, between India and Tibet; and the Altay, in Tartary.

The Asiatic islands are very numerous, inasmuch that some reckon 150,000; but of this there is no certainty. However, they may be divided into those of the east, west, south and south-east. Those that lie on the east of Asia are, the islands of Jesso or Yedso, and Japan, with several small ones on the coast of Korea, the island of Formosa, and the Philippines. Those on the west are, the island of Cyprus, in the Mediterranean; Scanderoon, off Natolia, and the isle of Rhodes off Phischio, on the same coast. Those on the south are, the isles of the Maldives, in the Indian Sea; the isle of Ceylon, off Cape Komorin; with a great many small ones in the gulph of Bengal. Those on the south-east are, the isles of Sandi, as Sumatra, the isles of Java, Borneo, &c. the Moluccas, the isles of Kumbava, Timor, &c.

Asia Minor, or *Lesser Asia*; the same with Natolia. See NATOLIA.

ASIARCHÆ, (termed by St Paul, *Chief of Asia*, Acts xix. 31.) were the Pagan Pontiffs of Asia, chosen to superintend and have the care of the public games; which they did at their own expence: for which reason they were always the richest and most considerable men of the towns.

ASIDE, in the drama, something said by an actor, which some, or even all the other actors present, are supposed not to hear; a circumstance justly condemned as being unnatural and improbable.

ASITO, a town of Italy, in Perugia, and in the Pope's territories. E. Long. 23. 40. N. Lat. 43. 0.

ASILUS, or HORNET-FLY, a genus of insects belonging to the order of insecta diptera. It has two wings; and a horny, straight, two-valved beak. There are 17 species of this insect. Many of them wound in a very painful manner, and are particularly troublesome to cattle in low meadows; others of them are quite harmless. See Plate LIV.

ASINARA, an island of Italy, on the western coast of Sardinia. E. Long. 8. 30. N. Lat. 41. 0.

ASINIUS (Pollio), consul and Roman orator, distinguished himself under Augustus by his exploits and his literary works. He is frequently mentioned with praise by Horace and Virgil, and is said to have collected the first library at Rome. He died at Frescati, at 80 years of age.

ASIONGABER, ESIONGEBER, or EZIONGEBER, a town of Arabia Petræa, on the bay of Elath, a part of the Arabian Gulf; the dock or station for the ships of Solomon and Jehosaphat; an ancient town, mentioned also by Moses. It was afterwards called *Benice*, (Josephus).

ASISIA, or ASSISTIA, a town of Liburnia (Ptolemy, Antonine), now in ruins, but exhibiting many

monuments of antiquity. It is the *Assesia* or *Asseria* of Pliny. This author, after having specified the Liburnian cities that were obliged to attend the congress or diet of Scardona, adds to the catalogue the free *Asserians*, *immunesque Asseriatæ*; and this people who created their own magistrates, and were governed by their own municipal laws, were no doubt more rich and powerful than their neighbours.

The vestiges of the walls of Asseria that still remain, are a sufficient proof of this; for their circumference is clearly distinguishable above ground, and measures 3600 Roman feet. The space inclosed by them forms an oblong polygon, and they are built with common Dalmatian marble; but not taken from the hill on which they stand, for that furnishes only soft stone. The walls are invested, both inside and out, with this marble: some of the stones are ten feet long, and they are of all considerable dimensions. The thickness of these fortifications is commonly about eight feet: but at the narrowest extremity, which falls towards the foot of the hill, they are eleven feet thick; and, in some parts, their height still above ground reaches to near 30 feet. An antiquary, or even a simple lover of the fine arts, or of erudition, the Abbé Fortis observes, cannot help wishing at Podgraje (the modern name of Asseria), that some powerful hand *quicquid sub terra est in apricum proferit*: and such a wish becomes stronger when he reflects, that since the destruction of that city no search has ever been made under ground, with a view to discover any thing curious; and yet these walls without doubt inclose a valuable deposit of antiquities, thrown down in heaps, who knows by what cause; perhaps naturally, by an earthquake, or perhaps by a sudden inundation of barbarians, which is still worse. The gate now demolished, the considerable height of the walls to be seen in several places from without, some pieces of thick walls that still appear levelled to the ground among the bushes, are circumstances which give ground to hope that many costly monuments might be recovered out of these ruins. The magnificence of the remaining wall, and the many pieces of well cut stone and fine marble scattered over the contiguous fields, afford sufficient proof that both good taste and grandeur once flourished in that country. In the midst of the rubbish which covers the remains of Asseria, the parish-church of the little village stands insulated; it is built of broken pieces of ancient ruins, taken as they happened to be nearest, mixed with mutilated inscriptions, and fragments of noble cornices.

ASKELON. See ASCALON.

ASKERON, a place five miles from Doncaster, noted for a medicinal spring. It is a strong sulphureous water, and is slightly impregnated with a purging salt. It is recommended internally and externally in strumous and other ulcers, scabs, leprosy, and similar complaints. It is good in chronic obstructions, and in cases of worms and foulness of the bowels.

ASISIO, or ASITIO, a city of the Pope's territories in Italy, situated about 16 miles east of Perugia. E. Long. 13. 35. N. Lat. 43.

ASKRIG, a town in the N. Riding of Yorkshire. W. Long. 0. 5. N. Lat. 53. 50.

ASLANI, in commerce, a silver coin, worth from 115 to 120 aspers. See ASPER.

ASMONEUS,

ASMONEUS, or ASSAMONEUS, the father of Simon, and chief of the Asmoneans, a family that reigned over the Jews during 126 years.

ASNA, or ESNA, a town in upper Egypt, seated upon the Nile, believed by some authors to be the ancient Syena, though others say the ruins of it are still to be seen near Assuan. It is so near the cataracts of the Nile, that they may be heard from thence. It contains several monuments of antiquity; and among the rest an ancient Egyptian temple, pretty entire, all painted throughout, except in some places that are effaced by time. The columns are full of hieroglyphic figures. This superb structure is now made use of for a stable, wherein they put oxen, camels, and goats. A little way from thence are the ruins of an ancient nunnery, said to be built by St Helena, surrounded with tombs.—Asna is the principal town in these parts, and the inhabitants are rich in corn and cattle. They drive a considerable trade into Lower Egypt and Nubia, by means of the Nile, and also by the caravans that pass over the Desert. The inhabitants are all Arabs, except about 200 Copts, the ancient inhabitants, and a sort of Christians. They are under the government of the Turks, who have a cadi, and the Arabs have two sheriffs of their own nation. E. Long. 31. 40. N. Lat. 38. 15.

ASOLA, a town of the Bressan in Italy, belonging to the republic of Venice. E. Long. 14. 18. N. Lat. 45. 15.

ASOLO, a town of Italy, in the Trevisan, seated on a mountain 17 miles north west of Trevisan, and 10 north-east of Bassano. E. Long. 12. 2. N. Lat. 45. 49.

ASOPH, a town of Coban Tartary, in Asia, seated on the river Don, near its mouth, a little to the east of the Palus Mæotis, or Sea of Azoph. It has been several times taken and retaken of late years; but in 1739, the contending powers agreed that the fortifications should be demolished, and the town remain under the dominion of Russia. E. Long. 41. 30. N. Lat. 47. 18.

ASOPUS, a river of Phrygia Major, which, together with the Lycus, washes Laodicea, (Pliny).—Another of Bœotia, which running from mount Cithæron, and watering the territory of Thebes, separates it from the territory of Platæa, and falls with an east course into the Euripus, at Tanagra. On this river Adrastus king of Sicyon built a temple to Nemesis, thence called *Adrasteia*. From this river Thebæ came to be surnamed *Asopides*, (Strabo). It is now called *Asopo*. A third Asopus, a river of Peloponnesus, which runs by Sicyon, (Strabo); and with a north west course falls into the Sinus Corinthiacus, to the west of Corinth.—A fourth, a small river of the Locri Epicnemidii, on the borders of Thessaly, (Pliny); rising in Mount Oeta, and falling into the Sinus Maliacus.

ASOPUS, a town of Laconica, (Pausanias); on the Sinus Laconicus, with a port in a peninsula, between Boæ to the east, and the mouth of the Eurotas to the west. The citadel only remains standing, now called by the sailors *Castel Rampano*.

ASOR, or HAZOR (anc. geog.), a town of the tribe of Judah, to the south-west, on the borders of Afcalon, (Joshua); as also Hafor-Hadata, translated by the seventy *Ασωρη Εζων* (id).—Another Asor, A-

forus, or Hazor, a town of Galilee; called the capital of all the kingdoms to the north of Palestine. It was taken by Joshua; the inhabitants were put to the sword, and their houses burnt. It was afterwards rebuilt (Judges. 1 Sam.); but remained still in the hands of the Canaanites, though in the lot of the tribe of Naphtali, (Joshua). It lay to the north of the Lacus Samachonites, called in Scripture the *Waters of Merom*. (Josephus).

ASOW, a celebrated and important fortress of Russia, once a place of considerable trade, but now demolished. It was situated in the district of Bachmut, near the place where the Greeks many centuries ago built the city of Tanais, which was very famous for its trade, and underwent many vicissitudes. The Genoese, who settled a trade with Russia soon after the discovery of Archangel by Captain Chancellor, became masters of this place, and gave it the name of *Tana*, or *Catana*; but the Tartars, who were very powerful in these parts, seem to have been in possession of it long before; for, as Busching informs us, there are Asow coins yet extant, on which is the name of *Taktamysh-Kan*. From the Genoese it fell into the hands of the Turks, lost its trade and became an inconsiderable town. In 1637, it was taken by the Cossacks, who defended it against the Turks in 1641, and next year set fire to it, and blew it up. The Turks rebuilt it with strong fortifications. The Russians laid claim to it in 1672, and took it in 1696; but, by the treaty of Pruth in 1711, it was restored to the Turks. In 1736, the Russians became masters of Asow; but by the treaty of Belgrade they were obliged to relinquish it, and entirely destroy the place.

ASP, in natural history, a small poisonous kind of serpent, whose bite gives a speedy but easy death. It is said to be thus denominated from the Greek *ασπις*, *shield*, in regard to the manner of its lying convolved in a circle, in the centre of which is the head, which it exerts, or raises, like the umbo or umbilicus of a buckler. This species of serpent is very frequently mentioned by authors; but so carelessly described, that it is not easy to determine which, if any of the species known at present, may properly be called by this name. It is said to be common in Africa, and about the banks of the Nile; and Bellonius mentions a small species of serpent which he had met with in Italy, and which had a sort of callous excrescence on the forehead, which he takes to have been the asp of the ancients. It is with the asp that Cleopatra is said to have dispatched herself, and prevented the designs of Augustus, who intended to have carried her captive to adorn his triumphal entry into Rome. But the fact is contested: Brown places it among his vulgar errors. The indications of that queen's having used the ministry of the asp, were only two almost insensible pricks found in her arm; and Plutarch says it is unknown what she died of. At the same time, it must be observed, that the slightness of the pricks found in her arm furnishes no presumption against the fact; for no more than the prick of a needle-point dipt in the poison was necessary for the purpose. See the article SERPENT.

Lord Bacon makes the asp the least painful of all the instruments of death. He supposes it to have an affinity to opium, but to be less disagreeable in its operation; and his opinion seems to correspond with the

Aspa
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Asparagus.

accounts of most writers, as well as with the effects described to have been produced upon Cleopatra; for which see the article already referred to.

The ancients had a plaster called *δὲ Ἀσπίδων*, made of this terrible animal, of great efficacy as a discutient of strumæ and other indurations, and used likewise against pains of the gout. The flesh and skin, or *exuvie*, of the creature, had also their share in the ancient *medicaria medica*.

ASPA, a town of Parthia, (Ptolemy); now *Ispahan*, (Hollstenius). In Ptolemy the latitude seems to agree, being 33° ; but whether the longitude does, is a question. E. Long. 51. Lat. 32, 30.

ASPALATHUS, AFRICAN BROOM: a genus of the decandria order, belonging to the diadelphia class of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The calyx consists of 5 divisions: the pod is oval, and contains 2 seeds. Of this genus there are 19 species; all of which are natives of warm climates, and must be preserved in stoves by those who would cultivate them here. The rose-wood, whence the *oleum rhodii* is obtained, is one of the species, but of which we have yet had no particular description. The wood is heavy, oleaginous, somewhat sharp and bitter to the taste, of a strong smell and purple colour. It is called *rose-wood* or *lignum Rhodium*, either on account of its sweet smell, or of its growth in the island of Rhodes. It was anciently in much repute as an astringent, strengthener, and drier; but it is now disused in internal practice. It affords an oil of an admirable scent, reputed one of the best of perfumes: it is chiefly used in scenting pomatums and liniments.

ASPARAGUS, SPARAGUS, SPERAGE, OR SPARROW-GRASS: A genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 11th order, *Sarmentaceæ*. The calyx is quinquepartite, and erect; the 3 inferior petals are bent outwards; the berry has 3 cells, and contains 2 seeds.—The species are 10; but the only one cultivated in the gardens is that with an upright herbaceous stalk, bristly leaves, and equal stipula, or the common asparagus. The other species are kept only in the gardens of the curious for the sake of variety.

Culture. The garden asparagus is with great care cultivated for the use of the table. The propagation of this useful plant is from seed; and as much of the success depends upon the goodness of the seed, it is much better to save it than to buy it at the shops. The manner of saving it is this: Mark with a stick some of the fairest buds; and when they are run to berry, and the stalks begin to dry and wither, cut them up; rub off the berries into a tub, and pouring water upon them, rub them about with your hands; the husks will break and let out the seed, and will swim away with the water in pouring it off; so that in repeating this two or three times, the seeds will be clean washed, and found at the bottom of the tub. These must be spread on a mat to dry, and in the beginning of February must be sown on a bed of rich earth. They must not be sown too thick, and must be trod into the ground, and the earth raked over them smooth: the bed is to be kept clear of weeds all the summer; and in October, when the

stalks are withered and dry, a little rotten dung must be spread half an inch thick over the whole surface of the bed. The spring following, the plants will be fit to plant out for good; the ground must therefore be prepared for them by trenching it well, and burying a large quantity of rotten dung in the trenches, so that it may lie at least six inches below the surface of the ground: when this is done, level the whole plot exactly, taking out all the loose stones. This is to be done just at the time when the asparagus is to be planted out; which must be in the beginning of March, if the soil is dry and the season forward; but in a wet soil, it is better to wait till the beginning of April, which is about the season that the plants are beginning to shoot. The season being now come, the roots must be carefully taken up with a narrow-pronged dung-fork, shaking them out of the earth, separating them from each other, and observing to lay all their heads even, for the more convenient planting them; which must be done in this manner. Lines must be drawn at a foot distance each, straight across the bed; these must be dug into small trenches of six inches deep, into which the roots must be laid, placing them against the sides of the trench with their buds in a right position upwards, and so that, when the earth is raked over them, they may be two inches under the surface of the ground. Between every four rows a space of two feet and a half should be left for walking in, to cut the asparagus. When the asparagus is thus planted, a crop of onions may be sown on the ground, which will not at all hurt it. A month after this, the asparagus will come up, when the crop of onions must be thinned, and the weeds carefully cleared away. About August the onions will be fit to pull up. In October following, cut off the shoots of the asparagus within two inches of the ground, clear well all weeds away, and throw up the earth upon the beds, so as to leave them five inches above the level of the alleys. A row of colworts may be planted in the middle of the alleys, but nothing must be now sown on the beds. In the spring the weeds must be hoed up, and all the summer the beds kept clear of weeds. In October they must be turned up, and earthed again, as the preceding season. The second spring after planting, some of the young asparagus may be cut for the table. The larger shoots should only be taken, and these should be cut at two inches under ground, and the beds every year managed as in the second year. But as some people are very fond of early asparagus, the following directions are given by which it may be obtained any time in winter: Plant some good roots at one year old in a moist rich soil, about eight inches apart; the second and third years after planting, they will be ready to take up for the hot-beds; these should be made pretty strong, about three feet thick, with new stable-dung that has fermented a week or more; the beds must be covered with earth six inches thick; then against a ridge made at one end, begin to lay in your plants, without trimming or cutting the fibres, and between every row lay a little ridge of fine earth, and proceed thus till the bed is planted; then cover the bed two inches thick with earth, and encompass it with a straw-band, and in a week, or as the bed is in the temper, put on the frames and glasses, and lay on three inches thick of fresh

Aspasia,
Aspasticum.

fresh earth over the beds, and give them air and add fresh heat to them as it requires. These beds may be made from November till March, which will last till the natural grass comes on.

Medicinal Uses. The roots have a bitterish mucilaginous taste, inclining to sweetness; the young shoots are more agreeable than either. Asparagus promotes appetite, but affords little nourishment. It gives a strong ill smell to the urine in a little time after eating it, and for this reason chiefly is supposed to be diuretic: it is likewise esteemed aperient and deobstruent; the root is one of the five called *opening roots*. Some supposed the shoots to be most efficacious; others, the root; and others, the bark of the root. Stahl is of opinion that none of them have any great share of the virtues usually ascribed to them. Asparagus appears from experience to contribute very little either to the exciting of urine when suppressed, or increasing its discharge; and in cases where aperient medicines generally do service, this has little or no effect.

ASPASIA of MILETUS, a courtesan who settled at Athens under the administration of Pericles, and one of the most noted ladies of antiquity. She was of admirable beauty: yet her wit and eloquence, still more than her beauty, gained her extraordinary reputation among all ranks in the republic. In eloquence she surpassed all her contemporaries; and her conversation was so entertaining and instructive, that notwithstanding the dishonourable commerce she carried on in female virtue, persons of the first distinction, male and female, resorted to her house as to an academy: she even numbered Socrates among her hearers and admirers. She captivated Pericles in such a manner, that he dismissed his own wife, in order to espouse her; and, by her universal knowledge, irresistible elocution, and intriguing genius, she in a great measure influenced the administration of Athens. She was accused of having excited, from motives of personal resentment, the war of Peloponnesus; yet, calamitous as that long and obstinate conflict proved to Greece, and particularly to Athens, it may be suspected that Aspasia occasioned still more incurable evils to both. Her example, and still more her instructions, formed a school at Athens, by which her dangerous profession was reduced into system. The companions of Aspasia served as models for painting and statuary, and themes for poetry and panegyric. Nor were they merely the objects, but the authors of many literary works, in which they established rules for the behaviour of their lovers, particularly at table; and explained the art of gaining the heart and captivating the affections. The dress, behaviour, and artifices of this class of women, became continually more seductive and dangerous; and Athens thenceforth remained the chief school of vice and pleasure, as well as of literature and philosophy.

ASPASIA, among ancient physicians, a constrictive medicine for the *puddenda muliebricia*. It consisted only of wool, moistened with an infusion of unripe galls.

ASPASTICUM, (from *ασπαστικον*, "I salute," in ecclesiastical writers), a place, or apartment, adjoining to the ancient churches, wherein the bishop and presbyters sat, to receive the salutations of the persons who came to visit them, desire their blessing, or consult them on business.—This is also called *aspaticum dia-*

conicum, receptorium, metatorium, or mesatorium, and saluatorium: in English, "greeting-house."

ASPECT, in astronomy, denotes the situation of the planets and stars with respect to each other.

There are five different aspects. 1. Sextile aspect is when the planets or stars are 60° distant and marked thus \ast . 2. The quartile, or quadrate, when they are 90° distant, marked \square . 3. Trine, when 120° distant, marked Δ . 4. Opposition, when 180° distant, marked \ominus . And, 5. Conjunction, when both in the same degree, marked σ .

Kepler, who added eight new ones, defines aspect to be the angle formed by the rays of two stars meeting on the earth, whereby their good or bad influence is measured: for it is to be observed, that these aspects being first introduced by astrologers, were distinguished into benign, malignant, and indifferent; the quartile and opposition being accounted malign; the trine and sextile, benign or friendly; and the conjunction, indifferent.

ASPEN-TREE, in botany. See POPULUS.

ASPER, in grammar, an accent peculiar to the Greek language, marked thus ($\acute{}$); and importing, that the letters over which it is placed ought to be strongly aspirated, or pronounced as if an *b* were joined with them.

ASPER, or *Aspre*, in commerce, a Turkish coin, three of which make a MEDINE.

ASPORA ARTERIA, in anatomy, the same with the windpipe or trachea. See ANATOMY, n^o 116.

ASPERIFOLIATE, or ASPERIFOLIOUS, among botanists, such plants as are rough-leaved, having their leaves placed alternately on their stalks, and a monopetalous flower divided into five parts.—They constitute an order of plants in the *Fragmenta methodi naturalis* of Linnæus, in which are these genera, viz. *tournefortia*, *cerinthe*, *symphytum*, *pulmonaria*, *anchusa*, *lithospermum*, *myolotis*, *heliotropium*, *cynosolum asperugo*, *lycopis*, *echium*, *borrago*: *magis minusve oleaceæ, mucilaginosæ, & glutinosæ sunt*. Lin. In the present system, these are among the pentandria monogynia.

ASPERIFOLIÆ PLANTÆ, rough-leaved plants. The name of a class in Hermannus, Boerhaave, and Ray's methods, consisting of plants which have four naked seeds, and whose leaves are rough to the touch.

In Tournefort's System, these plants constitute the third section or order of the second class; and in Linnæus's Sexual method, they make a part of the pentandria monogynia.

ASPERITY, the inequality of the surface of any body, which hinders the hand from passing over it freely.—From the testimony of some blind persons, it has been supposed that every colour hath its particular degree of asperity: though this has been denied by others. See the article BLIND.

ASPEROSA, a town of Turkey, in Europe; it is a bishop's see, situated on the coast of the Archipelago. E. Long. 25. 20. N. Lat. 40. 58.

ASPERUGO, SMALL WILD BUGLOSS, in botany: A genus of the pentandria monogynia class; and in the natural method ranking under the 49th order, *Asperifoliæ*. The calyx of the fruit is compressed, with folds flatly parallel, and sinuous. There are two species, viz. the procumbens, or wild bugloss, a native of Britain;

Aspect
||
Asperugo

Britain;

Asperula,
Asphaltites

Britain; and the *Egyptiaca*, a native of Egypt. Horses, goats, sheep, and swine eat the first species; cows are not found of it.

ASPERULA, WOODROOF: A genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 47th order, *Stellatee*. The corolla is infundibuliform; and the capsule contains two globular seeds. There are two species, the *cynanchica* and the *odorata*. Both of them grow wild in Britain, so are seldom admitted into gardens. The first is found on chalky hills. The latter is a low umbelliferous plant, growing wild in woods and copses, and flowering in May. It has an exceeding pleasant smell, which is improved by moderate excitation; the taste is subsaline, and somewhat austere. It imparts its flavour to vinous liquors. *Asperula* is supposed to attenuate viscid humours, and strengthen the tone of the bowels; it is recommended in obstructions of the liver and biliary ducts, and by some in epilepsies and palsies; modern practice has nevertheless rejected it. The smell of it is said to drive away ticks and other insects. The roots of the first are used in Sweden to dye red.

ASPHALTITES, so called from the great quantity of bitumen it produces; called also the *Dead Sea*; and from its situation, the *East Sea*; the *Salt Sea*, the *Sea of Sodom*, the *Sea of the Desert*, and the *Sea of the Plain*, by the sacred writings: A lake of Judea.

Many things have been said and written of this famed, or, if they were indeed true, rather infamous lake; such as that it arose from the submersion of the vale of Siddim, where once stood, as is commonly reported, the three cities which perished in the miraculous conflagration, with those of Sodom and Gomorrah, for their unnatural and detestable wickedness: on which account this lake has been looked upon as a lasting monument of the just judgment of God, to deter mankind from such abominations. Hence it is added, that the waters of the lake are so impregnated with salt, sulphur and other bituminous stuff, that nothing will sink or live in it; and that it casts such stench and smoke, that the very birds die in attempting to fly over it. The description likewise of the apples that grew about it, fair without, and only ashes and bitterness within, were looked upon as a farther monument of God's anger. So likewise the description which many travellers give not only of the lake, but of all the country round about, of the whole appearing dreadful to behold, all sulphureous, bituminous, stinking and suffocating: and lastly what hath been farther affirmed of the ruins of the five cities being still to be seen in clear weather, and having been actually seen in these latter times; all these surprising things, and ill-grounded notions, tho' commonly, and so long, received among Christians, have been of late so much exploded, not only by the testimony of very credible witnesses, but even by arguments drawn from scripture, that we must give them up as inventions, unless we will suppose the face and nature of all these things to have been entirely changed. Those, in particular, of bodies not sinking in the water, and of birds being stifled by the exhalations of it, appear now false in fact. It is true, the quantity of salt, alum and sulphur, with which it is impregnated, render it so much specifically heavier (Dr Pococke says one-fifth) than fresh water, that bodies will not so

easily sink: yet that author, and others, assure us, they have swam and dived in it; and, as to the birds, we are told likewise, that they will fly over it without any harm. To reconcile these things with the experiments which Pliny * tells us had been made by Vespasian, is impossible, without supposing that those ingredients have been since much exhausted, which is not at all improbable; such quantities of them, that is, of the bitumen and salt, having been all along, and being still taken off, and such streams of fresh water continually pouring into it, as may reasonably be supposed to have considerably diminished its gravity and denseness. For, with respect to its salt, we are told, the Arabs made quantities of it from that lake, in large pits about the shore, which they fill with that water, and leave to be crystallized by the sun. This salt is in some cases much commended by Galen, as very wholesome, and a strengthener of the stomach, &c. on account of its unpleasant bitterness.

What likewise relates to the constant smoke ascending from the lake, its changing the colour of its water three times a day, so confidently affirmed by Josephus† and other ancients, and confirmed by Prince Radzivil'e and other moderns, who pretend to have been eyewitnesses of it, is all now in the same manner exploded by others of more modern date, and of at least equal candour. The unhealthiness of the air about the lake was affirmed by Josephus and Pliny, especially on the west: the monks that live in the neighbourhood confirm the same, and would have dissuaded Dr Pococke from going to it on that account; and, as he ventured to go and bathe in it, and was, two days after, seized with a dizziness, and violent pain in the stomach which lasted near three weeks, they made no doubt but it was occasioned by it; and he doth not seem to contradict them. As to the water, it is, though clear, so impregnated with salt, that those who dive into it come out covered with a kind of saline matter. There is one remarkable thing relating to this lake, generally agreed on by all travellers and geographers; viz. that it receives the waters of Jordan, a considerable river, the brooks of Jabbok, Kishon, Arnon, and other springs, which flow into it from the adjacent mountains, and yet never overflows, though there is no visible way to be found by which it discharges that great influx. Some naturalists have been greatly embarrassed to find a discharge for these waters; and have therefore been inclined to suspect the lake had a communication with the Mediterranean. But, besides that we know of no gulph to corroborate this supposition, it has been demonstrated by accurate calculations, that evaporation is more than sufficient to carry off the waters brought by the river. It is, in fact, very considerable; and frequently becomes sensible to the eye, by the fogs with which the lake is covered at the rising of the sun, and which are afterwards dispersed by the heat. It is inclosed on the east and west with exceeding high mountains, many of them craggy and dreadful to behold. On the north it has the plain of Jericho; or, if we take in both sides of the Jordan, it has the Great Plain, properly to be called, on the south; which is open, and extends beyond the reach of the eye. Josephus gives this lake 580 furlongs in length, from the mouth of the Jordan to the town of Segor, on the opposite end, that is about 22 leagues; and about 150 furlongs,

Asphaltites

* Nat. Hist. lib. v. cap. 15.

† Bel. Jac. lib. v. cap. 1.

Asphaltites. furlongs or 5 leagues, in its largest breadth: but our modern accounts commonly give it 24 leagues in length, and 6 or 7 in breadth. On the west side of it is a kind of promontory, where they pretend to show the remains of Lot's metamorphosed wife. Josephus says it was still standing in his time; but when Prince Radziville inquired after it, they told him there was no such salt pillar or statue to be found in all that part. However, they have found means, about a century after him, to recover, as they pretended to assure Mr Maundrell, a block or slump of it, which may in time grow up, with a little art, into its ancient bulk.

It is to be observed here, that the name of *Dead Sea* is not to be found in the sacred writings; but hath been given to this lake because no creature will live in it, on account of its excessive saltness, or rather bituminous quality; for the Hebrews rank sulphur, nitre, and bitumen, under the general name of *salt*. However, some late travellers have found cause to suspect the common report of its breeding no living creature; one of them having observed, on the shore, two or three shells of fish like those of an oyster, and which he supposes to have been thrown up by the waves, at two miles distance from the mouth of the Jordan, which he there takes notice of, lest they should be suspected to have been brought into the lake by that way. And Dr Pococke, though he neither saw fish nor shells, tells us, on the authority of a monk, that some sort of fish had been caught in it; and gives us his opinion, that as so many sorts live in salt-water, some kind may be so formed as to live in a bituminous one. Mr Volney, however, affirms, that it contains neither animal nor vegetable life. We see no verdure on its banks, nor are fish to be found within its waters. But he adds, that it is not true that its exhalations are pestiferous, so as to destroy birds flying over it. "It is very common (says he) to see swallows skimming its surface, and dipping for the water necessary to build their nests. The real cause which deprives it of vegetables and animals is the extreme saltness of the water, which is infinitely stronger than that of the sea. The soil around it, equally impregnated with this salt, produces no plants; and the air itself, which becomes loaded with it from evaporation, and which receives also the sulphurous and bituminous vapours, cannot be favourable to vegetation: hence the deadly aspect which reigns around this lake. In other respects, the ground about it, however, is not marshy; and its waters are limpid and incorruptible, as must be the case with a dissolution of salt. The origin of this mineral is easy to be discovered; for on the south-west shore are mines of fossil salt, of which I have brought away several specimens. They are situated in the side of the mountains which extend along that border; and, for time immemorial, have supplied the neighbouring Arabs, and even the city of Jerusalem. We find also on this shore fragments of sulphur and bitumen, which the Arabs convert into a trifling article of commerce; as also hot fountains, and deep crevices, which are discovered at a distance by little pyramids built on the brink of them. We likewise find a sort of stone, which, on rubbing, emits a noxious smell, burns like bitumen, receives a polish like white alabaster, and is used for the paving of courtyards. At intervals, we also meet with unshapen blocks, which prejudiced eyes mistake for mutilated

statues, and which pass with ignorant and superstitious pilgrims for monuments of the adventure of Lot's wife; though it is no where said she was metamorphosed into stone like Niobe, but into salt, which must have melted the ensuing winter."

It is on account of this bitumen that it hath had the name of *Asphaltite Lake*, it being reported to have thrown up great quantities of that drug, which was much in use among the Egyptians, and other nations, for embalming of dead bodies. Josephus assures us, that in his days it rose in lumps as big as an ox without its head, and some even larger. But, whatever it may have formerly done, we are assured by Mr Maundrell and others, that it is now to be found but in small quantities along the shore, though in much greater near the mountains on both sides the lake. But the contrary is since affirmed by two or more late * travellers; the one of whom tells us, that it is observed to float on the surface of the water, and to come on the shore, after windy weather, where the Arabians gather it, and put it to all the uses that common pitch is used for, even in the composition of some medicines: and another † tells us, he was there informed, that it was raised at certain times from the bottom, in large hemispheres, which, as soon as they touch the surface, and are acted upon by the external air, burst at once, with great noise and smoke, like the *pulvis fulminans* of the chemists, dispersing themselves about in a thousand pieces. From both these judicious authors we may conclude the reason of Mr Maundrell's mistake, both as to the lake's throwing it up only on certain seasons (that reverend gentleman might chance to be there at the wrong time); and likewise as to his not observing it about the shores, seeing the Arabs are there ready to gather it as soon as thrown up: all of them describe it as resembling our black pitch, so as not to be distinguished from it but by its sulphurous smoke and stench when set on fire; and it hath been commonly thought to be the same with that which our druggists sell under the name of *bitumen Judaicum*, or *Jewish pitch*, though we have reason to think that this last is factitious, and that there is now none of the right asphaltum brought from Judea.

It hath, moreover, been confounded with a sort of blackish combustible stone thrown on the shore, and called by some *Moses's stone*, which, being held in the flame of a candle, will soon burn, and cast a smoke and intolerable stench; but with this extraordinary property, that though it loses much of its weight and colour, it becoming in a manner white, yet it diminishes nothing of its bulk. But these, Dr Pococke tells us, are found about two or three leagues from the shore. He concludes, however, from it, that a *stratum* of that stone under the lake is probably one part of the matter that feeds the subterraneous fire, and causes the bitumen to boil up out of it.

ASPHALTUM, BITUMEN JUDAICUM, or JEW'S PITCH, is a light solid bitumen, of a dusky colour on the outside, and a deep shining black within; of very little taste; and having scarcely any smell, unless heated, when it emits a strong pitchy one. It is found in a soft or liquid state on the surface of the Dead Sea, and by age grows dry and hard. The same kind of bitumen is met with likewise in the earth, in other parts of the world, in China, America, and in some places of Europe, as the Carpathian hills, France, Neufchatel,

&c.

Asphaltites,
Asphaltum.

* Pococke's
Travels,
p. 56.

† Shaw's
Travels,
p. 374.

Asphaltum &c. There are several kinds of Jews pitch in the shops: but none of them are the genuine sort, and have little other title to their name than their being artificially compounded by Jews; and as they are a medley of we know not what ingredients, their medicinal use begins to be deservedly laid aside, notwithstanding the discutient, resolvent, pectoral, and other virtues, attributed to this bitumen by the ancients. The true asphaltum was formerly used in embalming the bodies of the dead. The thick and solid asphaltum are at present employed in Egypt, Arabia, and Persia, as pitch for ships; as the fluid ones, for burning in lamps, and for varnishes. Some writers relate, that the walls of Babylon, and the temple of Jerusalem, were cemented with bitumen instead of mortar. This much is certain, that a true natural bitumen, that for instance which is found in the district of Neufchâtel, proves an excellent cement for walls, pavements, and other purposes, uncommonly firm, very durable in the air, and not penetrable by water. The watch and clock makers use a composition of asphaltum, fine lamp-black, and oil of spike or turpentine, for drawing the black figures on dial-plates: this composition is prepared chiefly by certain persons at Augsberg and Nuremberg. See the preceding article.

ASPHODELUS, **ASPHODEL**, OF KING'S SPEAR: A genus of the monogynia order, belonging to the hexandria class of plants. The calyx is divided into six parts; and the nectarium consists of six valves, covering the nectarium.—The

Species are five. 1. The luteus, or common yellow asphodel, hath roots composed of many thick fleshy fibres, which are yellow, and joined into a head at the top; from whence arise strong round single stalks near three feet high, garnished on the upper part with yellow star-shaped flowers, which appear in June, and the seeds ripen in autumn. 2. The ramosus, or branching asphodel, hath roots composed of fleshy fibres, to each of which is fastened an oblong bulb as large as a small potato; the leaves are long and flexible, having sharp edges; between these come out the flower-stalks, which arise more than three feet high, sending forth many lateral branches. The upper parts of these are adorned with many white star-shaped flowers, which grow in long spikes flowering gradually upward. They come out in the beginning of June, and the seeds ripen in autumn. 3. The ramosus, or unbranched asphodel, hath roots like the second, but the leaves are longer and narrower; the stalks are single, never putting out any side-branches. The flowers appear at the same time with the former, are of a purer white, and grow in longer spikes. 4. The albus, with keel-shaped leaves, hath roots composed of smaller fibres than the two last, nor are the knobs at bottom half so large; the leaves are long, almost triangular, and hollow like the keel of a boat; the stalks seldom rise above two feet high, and divide into several spreading branches; these are terminated by loose spikes of white flowers smaller than those of the former. 5. The stulosus, or annual branching spiderwort, hath roots composed of many yellow fleshy fibres: the leaves are spread out from the crown of the root, close to the ground, in a large cluster; these are convex on their under side, but plain above. The flower-stalks rise immediately from the root, and grow about two feet high, dividing into

Nb. 30.

three or four branches upward, which are adorned with white starry flowers, with purple lines on the outside. These flower in July and August, and their seeds ripen in October.

Culture. The way to increase these plants is by parting their roots in August, before they shoot up their fresh green leaves. They may also be raised from seeds sown in August; and the August following the plants produced from these may be transplanted into beds, and will produce flowers the second year. They must not be planted in small borders, among tender flowers; for they will draw away all the nourishment, and starve every thing else.

The Lancashire asphodel is thought to be very noxious to sheep, whenever, through poverty of pasture, they are necessitated to eat it; although they are said to improve much in their flesh at first, they afterwards die with symptoms of a diseased liver. This is the plant of which such wonderful tales have been told by Pauli, Bartholinus, and others, of its softening the bones of such animals as swallow it; and which they thence called *gramen ossifragum*. Horned cattle eat it without any ill effect.

ASPHURELATA, in natural history, are semi-metallic fossils, fusible by fire, and not malleable in their purest state, being in their native state intimately mixed with sulphur and other adventitious matter, and reduced to what are called *ores*.

Of this series of fossils there are only five bodies, each of which makes a distinct genus; viz. antimony, bismuth, cobalt, zinc, or quicksilver.

ASPICUETA (Martin de), commonly called the Doctor of Navarre, or *Doctor Navarrus*, was descended of a noble family, and born the 13th of December 1491, at Varafyn, a small city of Navarre, not far from Pampeluna. He entered very young into the monastery of Regular canons at Roncevaux, where he took the habit, which he continued to wear after he left the convent. He studied classical learning, natural and moral philosophy, and divinity at Alcalá, in New Castile, adopting chiefly the system of Petrus Lombardus, commonly called the *Master of the Sentences*. He applied to the study of the law at Ferrara, and taught it with applause at Toulouse and Cahors. After being first professor of canon law at Salamanca for 14 years, he quitted that place to be professor of law at Coimbra, with a larger salary. The duties of this office he discharged for the space of 20 years, and then resigned it to retire into his own country, where he took care of his nieces, the daughters of his deceased brothers. Having made a journey to Rome to plead the cause of Bartholomeo de Caranza archbishop of Toledo, who had been accused of heresy before the tribunal of the inquisition in Spain, and whose cause was, by the Pope's order, to be tried in that city, Aspicueta's writings, which were well known, procured him a most honourable reception. Pope Pius V. made him assistant to cardinal Francis Aciat, his vice-penitentiary; and Gregory XIII. never passed by his door without calling for him, and stopped sometimes a whole hour to talk with him in the street. His name became so famous, that even in his lifetime the highest encomium on a learned man was to call him *a Navarrus*. He was consulted as an oracle. By temperance he prolonged his life to a great length. His economy enabled him to give

Asphure-
lata,
Aspicueta

sub-

Aspirate **Assaron.** substantial proofs of his charity. Being very old, he used to ride on a mule through the city, and relieved all the poor he met; to which his mule was so well accustomed, that it stopped of its own accord at the sight of every poor man till its master had relieved him. He refused several honourable posts in church and state, that he might have leisure to correct and improve the works he had already written, and compose others. He died at the age of 94, on the 21st of June 1586. He wrote a vast number of treatises, all which are either on morality or canon law.

ASPIRATE, in grammar, denotes words marked with the spiritus asper. See **ASPER**.

ASPIRATION, among grammarians, is used to denote the pronouncing a syllable with some vehemence.

ASPLENIUM, **CETERACH**: A genus of the order of filices, belonging to the cryptogamia class of plants. The parts of fructification are situated in the small sparse line under the disk of the leaves. There are 24 species. Two of these are natives of Britain, and grow upon old walls or moist rocks; one is called *scelopendrium*, or *hart's tongue*; the other is properly *ceterach*, also called *spleenwort*. It has an herbaceous, somewhat mucilaginous, roughish taste: it is recommended as a pectoral, and for promoting urine in nephritic cases. The virtue which it has been most celebrated for, is that which it has the least title to, viz. diminishing the spleen.

ASS, in zoology, is ranked as a species of equus, or horse. See **EQUUS**.

Coronation of the Ass, in antiquity, was a part of the ceremony of the feast of Vesta, wherein the bakers put bread crowns on the heads of these quadrupeds; *Ecce coronatis panis dependet a fellic* *. Hence, in an ancient calendar, the ides of June are thus denoted; *Festum est Vestæ. Asinus coronatur!*—This honour, it seems, was done the beast, because, by its braying, it had saved Vesta from being ravished by the Lamp-facian god. Hence the formula, *Vestæ delictum est asinus*.

ASSAI, in music, signifies quick; and, according to others, that the motion of the piece be kept in a middle degree of quickness or slowness. *As, assai allegro, assai presto*. See **ALLEGRO** and **PRESTO**.

ASSANCALA, a strong town in Armenia, near the river Arras, in the road between Erzerum and Erivan, and noted for its hot baths. It stands on a high hill; the walls are built in a spiral line all round the rock, and strengthened with square towers. The ditches are about two fathoms over, cut out of hard rock. E. Long. 41. 30. N. Lat. 39. 46.

ASSANCHIF, a town of Asia, in Diarbekir, seated on the river Tigris. E. Long. 42. 30. N. Lat. 37. 20.

ASSANS. See **ASSENS**.

ASSARIUM, in antiquity, denotes a small copper coin, being a part or diminutive of the *as*. The word *ασσαριον* is used by Suidas indifferently with *οβολος* and *νομισμα*, to denote a small piece of money; in which he is followed by Cujacius, who defines *ασσαριον* by *Minimus aris nummus*. We find mention of the assarion in the gospel of St Matthew, chap. x. verse 29.

ASSARON, or **OMER**, a measure of capacity, in use among the Hebrews, containing five pints. It was

the measure of manna which God appointed for every Israelite.

ASSASIN, or **ASSASSIN**, a person who kills another with the advantage either of an inequality in the weapons, or by means of the situation of the place, or by attacking him at unawares.

The word *assassin* is said by some to have been brought from the Levant, where it took its rise from a certain prince of the family of the *Arfacidae*; popularly called *Assafus*, living in a castle between Antioch and Damascus, and bringing up a number of young men, ready to pay a blind obedience to his commands; whom he employed in murdering the princes with whom he was at enmity. But according to Mr Volney, the word *Haffassin* (from the root *hafi*, "to kill, to assassinate, to listen, to surprise,") in the vulgar Arabic signifies "Robbers of the night," persons who *lie in ambush to kill*; and is very universally understood in this sense at Cairo and in Syria. Hence it was applied to the *Batenians*, who slew by surprise. See the next article.

There was a certain law of nations, an opinion received in all the republics of Greece and Italy, whereby he that assassinated an usurper of the supreme power was declared a virtuous man. At Rome especially, after the expulsion of the kings, the law was formal and solemn, and instances of it admitted. The commonwealth armed the hand of any citizen, and created him magistrate for that moment.

ASSASSINS, a tribe or clan in Syria, called also *Imaelians* and *Batanists* or *Batenians*. These people probably owed their origin to the Karmatians, a famous heretical sect among the Mahometans, who settled in Persia about the year 1090; whence, in process of time, they sent a colony into Syria, where they became possessed of a considerable tract of land among the mountains of Lebanon, extending itself from the neighbourhood of Antioch to Damascus.

The first chief and legislator of this remarkable tribe appears to have been Hassan Sabah, a subtle impostor, who by his artifices made fanatical and implicit slaves of his subjects. Their religion was compounded of that of the Magi, the Jews, the Christians, and the Mahometans: but the capital article of their creed was to believe that the Holy Ghost resided in their chief; that his orders proceeded from God himself, and were real declarations of his divine pleasure. To this monarch the orientals gave the name of *Scheik*: but he is better known in Europe by the name of the *Old Man of the Mountain*. His dignity, instead of being hereditary, was confirmed by election; where merit, that is, a superior multiplicity and enormity of crimes, was the most effectual recommendation to a majority of suffrages.

This chief, from his exalted residence on the summit of mount Lebanon, like a vindictive deity, with the thunderbolt in his hand, sent inevitable death to all quarters of the world; so that from one end of the earth to the other, khalifs, emperors, sultans, kings, princes, Christians, Mahometans, and Jews, every nation and people, execrated and dreaded his sanguinary power, from the strokes of which there was no security. At the least suggestion or whisper that he had threatened the death of any potentate, all immediately doubled their guards, and took every other precaution in their

Assassin,
Assassins.

Assassins. power. It is known that Philip Augustus king of France, on a premature advice that the Scheik intended to have him assassinated, instituted a new body-guard of men distinguished for their activity and courage, called *sergens d'Armes*, with brass clubs, bows and arrows; and he himself never appeared without a club, fortified either with iron or gold. Most sovereigns paid secretly a pension to the Scheik, however scandalous and derogatory it might be to the lustre of majesty, for the safety of their persons. The Knights Templars alone dared to defy his secret machinations and open force. Indeed they were a permanent dispersed body, not to be cut off by massacres or assassinations.

This barbarous prince was furnished with resources unknown to all other monarchs, even to the most absolute despotic tyrant. His subjects would prostrate themselves at the foot of his throne, requesting to die by his hand or order, as a favour by which they were sure of passing into paradise. On them if danger made any impression, it was an emulation to press forward; and if taken in any enterprise, they went to the place of execution with a magnanimity unknown to others. Henry count of Champagne, who married Isabella daughter of Amaury king of Jerusalem, passing over part of the territory of the Assassins in his way to Syria, and talking highly of his power, their chief came to meet him, "Are your subjects (said the old man of the mountain) as ready in their submission as mine?" and without staying for an answer, made a sign with his hand, when ten young men in white, who were standing on an adjacent tower, instantly threw themselves down. On another occasion, Sultan Malek-Shah summoning the Scheik to submit himself to his government, and threatening him with the power of his arms, should he hesitate to comply; the latter, very composedly turning himself towards his guards, said to one of them, "Draw your dagger, and plunge it into your breast;" and to another, "Throw yourself headlong from yonder rock." His orders were no sooner uttered than they were joyfully obeyed: and all the answer he deigned to give the sultan's envoy was, "Away to thy master, and let him know I have many thousand subjects of the same disposition." Men so ready to destroy themselves were equally alert and resolute in being the ministers of death to others. At the command of their sovereign, they made no difficulty of stabbing any prince, even on his throne; and being well versed in the different dialects, they conformed to the dress and even the external religion of the country, that they might with less difficulty strike the fatal blow required by their chief. With the Saracens they were Mahometans; with the Franks, Christians: in one place they joined with the Mamaluks; in another, with the ecclesiastics or religious; and under this disguise seized the first opportunity of executing their sanguinary commission. Of this we meet with an instance in the history of Saladin, while he was besieging Manbedge, the celebrated Hieropolis of antiquity. Being one day, with a few attendants, and they at some distance, reconnoitring the place for the better disposition of the attack, a man rushed on him with a dagger in his hand, and wounded him in the head; but the sultan, as he was endeavouring to repeat his stroke, wrestled the dagger from him, and, after re-

ceiving several wounds, laid him dead at his feet. Before the sultan had well recovered himself, a second encountered him to finish the treachery of the former; but he met with the same fate: he was succeeded with equal fury by a third, who also fell by the hand of that magnanimous prince whom he was sent to assassinate. And it was observed, that these wretches dealt about their fruitless blows as they lay in the agonies of death. With such rapidity was this transacted, that it was over before Saladin's guards could come to his assistance. He retired to his tent, and in great perturbation throwing himself on his sofa, ordered his servants to take a strict view of his household, and to cashier all suspected persons; at the same time asking with great earnestness, "Of whom have I deserved such treacherous usage?" But it afterwards appeared, that these villains had been sent by the old man of the mountain; of whom the vizir Kamschlegin had purchased the murder of Saladin, to free himself from so great a warrior, whom he could not meet in the field. To animate them in their frantic obedience, the Scheik, before their departure on such attempts, used to give them a small foretaste of some of the delights which he assured them would be their recompence in paradise. Delicious soporific drinks were given them; and while they lay asleep, they were carried into beautiful gardens, where every allurement invited their senses to the most exquisite gratifications. From these seats of voluptuousness, inflamed with liquor and enthusiastic views of perpetual enjoyments, they sallied forth to perform assassinations of the blackest dye.

This people once had, or at least they feigned to have, an intention of embracing the Christian religion. They reigned a long time in Persia and on Mount Lebanon. Hulaku, a khan of the Mogul Tartars, in the year 655 of the Hegira, or 1254 of the Christian æra, entered their country and dispossessed them of several places; but it was not till the year 1272 that they were totally conquered. This achievement was owing to the conduct and intrepidity of the Egyptian forces sent against them by the sultan Bibaris. It has, however, been thought, that the Druses, who still reside among the eminences of Mount Lebanon, and whose religion and customs are so little known, are a remnant of those barbarians.

ASSAULT, in law, is an attempt to offer to beat another, without touching him: as if one lifts up his cane or his fist in a threatening manner at another; or strikes at him, but misses him; this is an assault, *insultus*, which Finch describes to be "an unlawful setting upon one's person." This also is an inchoate violence, amounting considerably higher than bare threats; and therefore, though no actual suffering is proved, yet the party injured may have redress by action of *trespass vi et armis*, wherein he shall recover damages as a compensation for the injury.

ASSAULT, in the military art, a furious effort made to carry a fortified post, camp, or fortress, wherein the assailants do not screen themselves by any works: while the assault continues, the batteries cease, for fear of killing their own men. The *ensans perdus* march first to the assault. See *ENSANS PERDUS*.

ASSAY, **ESSAY**, or **SAY**, in metallurgy, the proof or trial of the goodness, purity, value, &c. of metals and metalline substances. See **ESSAY**.

Assaying,
Assay.

In ancient statutes this is called *touch*; and those who had the care of it, *Keepers of the touch*.—Under Henry VI. divers cities were appointed to have touch for wrought silver plate, 2 Hen. VI. c. 14.—By this, one might imagine they had no better method of assaying than the simple one by the touch-stone; but the case is far otherwise. In the time of king Henry II. the bishop of Salisbury, then treasurer, considering that though the money paid into the king's exchequer for his crown-rents did not answer *numero et pondere*, it might nevertheless be mixed with copper or brass: wherefore a constitution was made, called the *trial by combustion*; which differs little or nothing from the present method of assaying silver. See a description of it in the Black Book in the Exchequer, written by Gervase of Tilbury, c. xxi. This trial is also there called *essaium*, and the officer who made it is named *sufor*. The method still in use of assaying gold and silver was first established by an act of the English parliament 1354.

ASSAYING, *ars docimastica*, in its extent, comprehends particular manners of examining every ore, or mixed metal, according to its nature, with the best-adapted fluxes; so as to discover, not only what metals, and what proportions of metal, are contained in ores; but likewise how much sulphur, vitriol, alum, arsenic, smelt, &c. may be obtained from every one respectively. See BLOW-PIPE, METALLURGY, and MINERALOGY.

Assaying is more particularly used by moneyers and goldsmiths, for the making a proof or trial by the cuppel, or test, of the fineness or purity of the gold and silver to be used in the coining of money, and manufacture of plate, &c. or that have been already used therein.

There are two kinds of assaying; the one before metals are melted, in order to bring them to their proper fineness; the other after they are struck, to see that the species be standard. For the first assay, the assayers use to take 14 or 15 grains of gold, and half a dram of silver, if it be for money; and 18 grains of the one, and a dram of the other, if for other occasions. As to the second assay, it is made of one of the pieces of money already coined, which they cut in four parts. The quantity of gold for an assay among us is six grains; in France, nearly the same; and in Germany, about three times as much.

The proper spelling of that word, however, is *ESSAY*; under which article, therefore, the reader will find the subject more particularly treated.

ASSAY-Balance, or *Essay-Balance*, the flat pieces of glass often placed under the scales of an assay-balance, seem, by their power of electricity, capable of attracting, and thereby making the lighter scale preponderate, where the whole matter weighed is so very small. See *ESSAY-BALANCE*.

The electricity of a flat surface of about three inches square has been known to hold down one scale, when there were about 200 grains weight in the other. See *BALANCE*.

ASSAY-Master, or *Essay-Master*, an officer under certain corporations entrusted with the care of making true touch, or assay, of the gold and silver brought to him; and giving a just report of the goodness or badness thereof. Such is the assay-master of the mint in the Tower, called also *assayer of the king*.

The assay-master of the goldsmiths company is a sort of assistant-warden, called also a *touch-warden*, appointed to survey, assay, and mark all the silver work, &c. committed to him. There are also assay-masters appointed by statute at York, Exeter, Bristol, Chester, Norwich, Newcastle, and Birmingham, for assaying wrought plate. The assay-master is to retain eight grains of every pound Troy of silver brought to him; four whereof are to be put in the pix, or box of deal, to be re-assayed the next year, and the other four to be allowed him for his waste and spillings.

Note, The number of pennyweights set down in the assay-master's report, is to be accounted as per pound, or so much in every pound of 12 ounces Troy. For every 20 pennyweight, or ounce Troy, the silver is found by the assay to be worse than standard, or sterling, sixpence is to be deducted; because every ounce will cost so much to reduce it to standard goodness, or to change it for sterling.

In gold, for every carat it is set down to be worse than standard, you must account that in the ounce Troy it is worse by so many times 3 s. 8 d.; and for every grain it is set down worse, you must account it worse by so many times 1 d. in the ounce Troy; and for every half grain $5\frac{1}{2}$ d.: for so much it will cost to make it of standard goodness, &c.

ASSELYN (John), a famous Dutch painter, was born in Holland, and became the disciple of Isaiah Vandelve the battle-painter. He distinguished himself in history-paintings, battles, landscapes, animals, and particularly horses. He travelled into France and Italy; and was so pleased with the manner of Bambocchio, that he always followed it. He painted many pictures at Lyons, where he married the daughter of a merchant of Antwerp, and returned with her to Holland. Here he first discovered to his countrymen a fresh and clear manner of painting landscapes, like Claude Lorraine; upon which all the painters imitated his style, and reformed the dark brown they had hitherto followed. Asselyn's pictures were so much admired at Amsterdam, that they sold there at a high price. He died in that city in 1660. Twenty-four pieces of landscapes and ruins, which he painted in Italy, have been engraved by Perelle.

ASSEMBLAGE, the uniting or joining of things together; or the things themselves so united or joined. It is also used, in a more general sense, for a collection of various things so disposed and diversified, that the whole produces some agreeable effect.

ASSEMBLY, the meeting of several persons, in the same place, upon the same design.

ASSEMBLY, in the beau monde, an appointed meeting of fashionable persons of both sexes, for the sake of play, dancing, gallantry, conversation, &c.

ASSEMBLY, in the military art, the second beating of a drum before a march; at which the soldiers strike their tents, roll them up, and stand to arms.

ASSEMBLIES of the clergy are called *convocations*, *synods*, *councils*. The annual meeting of the church of Scotland is called a *General Assembly*: In this assembly his Majesty is represented by his Commissioner, who dissolves one meeting, and calls another, in the name of the *King*, while the Moderator does the same in the name of the *Lord Jesus Christ*.

ASSEMBLIES of the Roman people were called *comitia*.

Asslyn
Assemblies.

Assens
||
Assets.

Under the Gothic governments, the supreme legislative power was lodged in an assembly of the states of the kingdom, held annually for the like purposes as our parliament. Some feeble remains of this usage still subsist in the annual assemblies of the states of Langue-doc, Bretagne, and a few other provinces of France; but these are no more than shadows of the ancient assemblies. It is only in Great Britain, Sweden, and Poland, that such assemblies retain their ancient powers and privileges.

ASSENS, a sea-port town of Denmark, situated upon the Little Belt, a strait of the Baltic, which separates the isle of Funen from the continent. It is the common passage from the duchy of Sleswick to Copenhagen. E. Long. 10. 30. N. Lat. 55. 15.

ASSENT, in a general sense, implies an agreement to something proposed or affirmed by another.

Royal ASSENT, the approbation given by the king to a bill in parliament, after which it becomes a law.

ASSER (John), or ASSERIUS MENEVENSIS, that is, *Asser of St David's*, bishop of Shirburn in the reign of Alfred the Great. He was born in Pembroke-shire in South Wales; and educated in the monastery of St David's by the archbishop Asserius, who, according to Leland, was his kinsman. In this monastery he became a monk, and by his assiduous application soon acquired universal fame as a person of profound learning and great abilities. Alfred, the munificent patron of genius, about the year 880, sent for him to court. The king was then at Dean in Wiltshire. He was so charmed with Asser, that he made him his preceptor and companion. As a reward for his services, he appointed him abbot of two or three different monasteries; and at last promoted him to the episcopal see of Shirburn, where he died and was buried in the year 910. He was, says Pits, a man of a happy genius, wonderful modesty, extensive learning, and great integrity of life. He is said to have been principally instrumental in persuading the king to restore the university of Oxford to its pristine dignity and lustre.—He wrote, *De vita et rebus gestis Alfredi*, &c. Lond. 1574, published by Archbishop Parker, in the old Saxon character, at the end of *Walshingham's hist.*—Franf. 1602, fol. Oxf. 1722, 8vo. Many other works are ascribed to this author by Gale, Bale, and Pits; but all doubtful.

ASSERIA. See ASSISIA.

ASSERTION, in the language of the schools, a proposition advanced by the assertor, who avows the truth of it, and is ready to defend it.

ASSESSOR, an inferior officer of justice, appointed chiefly to assist the ordinary judge with his opinion and advice.

ASSESSOR is also one who assesses, or settles taxes and other public dues.

ASSETS, in law, signifies goods enough to discharge that burden which is cast upon the executor or heir, in satisfying the debts and legacies of the testator or ancestor. Assets are real or personal. Where a man hath lands in fee simple, and dies seised thereof, the lands which come to his heir are assets real; and where he dies possessed of any personal estate, the goods which come to the executors are assets personal. Assets are also divided into *assets per descent*, and *assets inter maines*. Assets by descent is where a person is bound in an obligation, and dies seised of lands which

descend to the heir, the land shall be assets, and the heir shall be charged as far as the land to him descended will extend. *Assets inter maines* is when a man indebted makes executors, and leaves them sufficient to pay his debts and legacies; or where some commodity or profit ariseth to them in right of the testator, which are called *assets in their hands*.

ASSEVERATION, a positive and vehement affirmation of something.

ASSHETON (William), doctor of divinity, and rector of Beckenham, in Kent, was born in the year 1641, and was educated at Brazen-nose college, Oxford. After entering into orders, he became chaplain to the Duke of Ormond, and was admitted doctor of divinity in 1673. Soon after, he was nominated to a prebend in the church of York, presented to the living of St Antholin, London, and to the rectory of Beckenham in Kent. He was the first projector of the scheme for providing for clergymen's widows, and others, by a jointure payable out of the mercers company. He wrote several pieces against the Papists and Dissenters, and some devotional tracts. He died at Beckenham in September 1711, in the 70th year of his age.

ASSIDEANS, or CHASIDEANS, (from the Hebrew *chasidim*, "merciful, pious"); those Jews who resorted to Mattathias to fight for the law of God and the liberties of their country. They were men of great valour and zeal, having voluntarily devoted themselves to a more strict observation of the law than other men. For, after the return of the Jews from the Babylonish captivity, there were two sorts of men in their church; those who contented themselves with that obedience only which was prescribed by the law of Moses, and who were called *Zadikim*, i. e. the *righteous*; and those who, over and above the law, superadded the constitutions and traditions of the elders, and other rigorous observances: these latter were called *Chasidim*, i. e. the *pious*. From the former sprung the Samaritans, Sadducees, and Caraites; from the latter, the Pharisees and the Essenes.

ASSIDENT SIGNS, in medicine, are symptoms which usually attend a disease, but not always; hence differing from *pathognomic* signs, which are inseparable from the disease: *e. gr.* In the plenrify, a pungent pain in the side; in an acute fever, difficulty of breathing, &c. collectively taken, are pathognomic signs; but that the pain extends to the hypochondrium or clavicle, or that the patient lies with more ease on one side than on the other, are *assident* signs.

ASSIDUOUS, or ADSIDUOUS, among the Romans, denoted a rich or wealthy person. The word in this sense is derived from *as assis*, q. d. a monied man. Hence we meet with *assiduous* sureties, *assidui fidejussores*; answering to what the French now call city sureties or securities, *cautions bourgeois*.

When Servius Tullius divided the Roman people into five classes, according as they were assessed or taxed to the public, the richer sort who contributed asses were denominated *assidui*; and as these were the chief people of business who attended all the public concerns, those who were diligent in attendances came to be denominated *assidui*.

ASSIENTO, a Spanish word signifying a *farm*, in commerce, is used for a bargain between the king of Spain

Asservation.
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Assiento.

sign
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assise.

Spain and other powers, for importing negroes into the Spanish dominions in America, and particularly to Buenos Ayres. The first assiento was made with the French Guinea-company; and, by the treaty of Utrecht, transferred to the English, who were to furnish 4800 negroes annually.

ASSIGN, in common law, a person to whom a thing is assigned or made over.

ASSIGNATION, an appointment to meet. The word is generally understood of love-meetings.

ASSIGNEE, in law, a person appointed by another to do an act, transact some business, or enjoy a particular commodity.

ASSIGNING, in a general sense, implies the making over the right of one person to another. In a particular sense, it signifies the pointing out of something; as, an error, false judgment, or waste.

ASSIGNMENT, the transferring the interest one has in a lease, or other thing, to another person.

ASSIMILATION, in physics, is that motion by which bodies convert other bodies related to them, or at least such as are prepared to be converted, into their own substance and nature. Thus, flame multiplies itself upon oily bodies, and generates new flame; air upon water, and produces new air; and all the parts, as well similar as organical, in vegetables and animals, first attract with some election or choice, nearly the same common or not very different juices for aliment, and afterwards assimilate or convert them to their own nature.

ASSISE, in old English law-books, is defined to be an assembly of knights, and other substantial men, together with a justice, in a certain place, and at a certain time: but the word, in its present acceptation, implies a court, place, or time, when and where the writs and processes, whether civil or criminal, are decided by judge and jury.

All the counties of England are divided into six circuits; and two judges are assigned by the king's commission, who hold their assises twice a-year in every county (except London and Middlesex, where courts of *nisi prius* are holden in and after every term, before the chief or other judge of the several superior courts; and except the four northern counties, where the assises are taken only once a-year) to try by a jury of the respective counties the truth of such matters of fact as are then under dispute in the courts of Westminster-hall. These judges of assise came into use in the room of the ancient justices in eyre, *justiciarii in itinere*; who were regularly established, if not first appointed, by the parliament of Northampton, A. D. 1176, 22 Hen. II. with a delegated power from the king's great court or *aula regia*, being looked upon as members thereof: and they afterwards made their circuit round the kingdom once in seven years for the purpose of trying causes. They were afterwards directed by *magna charta*, c. 12. to be sent into every county once a-year to take or try certain actions then called *recognitions* or *assises*; the most difficult of which they are directed to adjourn into the court of common pleas to be there determined. The itinerant justices were sometimes mere justices of assise, or of dower, or of gaol-delivery, and the like; and they had sometimes a more general commission, to determine all manner of causes, *justiciarii ad omnia placita*: but the present

justices of assise and *nisi prius* are more immediately derived from the statute Westm. 2. 13 Edw. I. c. 30. explained by several other acts, particularly the statute 14 Edw. III. c. 16. and must be two of the king's justices of the one bench or the other, or the chief baron of the exchequer, or the king's sergeants sworn. They usually make their circuits in the respective vacations after Hilary and Trinity terms; assises being allowed to be taken in the holy time of Lent by consent of the bishops at the king's request, as expressed in statute Westm. 1. 3 Edw. I. c. 51. And it was also usual, during the times of Popery, for the prelates to grant annual licences to the justices of assise to administer oaths in holy times: for oaths being of a sacred nature, the logic of those deluded ages concluded that they must be of ecclesiastical cognizance. The prudent jealousy of our ancestors ordained that no man of law should be judge of assise in his own country: and a similar prohibition is found in the civil law, which has carried this principle so far, that it is equivalent to the crime of sacrilege, for a man to be governor of the province in which he was born, or has any civil connection.

The judges upon their circuits now sit by virtue of five several authorities. 1. The commission of the *peace*, in every county of the circuits; and all justices of the peace of the county are bound to be present at the assises; and sheriffs are also to give their attendance on the judges, or they shall be fined. 2. A commission of *oyer and terminer*, directed to them and many other gentlemen of the county, by which they are empowered to try treasons, felonies, &c. and this is the largest commission they have. 3. A commission of general *gaol-delivery*, directed to the judges and the clerk of assise associate, which gives them power to try every prisoner in the gaol committed for any offence whatsoever, but none but prisoners in the gaol; so that one way or other they rid the gaol of all the prisoners in it. 4. A commission of *assise*, directed to the judges and clerk of assise, to take assises; that is, to take the verdict of a peculiar species of jury called an *assise*, and summoned for the trial of *landed disputes*. The other authority is, 5. That of *nisi prius*, which is a consequence of the commission of *assise*, being annexed to the office of those justices by the statute of Westm. 2. 13 Edw. I. c. 30. And it empowers them to try all questions of fact issuing out of the courts of Westminster, that are then ripe for trial by jury. The original of the name is this: all causes commenced in the courts of Westminster-hall are by the course of the courts appointed to be there tried, on a day fixed in some Easter or Michaelmas term, by a jury returned from the county wherein the cause of action arises; but with this proviso, *nisi prius justiciarii ad assisas capiendas venerint; unless before the day prefixed the judges of assise come into the county in question*. This they are sure to do in the vacations preceding each Easter and Michaelmas term, and there dispose of the cause; which saves much expence and trouble, both to the parties, the jury, and the witnesses.

The word *assise* (from the French *assis*, seated, settled, or established, and formed of the Latin verb *assideo*, I sit by) is used in several different senses. It is sometimes taken for the sittings of a court; sometimes for its regulations or ordinances, especially those that fix

Assise.

Assio
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Association.

the standard of weights and measures; and sometimes it signifies a jury, either because juries consisted of a fixed determinate number, or because they continued sitting till they pronounced their verdict. In Scots law, an assise or jury consists of fifteen sworn men (*juratores*), picked out by the court from a greater number, not exceeding 45, who have been summoned for that purpose by the sheriff, and given in list to the defender, at serving him with a copy of his libel.

ASSISIO, an episcopal town of Italy, in the duchy of Spoleto, built on the side of a very high mountain. The cathedral of St Francis is very magnificent, and composed of three churches, one above another. E. Long. 13. 35. N. Lat. 43: 4.

ASSITHMENT, a wiregeld, or compensation, by a pecuniary mulct; from the preposition *ad*, and the Sax. *sithe*, *vicè*: *quod vicè supplicii ad expiandum delictum solvitur*.

ASSOCIATIO, the act of associating, or constituting a society, or partnership, in order to carry on some scheme or affair with more advantage.—The word is Latin, *associatio*; and compounded of *ad*, to, and *socio*, to join.

ASSOCIATION of Ideas, is where two or more ideas constantly and immediately follow or succeed one another in the mind, so that one shall almost infallibly produce the other, whether there be any natural relation between them or not. See METAPHYSICS.

Where there is a real affinity or connection in ideas, it is the excellency of the mind, to be able to collect, compare, and range them in order, in its inquiries: but where there is none, nor any cause to be assigned for their accompanying each other, but what is owing to mere accident or habit; this unnatural association becomes a great imperfection, and is, generally speaking, a main cause of error, or wrong deductions in reasoning. Thus the ideas of goblins and sprites, it has been observed, has really no more affinity with darkness than with light; and yet let a foolish maid inculcate these ideas often on the mind of a child, and raise them there together, it is possible he shall never be able to separate them again so long as he lives, but darkness shall ever bring with it those frightful ideas. With regard to this instance, however, it must at the same time be observed, that the connection alluded to appears far from being either unnatural or absurd. See the article APPARTITION.

Such wrong combinations of ideas, Mr Locke shows, are a great cause of the irreconcilable opposition between the different sects of philosophy and religion: for we cannot imagine, that all who hold tenets different from, and sometimes even contradictory to, one another, should wilfully and knowingly impose upon themselves, and refuse truth offered by plain reason: but some loose and independent ideas are, by education, custom, and the constant din of their party, so coupled in their minds, that they always appear there together: these they can no more separate in their thoughts, than if they were but one idea, and they operate as if they were so. This gives sense to jargon, demonstration to absurdities, consistency to nonsense, and is the foundation of the greatest, and almost of all the errors in the world.

Association forms a principal part of Dr Hartley's mechanical theory of the mind. He distinguishes it into synchronous and successive; and ascribes our simple

and complex ideas to the influence of this principle or habit. Particular sensations result from previous vibrations conveyed through the nerves to the medullary substance of the brain; and these are so intimately associated together, that any one of them, when impressed alone, shall be able to excite in the mind the ideas of all the rest. Thus we derive the ideas of natural bodies from the association of the several sensible qualities with the names that express them, and with each other. The sight of part of a large building suggests the idea of the rest instantaneously, by a synchronous association of the parts; and the sound of the words, which begin a familiar sentence, brings to remembrance the remaining parts, in order, by successive association. Dr Hartley maintains, that simple ideas run into complex ones by association; and apprehends, that by pursuing and perfecting this doctrine, we may some time or other be enabled to analyse those complex ideas, that are commonly called the *ideas of reflection*, or *intellectual ideas*, into their several component parts, i. e. into the simple ideas of sensation of which they consist; and that this doctrine may be of considerable use in the art of logic, and in explaining the various phenomena of the human mind.

ASSOCIATION of Parliament. In the reign of king William III. the parliament entered into a solemn association to defend his Majesty's person and government against all plots and conspiracies; and all persons bearing offices civil or military, were enjoined to subscribe the association to stand by king William, on pain of forfeitures and penalties, &c. by stat. 7 and 8 W. III. c. 27.

ASSOILZIE, in law, to absolve or free.

ASSONANCE, in rhetoric and poetry, a term used where the words of a phrase or a verse have the same sound or termination, and yet make no proper rhyme. These are usually accounted vicious in English; though the Romans sometimes used them with elegance: as, *Militem comparavit, exercitum ordinavit, aciem lustravit*.

ASSONANT RHYMES, is a term particularly applied to a kind of verses common among the Spaniards, where a resemblance of sound serves instead of a natural rhyme. Thus, *ligera, cubierta, tierra, mesa*, may answer each other in a kind of *assonant* rhyme, having each an *e* in the penult syllable, and an *a* in the last.

ASSUAN. See SYENE.

ASSUMPSIT, in the law of England, a voluntary or verbal promise, whereby a person assumes, or takes upon him to perform or pay any thing to another.

A promise is in the nature of a verbal covenant, and wants nothing but the solemnity of writing and sealing to make it absolutely the same. If therefore it be to do any explicit act, it is an express contract, as much as any covenant; and the breach of it is an equal injury. The remedy indeed is not exactly the same: since, instead of an action of covenant, there only lies an action upon the case, for what is called an *assumpsit* or undertaking of the defendant; the failure of performing which is the wrong or injury done to the plaintiff, the damages whereof a jury are to estimate and settle. As, if a builder promises, undertakes, or assumes to Caius, that he will build and cover his house within a time limited, and fails to do it; Caius has an action on the case against the builder for this breach

Association
Assumpsit

Assumpfit. breach of his express promise, undertaking, or assumption; and shall recover a pecuniary satisfaction for the injury sustained by such delay. So also in the case of a debt by simple contract, if the debtor promises to pay it and does not, this breach of promise intitles the creditor to his action on the case, instead of being driven to an action of debt. Thus likewise a promissory note, or note of hand not under seal, to pay money at a day certain, is an express assumption; and the payee at common law, or by custom and act of parliament the indorsee, may recover the value of the note in damages, if it remains unpaid. Some agreements indeed, though never so expressly made, are deemed of so important a nature, that they ought not to rest in verbal promise only, which cannot be proved but by the memory (which sometimes will induce the perjury) of witnesses. To prevent which, the statute of frauds and perjuries, 29 Car. II. c. 3, enacts, that in the five following cases no verbal promise shall be sufficient to ground an action upon, but at the least some note or memorandum of it shall be made in writing, and signed by the party to be charged therewith: 1. Where an executor or administrator promises to answer damages out of his own estate. 2. Where a man undertakes to answer for the debt, default, or miscarriage, of another. 3. Where any agreement is made upon consideration of marriage. 4. Where any contract or sale is made of lands, tenements, or hereditaments, or any interest therein. 5. And lastly, where there is any agreement that is not to be performed within a year from the making thereof. In all these cases, a mere verbal assumption is void.

From these express contracts the transition is easy to those that are only implied by law. Which are such as reason and justice dictate, and which therefore the law presumes that every man has contracted to perform; and, upon this presumption, makes him answerable to such persons as suffer by his non-performance.

Thus, 1. If I employ a person to transact any business for me, or perform any work, the law implies that I undertook, or assumed, to pay him so much as his labour deserved: and if I neglect to make him amends, he has a remedy for this injury by bringing his action on the case upon this implied assumption; wherein he is at liberty to suggest that I promised to pay him so much as he reasonably deserved, and then to aver that his trouble was really worth such a particular sum, which the defendant has omitted to pay. But this valuation of his trouble is submitted to the determination of a jury; who will assess such a sum in damages as they think he really merited. This is called an *assumpfit* on a *quantum meruit*.

2. There is also an implied assumption on a *quantum valebat*, which is very similar to the former; being only where one takes up goods or wares of a tradesman, without expressly agreeing for the price. There the law concludes, that both parties did intentionally agree that the real value of the goods should be paid; and an action on the case may be brought accordingly, if the vendee refuses to pay that value.

3. A third species of implied assumption is when one has had and received money belonging to another without any valuable consideration given on the receiver's part: for the law construes this to be money had and received for the use of the owner only; and implies

that the person so receiving, promised and undertook **Assumpfit.** to account for it to the true proprietor. And, if he unjustly detains it, an action on the case lies against him for the breach of such implied promise and undertaking; and he will be made to repair the owner in damages, equivalent to what he has detained in such violation of his promise. This is a very extensive and beneficial remedy, applicable to almost every case where the defendant has received money which *ex equo et bono* he ought to refund. It lies for money paid by mistake, or on a consideration which happens to fail, or through imposition, extortion, or oppression, or where undue advantage is taken of the plaintiff's situation.

4. Where a person has laid out and expended his own money for the use of another at his request, the law implies a promise of repayment, and an action will lie on this assumption.

5. Likewise, fifthly, upon a stated account between two merchants, or other persons, the law implies that he against whom the balance appears has engaged to pay it to the other; though there be not any actual promise. And from this implication it is frequent for actions on the case to be brought, declaring that the plaintiff and defendant had settled their accounts together, *in simul computassent*, (which gives name to this species of assumption); and that the defendant engaged to pay the plaintiff the balance, but has since neglected to do it. But if no account has been made up, then the legal remedy is by bringing a writ of *account de computo*; commanding the defendant to render a just account to the plaintiff, or shew the court good cause to the contrary. In this action, if the plaintiff succeeds, there are two judgments; the first is, that the defendant do account (*quod computet*) before auditors appointed by the court; and when such account is finished, then the second judgment is, that he do pay the plaintiff so much as he is found in arrear.

6. The last class of contracts, implied by reason and construction of law, arises upon this supposition, that every one who undertakes any office, employment, trust, or duty, contracts with those who employ or entrust him, to perform it with integrity, diligence, and skill: and if by his want of either of those qualities any injury accrues to individuals, they have therefore their remedy in damages, by a special action on the case. A few instances will fully illustrate this matter. If an officer of the public is guilty of neglect of duty, or a palpable breach of it, of non-feasance, or of mis-feasance; as, if the sheriff does not execute a writ sent to him, or if he wilfully makes a false return thereof; in both these cases, the party aggrieved shall have an action *on the case*, for damages to be assessed by a jury. If a sheriff or gaoler suffers a prisoner who is taken upon mesne process (that is, during the pendency of a suit) to escape, he is liable to an action *on the case*. But if, after judgment, a gaoler or a sheriff permits a debtor to escape, who is charged in execution for a certain sum; the debt immediately becomes his own, and he is compellable by action of *debt*, being for a sum liquidated and ascertained, to satisfy the creditor in his whole demand. An advocate or attorney that betray the cause of their client, or, being retained, neglect to appear at the trial, by which the cause miscarries, are liable to an action on the case, for a reparation to their injured client. There is also in law always an implied

Assumption implied contract with a common inn-keeper, to secure his guest's goods in his inn; with a common carrier or barge-master, to be answerable for the goods he carries; with a common farrier, that he shoes a horse well, without laming him; with a common taylor, or other workman, that he performs his business in a workman-like manner: in which if they fail, an action on the case lies to recover damages for such breach of their general undertaking. Also if an inn-keeper, or other victualler, hangs out a sign and opens his house for travellers, it is an implied engagement to entertain all persons who travel that way; and upon this universal *assumpsit* an action on the case will lie against him for damages, if he without good reason refuses to admit a traveller. In contracts likewise for sales, if the seller doth upon the sale warrant it to be good, the law annexes a tacit contract to this warranty, that if it be not so, he shall make compensation to the buyer: else it is an injury to good faith, for which an action on the case will lie to recover damages.

ASSUMPTION, a festival in the Romish church, in honour of the miraculous ascent of the Virgin Mary into heaven: the Greek church, who also observe this festival, celebrate it on the 15th of August with great ceremony.

ASSUMPTION, in logic, is the minor or second proposition in a categorical syllogism.

ASSUMPTION is also used for a consequence drawn from the propositions whereof an argument is composed.

ASSUMPTION, an island of North America, in the gulph of St Laurence, at the mouth of the great river of the same name. It is covered with trees. W. Long. 60. 40. N. Lat. 49. 30.

ASSUMPTION, a large and handsome town of Proper Paraguay, on the river of the same name in South America. It is a bishop's see, is well peopled, and seated in a country fruitful in corn and fruits, whose trees are always green. There is likewise a quantity of pasture, and the air is temperate and salutary. W. Long. 60. 40. S. Lat. 34. 10.

ASSUMPTIVE ARMS, in heraldry, are such as a person has a right to assume, with the approbation of his sovereign, and of the heralds: thus, if a person, who has no right by blood, and has no coat of arms, shall captivate, in any lawful war, any gentleman, nobleman, or prince, he is, in that case, intitled to bear the shield of that prisoner, and enjoy it to him and his heirs for ever.

ASSURANCE, or **INSURANCE**, in commerce. See **INSURANCE**.

ASSUROR, a merchant, or other person, who makes out a policy of assurance, and thereby insures a ship, house, or the like.

ASSUS, or **Assos** (anc. geog.), a town of Troas (though by others supposed to be of Mysia), and the same with Apollonia (Pliny); but different from the Apollonia on the river Rhyndacus. Ptolemy places it on the sea-coast, but Strabo more inland; if he does not mean the head of an inland bay, as appears from Diodorus Siculus. It was the country of Cleanthes the stoic philosopher, who succeeded Zeno. St Luke and others of St Paul's companions in his voyage (Acts xx. 13, 14.), went by sea from Troas to Assos: but St Paul went by land thither, and meeting them

at Assos, they all went together to Mytelene. It is still called *Assos*. E. Long. 27. 30. Lat. 38. 30.

ASSYRIA, an ancient kingdom of Asia, concerning the extent, commencement, and duration of which, historians differ greatly in their accounts. Several ancient writers, in particular Ctesias and Diodorus Siculus, have affirmed, that the Assyrian monarchy, under Ninus and Semiramis, comprehended the greater part of the known world. Had this been the case, it is not likely that Homer and Herodotus would have omitted a fact so remarkable. The sacred records intimate, that none of the ancient states or kingdoms were of considerable extent; for neither Chederlaomer, nor any of the neighbouring princes, were tributary or subject to Assyria; and we find nothing of the greatness or power of this kingdom in the history of the Judges and succeeding kings of Israel, though the latter kingdom was oppressed and enslaved by many different powers in that period. It is highly probable, therefore, that Assyria was originally of small extent. According to Ptolemy, it was bounded on the north by Armenia Major; on the west by the Tigris; on the south by Susiana; and on the east by Media.

It is probable, that the origin and revolutions of the Assyrian monarchy were as follows.—The founder of it was Ashur, the second son of Shem, who went out of Shinar, either by the appointment of Nimrod, or to elude the fury of a tyrant; conducted a large body of adventurers into Assyria, and laid the foundation of Nineveh (Gen. x. 11.) These events happened not long after Nimrod had established the Chaldean monarchy, and fixed his residence at Babylon. The Persian historians suppose that the kings of Persia of the first dynasty were the same with the kings of Assyria, of whom Zohah, or Nimrod, was the founder of Babel. (Herbelot Orient. Bibl. v. *Bagdad*.) It does not, however, appear, that Nimrod reigned in Assyria. The kingdoms of Babylon and Assyria were originally distinct and separate (Micah v. 6.); and in this state they remained until Ninus conquered Babylon, and made it tributary to the Assyrian empire. Ninus, the successor of Ashur (Gen. x. 11. Diod. Sic. L. 1.), seized on Chaldæa, after the death of Nimrod, and united the kingdoms of Assyria and Babylon. This great prince is said to have subdued Asia, Persia, Media, Egypt, &c. If he did so, the effects of his conquests were of no duration; for, in the days of Abraham, we do not find that any of the neighbouring kingdoms were subject to Assyria. He was succeeded by Semiramis; a princess of an heroic mind; bold, enterprising, fortunate; but of whom many fabulous things have been recorded. It appears, however, that there were two princesses of the same name, who flourished at very different periods. One of them was the consort of Ninus; and the other lived five generations before Nitocris queen of Nebuchadnezzar (Euseb. Chron. p. 58. Herod. L. i. c. 184.) This fact has not been attended to by many writers.

Whether there was an uninterrupted series of kings from Ninus to Sardanapalus, or not, is still a question. Some suspicion has arisen, that the list which Ctesias has given of the Assyrian kings is not genuine; for many names in it are of Persian, Egyptian, and Grecian extraction.

Nothing memorable has been recorded concerning the

Syria
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Asta.

successors of Ninus and Semiramis. Of that effeminate race of princes it is barely said, that they ascended the throne, lived in indolence, and died in their palace at Nineveh. Diodorus (L. ii.) relates, that, in the reign of Teutames, the Assyrians, solicited by Priam their vassal, sent to the Trojans a supply of 20,000 foot and 200 chariots, under the command of Memnon, son of Tithonus president of Persia: But the truth of this relation is rendered doubtful by the accounts of other writers.

Sardanapalus was the last of the ancient Assyrian kings. Contemning his indolent and voluptuous course of life, Arbaces, governor of Media, withdrew his allegiance, and rose up in rebellion against him. He was encouraged in this revolt by the advice and assistance of Belshis, a Chaldean priest, who engaged the Babylonians to follow the example of the Medes. These powerful provinces, aided by the Persians and other allies, who despised the effeminacy, or dreaded the tyranny of their Assyrian lords, attacked the empire on all sides. Their most vigorous efforts were, in the beginning, unsuccessful. Firm and determined, however, in their opposition, they at length prevailed, defeated the Assyrian army, besieged Sardanapalus in his capital, which they demolished, and became masters of the empire, B. C. 821.

After the death of Sardanapalus, the Assyrian empire was divided into three kingdoms, viz. the Median, Assyrian, and Babylonian. Arbaces retained the supreme power and authority, and fixed his residence at Ecbatana in Media. He nominated governors in Assyria and Babylon, who were honoured with the title of *kings*, while they remained subject and tributary to the Median monarchs. Belshis received the government of Babylon as the reward of his services; and Phul was entrusted with that of Assyria. The Assyrian governor gradually enlarged the boundaries of his kingdom, and was succeeded by Tiglath-pileser, Salmanassar, and Sennacherib, who asserted and maintained their independency. After the death of Assar-haddon, the brother and successor of Sennacherib, the kingdom of Assyria was split, and annexed to the kingdoms of Media and Babylon. Several tributary princes afterwards reigned in Nineveh; but no particular account of them is found in the annals of ancient nations. We hear no more of the kings of Assyria, but of those of Babylon. Cyaxares king of Media, assisted Nebuchadnezzar king of Babylon, in the siege of Nineveh, which they took and destroyed, B. C. 606. The Chaldean or Babylonish kingdom was transferred to the Medes, after the reign of Nabonadius, son of Evilmerodach, and grandson of Nebuchadnezzar. He is styled Belshazzar in the sacred records, and was conquered by Cyrus, B. C. 538.

ASSYRIUM. See ASSIRIUM.

ASTA, an inland town of Liguria, a colony (Ptolemy) on the river Tanarus: Now *Asti*. E. Long. S. 15. Lat. 44. 40.

ASTA Regia, a town of Bætica, (Pliny); situated at that mouth of the Bætis which was choked up with mud, to the north of Cadiz; 16 miles distant from the port of Cadiz, (Antonine). Its ruins show its former greatness. Its name is Phœnician, denoting a *frith* or arm of the sea, on which it stood. It is said to be the same with XERA; which see.

VOL. II. Part II.

ASTABAT, a town of Armenia, in Asia, situated near the river Aras, 12 miles south of Nakhshivan. The land about it is excellent, and produces very good wine. There is a root peculiar to this country, called *ronas*; which runs in the ground like liquorice, and serves for dyeing red. It is very much used all over the Indies, and for it they have a great trade. E. Long. 46. 30. N. Lat. 39. 0.

ASTANDA, in antiquity, a royal courier or messenger, the same with ANGARUS.—King Darius of Persia is said by Plutarch, in his book on the fortune of Alexander, to have formerly been an *astanda*.

ASTAROTH, or ASHTAROTH, in antiquity, a goddess of the Sidonians.—The word is Syriac, and signifies *sheep*, especially when their udders are turgid with milk. From the fecundity of these animals, which in Syria continue to breed a long time, they formed the notion of a deity, whom they called *Astaroth*, or *Astarte*. See ASTARTE.

ASTAROTH, (anc. geog.) the royal residence of Oging of Bashan; whether the same with Astaroth Carnaim, is matter of doubt: if one and the same, it follows from Eusebius's account, that it lay in Bashan, and to the east of Jordan, because in the confines of Arabia.

ASTARTE, in Pagan mythology (the singular of Astaroth,) a Phœnician goddess, called in Scripture the *queen of heaven*, and the *goddess of the Sidonians*.—Solomon, in compliment to one of his queens, erected an altar to her. In the reign of Ahab, Jezebel caused her worship to be performed with much pomp and ceremony: she had 400 priests; the women were employed in weaving hangings or tabernacles for her; and Jeremiah observes, that “the children gathered the wood, the fathers kindled the fire, and the women kneaded the dough, to make cakes for the queen of heaven.”

ASTARTE, (anc. geog.) a city on the other side Jordan; one of the names of Rabbath Ammon, in Arabia Petraea, (Stephans).

ASTEISM, in rhetoric, a genteel irony, or handsome way of deriding another. Such, *e. gr.* is that of Virgil:

Qui Bavianum non odit, amet tua carmina, Mævi, &c. Diomed places the characteristic of this figure, or species of irony, in that it is not gross and rustic, but ingenious and polite.

ASTELL (Mary), the great ornament of her sex, and country, was the daughter of—Astell, an opulent merchant at Newcastle upon Tyne, where she was born about the year 1668. She was educated in a manner suitable to her station; and, amongst other accomplishments, was mistress of the French, and had some knowledge of the Latin tongue. Her uncle, a clergyman, observing in her some marks of a promising genius, took her under his tuition, and taught her mathematics, logic, and philosophy. She left the place of her nativity when she was about 20 years of age, and spent the remaining part of her life at London and at Chelsea. Here she pursued her studies with great assiduity, made great proficiency in the abovementioned sciences, and acquired a more complete knowledge of many classic authors. Among these Seneca, Epictetus, Hierocles, Antoninus, Tully, Plato, and Xenophon, were her principal favourites.

Astabat
||
Astell

Astell
||
After-bad.

Her life was spent in writing for the advancement of learning, religion, and virtue; and in the practice of those religious duties which she so zealously and pathetically recommended to others, and in which perhaps no one was ever more sincere and devout. Her sentiments of piety, charity, humility, and other Christian graces, were uncommonly refined and sublime; and religion sat gracefully upon her, unattended with any forbidding airs of frowns or of gloom. Her mind was generally calm and serene; and her conversation was innocently facetious, and highly entertaining. She would say, "The good Christian only hath reason, and he always ought, to be cheerful;" and, "That dejected looks and melancholy airs were very unseemly in a Christian." But these subjects she hath treated at large in some of her excellent writings.

She was remarkably abstemious; and seemed to enjoy an uninterrupted state of health till a few years before her death; when, having one of her breasts cut off, it so much impaired her constitution, that she did not long survive it. This painful operation she underwent without discovering the least timidity, or so much as uttering a groan; and showed the same resolution and resignation during her whole illness. When she was confined to her bed by a gradual decay, and the time of her dissolution drew near, she ordered her shroud and coffin to be made and brought to her bedside; and there to remain in her view, as a constant memento of her approaching fate, and to keep her mind fixed on proper contemplation. She died in the year 1731, in the 63d year of her age, and was buried at Chelsea. She wrote, 1. A Serious Proposal to the Ladies. 2. An Essay in Defence of the Female Sex. 3. Letters concerning the Love of God. 4. Reflections upon Marriage. 5. Moderation truly stated. 6. The Christian Religion, as professed by a Daughter of the Church of England; and some other works.

ASTER, STARWORT: A genus of the polygamia superflua order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositae discoides*. The receptacle is naked; the pappus is simple; the rays of the corolla are 10; and the calyx is imbricated. There are above 30 species. All of them may be raised from seed sown either in autumn or spring: but the greatest part of them being perennial plants, and increasing greatly at the roots, are generally propagated by parting their roots early in the spring, and they will grow in almost any soil or situation; and the larger sorts increase so fast, that, if not prevented, they will in a little time run over a large space of ground. They grow best in the shade: the lower kinds do not run so much at the root, but should be taken up and transplanted every other year; which will make them produce much fairer flowers. Some few sorts, which are natives of warm climates, will require artificial heat to raise them, if not to preserve them.

ASTER, or *Stella Marina*, in zoology. See ASTERIAS.

ASTERABAD, a province in the north-east part of Persia, having Tabristan on the east, part of the Caspian Sea and part of Jorjan on the north, Korasan on the west, and Koumas on the south. It is a moun-

tainous country, except near the banks of the rivers that almost surround it, where it is pleasant and fruitful, producing grapes of a prodigious size. In other parts the soil is sandy and barren. Afterabad is the chief town, which gives name to a gulph in the Persian Sea, at the bottom of which it stands. E. Long. 54. 35. N. Lat. 36. 50.

ASTERIA, in zoology, a name by which some authors have called the *falco palumbarius*, or *goshawvk*. See FALCO.

ASTERIA is also the name of a gem, usually called the *cat's eye*, or *oculus cati*. It is a very singular and very beautiful stone, and somewhat approaches to the nature of the opal, in having a bright included colour, which seems to be lodged deep in the body of the stone, and shifts about, as it is moved, in various directions: but it differs from the opal in all other particulars, especially in its want of the great variety of colours seen in that gem, and in its superior hardness. It is usually found between the size of a pea and the breadth of a sixpence; is almost always of a semicircular form, broad and flat at the bottom, and rounded and convex at the top; and is naturally smooth and polished. It has only two colours, a pale brown and a white; the brown seeming the ground, and the white playing about in it, as the fire colour in the opal. It is considerably hard, and will take a fine polish, but is usually worn with its native shape and smoothness. It is found in the East and West Indies, and in Europe. The island of Borneo affords some very fine ones, but they are usually small; they are very common in the sands of rivers in New Spain; and in Bohemia they are not unfrequently found immersed in the same masses of jasper with the opal.

ASTERIA is also the name of an extraneous fossil, called in English the *star-stone*. These fossils are small, short, angular, or sulcated columns, between one and two inches long, and seldom above a third of an inch in diameter: composed of several regular joints; when separated, each resembles a radiated star. They are, not without reason, supposed to be a part of some sea-fish petrified, probably the asterias or sea-star. The asteria is also called *astrites*, *astroites*, and *asteriscus*. They may be reduced to two kinds: those whose whole bodies make the form of a star; and those which in the whole are irregular, but are adorned as it were with constellations in the parts. Dr Lister, for distinction's sake, only gives the name *asteria* to the former sort, distinguishing the latter by the appellation of *astroites*; other naturalists generally use the two indiscriminately. The asteria spoken of by the ancients appears to be of this latter kind. The quality of moving in vinegar, as if animated, is scarce perceivable in the astroites, but is signal in the asteria. The former must be broken in small pieces before it will move; but the latter will move, not only in a whole joint, but in two or three knit together. The curious frequently meet with these stones in many parts of England: at Cleydon in Oxfordshire they are found rather larger than common, but of a softer substance; for, on being left a small space of time in a strong acid, they may easily be separated at the joints in small plates.

ASTERIAS, STAR-FISH, or SEA-STAR, in zoology, a genus of insects of the order of vermes mollusca. It has a depressed body, covered with a coriaceous coat; is composed of five or more segments, running out from

Asteria
Asterias.

Asterias. a central part, and furnished with numerous tentacula: and has the mouth in the centre.—The conformation of the mouth is this: The under part of each lobe runs towards a point with the rest at the centre of the body; and these several productions of the rays make a sort of lips, the ends of each of which are armed with a number of sharp teeth, which serve to take and convey the food into the body. From this mouth there goes a separate canal to all or many of the rays, which runs through their whole length, and becomes gradually narrower as it approaches the extremity. The tentacula resemble the horns of snails, but serve the animal to walk with. They are capable of being contracted or shortened: and it is only at the creature's moving that they are seen of their full length; at other times, no part of them is seen but the extremity of each, which is formed like a sort of button, being somewhat larger than the rest of the horn.

Most of the species of *asterias* are found in the British seas. 1. The *glacialis*, with five rays, depressed, broad at the base, yellow, and having a round striated operculum on the back, is the most common; it feeds on oysters, and is very destructive to the beds. 2. The *clathrata*, or cancellated sea-star, with five short thick rays, hirsute beneath, cancellated above, is found with the former, but more rare. 3. The *oculata*, with five smooth rays, dotted or punctured, is of a fine purple colour, and is found about Anglesea. 4. The *hispida*, with five rays, broad, angulated at top, and rough with short bristles, is of a brown colour, and likewise found about Anglesea. 5. The *placenta*, with five very broad and membranaceous rays, extremely thin and flat, is found about Weymouth. 6. The *spherulata*, with a pentagonal indented body; a small globular bead between the base of each ray; the rays slender, jointed, taper, and hirsute on their sides; found off Anglesea. 7. The *caput medusæ*, or arborecent sea-star, with five rays issuing from an angular body; the rays dividing into innumerable branches, growing slender as they recede from the base. These the animal, in swimming, spreads like a net to their full length; and when he perceives any prey within them, draws them in again, thus catching it with all the dexterity of a fisherman. It is an inhabitant of every sea; and is called by some the *Magellanic star-fish* and *basket-fish*. When it extends its rays fully, it forms a circle of near three feet in diameter. The fragments of these rays furnish the fossil *entrochi*. If we drown this animal in brandy or spirits of wine, and keep the rays flat and expanded in the execution, it is easy to extract by means of a pair of forceps the stomach of the animal whole and entire through the mouth. 8. The *decaemos*, has ten very slender rays, with numbers of long beards on the sides: the body is small, and surrounded beneath with ten small filiform rays. It inhabits the western coasts of Scotland.—There are several other species mentioned by authors; some of them of 10, 12, 13, or even 14 rays.

Aristotle and Pliny called this genus *ασπρ*, and *stella marina*, from their resemblance to the pictured form of the stars of heaven; and they asserted that they were so exceedingly hot, as instantly to consume whatsoever they touched.

The fossil world has been greatly enriched by the fragments and remains of the several pieces of star-fish

which have been converted into stones. See *ASTERIA*. Asterias.

ASTERIAS, the ancient name of the bittern. See *ARDEA*. Astracan.

ASTERISK, a mark in form of a star (*), placed over a word or sentence, to refer the reader to the margin, or elsewhere, for a quotation, explanation, or the like.

ASTERIUS, or *ASTURIUS*, a Roman consul, in 449. We have under his name, *A Conference on the Old and New Testament*, in Latin verse: in which each strophe contains, in the first verse, an historical fact in the Old Testament; and in the second, an application of that fact to some point in the New.

ASTERN, a sea-phrase, used to signify any thing at some distance behind the ship; being the opposite of *AHEAD*, which signifies the space before her. See *AHEAD*.

ASTEROPODIUM, a kind of extraneous fossil, of the same substance with the *asteriæ* or star-stones, to which they serve as a base. See *ASTERIA* and *STAR-STONE*.

ASTHMA. See the *Index* subjoined to *MEDICINE*.

ASTI, a city of Monterrat in Italy, seated on the Tanaro, and capital of the county of the same name. It is a bishop's see, and well fortified with strong walls and deep ditches; and is divided into the city, borough, citadel, and castle. There are a great many churches and convents, as well as other handsome buildings; and its territory is well watered, abounding with groves, pleasant hills, and spacious fields. It was taken by the French in 1745, and retaken by the king of Sardinia in 1746. E. Long. 8. 15. N. Lat. 54. 50.

ASTIGI (anc. geog.), a colony, and conventus juridicus, of Bætica, surnamed *Augusta Firma*, situated on the Singulus, which falls into the Bætis; called also *Colonia Astigitana* (Pliny): Now *Ecyra*, midway between Seville and Corduba. W. Long. 5°. Lat. 37. 20.

ASTOMI, in anthropology, a people feigned without mouths. Pliny speaks of a nation of Astomi in India, who lived only by the smell or effluvia of bodies taken in by the nose.

ASTORGA, a very ancient city of Spain, in the kingdom of Leon, with a bishop's see, is seated on the river Tuerta, and well fortified both by art and nature. It stands in a most agreeable plain, about 150 miles north-west of Madrid. There are excellent trouts in the river. W. Long. 6 20. N. Lat. 42. 20.

ASTRACAN, a province of Russia, and the most easterly part of Europe; bounded on the north by Bulgaria and Baskiria; on the south, by the Caspian Sea; on the west, by the Volga, which divides it from the Nagayan Tartars and Don Cossacks; and on the east, by the great ridge of mountains which part it from Great Tartary. The province extends from the 46th to the 52d degree of latitude. The summer is long, and intensely hot: the winter continues about three months so severe, that the Volga is frozen hard enough to bear loaded sledges. The soil is rich and fertile; but the Tartars who inhabit it are strangers to agriculture. On the western and southern sides of the Volga are heaths of a prodigious extent, sandy, desert, and uncultivated: these, however, produce vast quantities of fine transparent salt in pits, where the sun bakes and incrustates it to the thickness of an inch on the surface of

Astracan. the water. There are pits in the neighbourhood of Astracan which yield this excellent salt in such abundance, that any person may carry it off, paying at the rate of one farthing a pooff, which is equal to forty pounds. The metropolis, Astracan, is situated within the boundaries of Asia, on an island called *Dolgoi*, about 60 English miles above the place where the Volga difembogues itself into the Caspian sea. The city derives its name from Hadgee Tarken, a Tartar, by whom it was founded. It was conquered by Iwan Bafilowitz, recovered by the Tartars in the year 1668, and retaken by the Czar, who employed for this purpose a great number of flat-bottomed vessels, in which he transported his forces down the Volga from Casan.

The city of Astracan is about two miles and a half in circumference, surrounded by a brick-wall, which is now in a ruinous condition: but, if we comprehend the suburbs, the circuit will be near five miles. The number of inhabitants amounts to 70,000, including Armenians and Tartars, as well as a few Persians and Indians. The garrison consists of six regiments of the best Russian troops, who, when this place was alarmed from the side of Persia, had in the adjacent plain erected a great number of small batteries, to scour the fields, and obstruct the approach of the enemy. The houses of Astracan are built of wood, and generally mean and inconvenient. The higher parts of the city command a prospect of the Volga, which is here about three miles in breadth, and exhibits a noble appearance. The marshy lands on the banks of it render the place very sickly in the summer: the earth, being impregnated with salt, is extremely fertile, and produces abundance of fruit, the immoderate use of which is attended with epidemical distempers. Sicknefs is likewise the consequence of those annual changes in the atmosphere produced by the floods in spring and autumn. All round the city of Astracan, at the distance of two miles, are seen a great number of gardens, orchards, and vineyards, producing all sorts of herbs and roots. The grapes are counted so delicious, that they are preserved in sand, and transported to court by land-carriage at a prodigious expence: yet the wine of Astracan is very indifferent. The summer being generally dry, the inhabitants water their gardens by means of large wheels worked by wind or horses, which raise the water to the highest part of the garden, from whence it runs in trenches to refresh the roots of every single tree and plant. The neighbouring country produces hares and partridges, plenty of quails in summer, with wild and water-fowl of all sorts in abundance.

About ten miles below Astracan is a small island called *Bosmaife*, on which are built large storehouses for the salt, which is made about twelve miles to the eastward, and, being brought hither in boats, is conveyed up the Volga, in order to supply the country as far as Moscow and Twer. The quantity of salt annually dug for these purposes amounts to some millions of pounds, the exclusive property of which is claimed by the crown, and yields a considerable revenue; for the soldiers and bulk of the people live almost entirely on bread and salt. The neighbourhood of these salt-works is of great advantage to the fisheries, which extend from hence to the Caspian sea, and reach

to the south-east as far as Yack, and even 100 miles above Zaritzen. The principal fish here caught are sturgeon and belluga. These, being salted, are put on board of vessels, and sent away in the spring, for the use of the whole empire, even as far as Petersburg: but as fish may be kept fresh as long as it is frozen, the winter is no sooner set in than they transport great quantities of it by land through all the provinces of Russia. Of the roes of the fish called *belluga*, which are white, transparent, and of an agreeable flavour, the fishers here prepare the caviare, which is in so much esteem all over Europe. These fisheries were first established by one Tikon Demedoff, a carrier, who settled in this place about 60 years ago, his whole wealth consisting of two horses. By dint of skill and industry, he soon grew the richest merchant in this country: but his success became so alluring to the crown, that of late years it hath engrossed some of the fisheries as well as the salt-works.

From the latter end of July to the beginning of October, the country about Astracan is frequently infested with myriads of locusts, which darken the air in their progression from the north to the southward; and, wherever they fall, consume the whole verdure of the earth. These insects can even live for some time under water: for when the wind blows across the Volga, vast numbers of them fall in clusters, and are rolled ashore; and their wings are no sooner dry, than they rise and take flight again.

Heretofore the inhabitants of Astracan traded to Khuva and Bokhara; but at present these branches are lost, and their commerce is limited to Persia and the dominions of Russia. Even the trade to Persia is much diminished by the troubles of that country: nevertheless, the commerce of Astracan is still considerable. Some years ago, the city maintained about 40 vessels, from 100 to 200 tons burden, for the Caspian traffic. Some of these belong to the government, and are commanded by a commodore, under the direction of the admiralty. This office is generally well stocked with naval stores, which are sold occasionally to the merchants. The trading ships convey provisions to the frontier towns of Terkie and Kislar, situated on the Caspian sea; and transport merchandize to several parts of Persia. The merchants of Astracan export to Persia, chiefly on account of the Armenians, red leather, linens, woollen cloths, and other European manufactures. In return, they import the commodities of Persia, particularly those manufactured at Casan; such as silk sashes intermixed with gold, for the use of the Poles; wrought silks and stuffs mixed with cotton; rice, cotton, rhubarb, and a small quantity of other drugs; but the chief commodity is raw silk. The government has engrossed the article of rhubarb, the greater part of which is brought into Russia by the Tartars of Yakutski, bordering on the eastern Tartars belonging to China. They travel through Siberia to Samura, thence to Casan, and lastly to Moscow. The revenue of Astracan is computed at 150,000 rubles, or 33,000 pounds, arising chiefly from salt and fish. The city is ruled by a governor, under the check of a chancery. He is nevertheless arbitrary enough, and exercises oppression with impunity. The officers of the admiralty and custom-house having

very small salaries, are open to corruption, and extremely rapacious. At christening-feasts, which are attended with great intemperance, the guests drink a kind of cherry-brandy out of large goblets; and every person invited throws a present of money into the bed of the mother, who sits up with great formality to be saluted by the company.

The Indians have a Pagan temple at Afracan, in which they pay their adoration, and make offerings of fruit to a very ugly deformed idol. The priests of this pagod use incense, beads, cups, and prostrations. The Tartars, on the contrary, hold idol-worship in the utmost abomination.

ASTRÆA, in astronomy, a name which some give to the sign Virgo, by others called *Erigone*, and sometimes *Iris*. The poets feign that justice quitted heaven to reside on earth, in the golden age; but, growing weary of the iniquities of mankind, she left the earth, and returned to heaven, where she commenced a constellation of stars, and from her orb still looks down on the ways of men.

ASTRAGAL, in architecture, a little round moulding, which in the orders surrounds the top of the shaft or body of the column. It is also called the *talon* and *tondino*; it is used at the bottoms as well as tops of columns, and on other occasions: it properly represents a ring, on whatever part of a column it is placed; and the original idea of it was that of a circle of iron put round the trunk of a tree, used to support an edifice to prevent its splitting. See Plate XXXIV. fig. 2. The astragal is often cut into beads and berries, and is used in the ornamented entablatures to separate the several faces of the architrave.

ASTRAGAL, in gunnery, a round moulding encompassing a cannon, about half a foot from its mouth.

ASTRAGALOMANCY, a species of divination performed by throwing small pieces, with marks corresponding to the letters of the alphabet; the accidental disposition of which formed the answer required. This kind of divination was practised in a temple of Hercules, in Achaia. The word is derived from *αστραγαλος*, and *μαντια*, *divination*.

ASTRAGALUS, MILK-VETCH, or LIQUORICE-VETCH: A genus of the decandria order, belonging to the diadelphia class of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The pod is gibbous and bilocular. Of this genus there are 39 species. The common sort grows wild upon dry uncultivated places, and is recommended by Mr Anderson to be cultivated as proper food for cattle (see AGRICULTURE, n° 60, 61.) The other species deserving notice is the tragacantha, a thorny bush growing in Crete, Asia, and Greece, which yields the gum tragacanth. This is of so strong a body, that a dram of it will give a pint of water the consistence of a syrup, which a whole ounce of gum Arabic is scarce sufficient to do. Hence its use for forming troches, and the like purposes, in preference to the other gums.

ASTRAGALUS, in anatomy. See there n° 65.

ASTRANTIA, MASTERWORT: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The involucre is lanceolated, open, equal, and coloured. The species are two,

the major and minor, both natives of the Alps, and possessing no remarkable properties.

ASTRICTION, in law. See THIRLAGE.

ASTRICTION, among physicians, denotes the operation of astringent medicines.

ASTRINGENTS, in the materia medica, substances distinguished by a rough austere taste, and changing solutions of iron, especially those made in the vitriolic acid, into a dark purple or black colour; such are galls, tormentil root, bistort root, balauktines, terra japonica, acacia, &c. See MATERIA MEDICA.

ASTROGNOSIA, the science of the fixed stars, or the knowledge of their names, constellations, magnitudes, &c. See ASTRONOMY.

ASTROITES, or STAR-STONE, in natural history. See the articles ASTERIA and STAR-STONE; and Plate LV.

ASTROLABE, the name for a stereographic projection of the sphere, either upon the plane of the equator, the eye being supposed to be in the pole of the world; or upon the plane of the meridian, when the eye is supposed in the point of the intersection of the equinoctial and horizon.

ASTROLABE is also the name of an instrument formerly used for taking the altitude of the sun or stars at sea.

ASTROLABE, among the ancients, was the same as our armillary sphere.

ASTROLOGY, a conjectural science, which teaches to judge of the effects and influences of the stars, and to foretel future events by the situation and different aspects of the heavenly bodies.

This science has been divided into two branches, *natural* and *judiciary*. To the former belongs the predicting of natural effects; as, the changes of weather, winds, storms, hurricanes, thunder, floods, earthquakes, &c. This art properly belongs to natural philosophy; and is only to be deduced *à posteriori*, from phenomena and observations. Judiciary or judicial astrology, is that which pretends to foretel moral events; i. e. such as have a dependence on the free will and agency of man; as if they were directed by the stars. This art, which owed its origin to the practices of knavery on credulity, is now universally exploded by the intelligent part of mankind.

The professors of this kind of astrology maintain, "That the heavens are one great volume or book, wherein God has written the history of the world; and in which every man may read his own fortune, and the transactions of his time. The art, say they, had its rise from the same hands as astronomy itself: while the ancient Assyrians, whose serene unclouded sky favoured their celestial observations, were intent on tracing the paths and periods of the heavenly bodies, they discovered a constant settled relation of analogy between them and things below; and hence were led to conclude these to be the Parcæ, the Destinies, so much talked of, which preside at our births, and dispose of our future fate.

"The laws therefore of this relation being ascertained by a series of observations, and the share each planet has therein; by knowing the precise time of any person's nativity, they were enabled, from their knowledge in astronomy, to erect a scheme or horoscope of the situation of the planets at that point of time; and hence,

Astriction
||
Astrology.

Astrology, Astrology, Astrology. hence, by considering their degrees of power and influence, and how each was either strengthened or tempered by some other, to compute what must be the result thereof."

Thus the astrologers.—But the chief province now remaining to the modern professors, is the making of calendars or almanacks.

Judicial astrology is commonly said to have been invented in Chaldea, and thence transmitted to the Egyptians, Greeks, and Romans; though some will have it of Egyptian origin, and ascribe the invention to Cham. But it is to the Arabs that we owe it. At Rome the people were so infatuated with it, that the astrologers, or, as they were then called, the *mathematicians*, maintained their ground in spite of all the edicts of the emperors to expel them out of the city. See GENETHLIACI.

Add, that the Bramins, who introduced and practised this art among the Indians, have hereby made themselves the arbiters of good and evil hours, which gives them great authority: they are consulted as oracles; and they have taken care never to sell their answers but at good rates.

The same superstition has prevailed in more modern ages and nations. The French historians remark, that in the time of queen Catharine de Medicis, astrology was in so much vogue, that the most inconsiderable

thing was not to be done without consulting the stars. *Astronomy, Astronomy.* And in the reigns of king Henry III. and IV. of France, the predictions of astrologers were the common theme of the court conversation. This predominant humour in that court was well rallied by Barclay, in his *Argenis*, lib. ii. on occasion of an astrologer, who had undertaken to instruct king Henry in the event of a war then threatened by the faction of the Guises.

ASTRONIUM, in botany: A genus of the pentandria order, belonging to the diœcia class of plants. The male calyx consists of five leaves, and the corolla is quinquepetalous: Of the female the calyx and corolla are the same as in the male; the styli are three, and the seed is single. There is but one species, the graveolens, a native of Jamaica.

ASTRONOMICAL, something relating to ASTRONOMY.

ASTRONOMICAL Calendar, an instrument engraved on copper plates, printed on paper, and pasted on a board, with a brass slider carrying a hair: it shows by inspection the sun's meridian altitude, right ascension, declination, rising, setting, amplitude, &c. to a greater degree of exactness than the common globes.

ASTRONOMICAL Sector, a very useful mathematical instrument, made by the late ingenious Mr Graham; a description of which is given in the course of the following article.

A S T R O N O M Y,

IS a knowledge of the heavenly bodies, with regard to their magnitudes, motions, distances, &c. whether real or apparent; and of the natural causes on which their phenomena depend.

History of Astronomy.

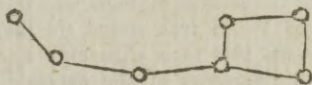
The antiquity of this science may be gathered from what was spoken by the Deity at the time of creating the celestial luminaries, "Let them be for signs and seasons," &c.; whence it is thought probable that the human race never existed without some knowledge of astronomy among them. Indeed, besides the motives of mere curiosity, which of themselves may be supposed to have excited people to a contemplation of the glorious celestial canopy, as far as that was possible, it is easily to be seen that some parts of the science answer such essential purposes to mankind, that they could not possibly be dispensed with.

¹ Astronomy supposed to be understood by Adam and the Antediluvians. By some of the Jewish rabbins, Adam, in his state of innocence, is supposed to have been endowed with a knowledge of the nature, influence, and uses of the heavenly bodies; and Josephus ascribes to Seth and his posterity an extensive knowledge of astronomy. But whatever may be in this, the long lives of the Antediluvians certainly afforded such an excellent opportunity for observing the celestial bodies, that we cannot but suppose the science of astronomy to have been considerably advanced before the flood. Josephus says, that longevity was bestowed upon them for the very purpose of improving the sciences of geometry and astronomy. The latter could not be learned in less than 600 years: "for that period (says he) is the *grand year*." By

which it is supposed he meant the period wherein the sun and moon came again into the same situation as they were in the beginning thereof, with regard to the nodes, apogee of the moon, &c. "This period (says Cassini), wherein we find no intimation in any monument of any other nation, is the finest period that ever was invented: for it brings out the solar year more exactly than that of Hipparchus and Ptolemy; and the lunar month within about one second of what is determined by modern astronomers. If the Antediluvians had such a period of 600 years, they must have known the motions of the sun and moon more exactly than their descendants knew them some ages after the flood."

On the building of the tower of Babel, Noah is supposed to have retired with his children born after the flood, to the north-eastern part of Asia, where his descendants peopled the vast empire of China. "This (says Dr Long) may perhaps account for the Chinese having so early cultivated the study of astronomy; their being so well settled in an admirable police, and continuing so many hundred years as they did in the worship of the true God." The vanity of that people indeed has prompted them to pretend a knowledge of astronomy almost as early as the flood itself. Some of the Jesuit missionaries have found traditional accounts among the Chinese, of their having been taught this science by their first emperor Fo-hi, supposed to be Noah; and Kempfer informs us, that this personage discovered the motions of the heavens, divided time into years and months, and invented the twelve signs into which they divide the zodiac, which they distinguish by the following

following names. 1. The mouse. 2. The ox or cow. 3. The tiger. 4. The hare. 5. The dragon. 6. The serpent. 7. The horse. 8. The sheep. 9. The monkey. 10. The cock or hen. 11. The dog; and, 12. The boar. They divide the heavens into 28 constellations, four of which are assigned to each of the seven planets; so that the year always begins with the same planet; and their constellations answer to the 28 mansions of the moon used by the Arabian astronomers. These constellations in the Chinese books of astronomy, are not marked by the figures of animals, as was in use among the Greeks, and from them derived to the other European nations, but by connecting the stars by straight lines: and Dr Long informs us, that in a Chinese book in thin 4to, shown him by Lord Pembroke, the stars were represented by small circles joined by lines; so that the great bear would be circled thus:



To the emperor Hong-ti, the grandson of Noah, they attribute the discovery of the pole-star, the invention of the mariner's compass, of a period of 60 years, and some kind of sphere. This extraordinary antiquity, however, is with good reason suspected, as is likewise their knowledge in the calculation of eclipses; of which Du Halde assures us, that 36 are recorded by Confucius himself, who lived 551 years before Christ; and P. Trigault, who went to China in 1619, and read more than 100 volumes of their annals, says, "It is certain that the Chinese began to make astronomical observations soon after the flood; that they have observed a great number of eclipses, in which they have noted down the hour, day, month, and year, when they happened, but neither the duration nor the quantity; and that these eclipses have been made use of for regulating their chronology."

"But out of this abundance (says Dr Long), it is much to be regretted, that so very few of their observations have been particularized; for beside what has been mentioned above, we meet with no very ancient observations of the Chinese, except a winter solstice in the year 1111, and a summer solstice in the year 882, before Christ. Martini indeed speaks of a summer solstice 2342 years before that period. But M. Cassini, who calculated it, found that there must have been an error in the Chinese computation, of 500 years at least. An error of equal magnitude appears to have been committed in the conjunction of the five planets, which it is pretended they observed between the years 2513 and 2435 before Christ. In short, some have supposed, that none of these are real observations, but the result of bungling calculations: and it has been hinted, but surely on too slight a foundation, that even those good fathers themselves were greatly to be suspected. But let us come to things which are not contested.

"P. Gaubil informs us, that at least 120 years before Christ, the Chinese had determined by observation the number and extent of their constellations as they now stand; the situation of the fixed stars with respect to the equinoctial and solstitial points; and the obliquity of the ecliptic. He farther says, he cannot tell by what means it is that they foretel eclipses; but this is certain, that the theory by which they do predict

them, was settled about the same time; and that they were acquainted with the true length of the solar year, the method of observing meridian altitudes of the sun by the shadow of a gnomon, and of learning from thence his declination and the height of the pole, long before. We learn, moreover, from the same missionary, that there are yet remaining among them some treatises of astronomy, which were written about 200 years before Christ; from which it appears, that the Chinese had known the daily motion of the sun and moon, and the times of the revolutions of the planets, many years before that period.

"We are informed by Du Halde, that, in the province of Honan, and city Teng-foang, which is nearly in the middle of China, there is a tower, on the top of which it is said that *Tcheou-cong*, the most skilful astronomer that ever China produced, made his observations. He lived 1200 years before Ptolemy, or more than 1000 years before Christ, and passed whole nights in observing the celestial bodies, and arranging them into constellations. He used a very large brass table placed perfectly horizontal, on which was fixed a long upright plate of the same metal, both of which were divided into degrees, &c. By these he marked the meridian altitudes; and from thence derived the times of the solstices, which were their principal epochs."

Dr Long represents the state of astronomy in China as at present very low; occasioned, he says, principally by the barbarous decree of one of their emperors*, to have all the books in the empire burnt, * See China. excepting such as related to agriculture and medicine. We are informed, however, by the Abbe Grosier, in his description of China, that astronomy is cultivated in Peking in the same manner as in most of the capital cities in Europe. A particular tribunal is established there, the jurisdiction of which extends to every thing relating to the observation of celestial phenomena. Its members are, an inspector; two presidents, one of them a Tatar and the other a Chinese; and a certain number of mandarins who perform the duty of assessors; but for near a century and an half the place of the Chinese president has been filled by an European. Since that time particular attention has been paid to the instruction of the astronomical pupils; and the presidents have always considered it as their duty to make them acquainted with the system and method of calculation made use of in Europe. Thus two-thirds of the astronomical pupils, maintained at the emperor's expence, in all about 200, have a tolerable notion of the state of the heavens, and understand calculation so well as to be able to compose ephemerides of sufficient exactness. The missionaries have never been the authors of any of these ephemerides: their employment is to revise the labours of the Chinese mathematicians, verify their calculations, and correct any errors into which they have fallen. The Portuguese mission still continues to furnish astronomers for the academy as it did at the first.

The astronomical tribunal is subordinate to that of ceremonies. When an eclipse is to be observed, information must be given to the emperor of the day and hour, the part of the heavens where it will be, &c. and this intelligence must be communicated some months before it happen: the eclipse must also be calculated for the longitude and latitude of the capital city of every

every province of the empire. These observations, as well as the diagram which represents the eclipse, are preserved by the tribunal of ceremonies, and another called the *calao*, by whom it is transmitted to the different provinces and cities of the empire. Some days before the eclipse, the tribunal of ceremonies causes to be fixed up in a public place, in large characters, the hour and minute when the eclipse will commence; the quarter of the heavens in which it will be visible, with the other particulars relating to it. The mandarins are summoned to appear in state at the tribunal of astronomy, and to wait there for the moment in which the phenomenon will take place. Each of them carries in his hand a sheet of paper, containing a figure of the eclipse and every circumstance attending it. As soon as the observation begins to take place, they throw themselves on their knees, and knock their heads against the earth, and a horrid noise of drums and cymbals immediately commences throughout the whole city: a ceremony proceeding from an ancient superstitious notion, that by such noise they prevented the luminary from being devoured by the celestial dragon; and tho' this notion is now exploded in China, as well as every where else, such is the attachment of the people to ancient customs, that the ceremonial is still preserved. While the mandarins thus remain prostrated in the court, others, stationed on the observatory, examine, with all the attention possible, the beginning, middle, and end of the eclipse, comparing what they observe with the figure and calculations given. They then write down their observations, affix their seal to them, and transmit them to the Emperor; who on his part has been no less assiduous to observe the eclipse with accuracy. A ceremonial of this kind is observed throughout the whole empire.

The Japanese, Siamese, and inhabitants of the Mogul's empire, have also, from time immemorial, been acquainted with astronomy; and the celebrated observatory at BENARES, is a monument both of the ingenuity of the people and of their skill in this science.

⁴ Indian Astronomy. Mr Bailly has been at great pains to investigate the progress of the Indians in astronomical knowledge, and gives a splendid account of their proficiency in the science, as well as of the antiquity of their observations. He has examined and compared four different astronomical tables of the Indian philosophers. 1. Of the Siamese, explained by M. Cassini in 1689. 2. Those brought from India by M. le Gentil of the Academy of Sciences. 3. and 4. Two other manuscript tables found among the papers of the late M. de Lisle. All of these tables have different epochs, and differ in form, being also constructed in different ways; yet they all evidently belong to the same astronomical system: the motions attributed to the sun and the moon are the same, and the different epochs are so well connected by the mean motions, as to demonstrate that they had only one, whence the others were derived by calculation. The meridians are all referred to that of Benares above-mentioned. The fundamental epoch of the Indian astronomy is a conjunction of the sun and moon, which took place at no less a distance of time than 3102 years before the Christian æra. Mr Bailly informs us, that, according to our most accurate astronomical tables, a conjunction of the sun and moon actually did happen at that time. But though the bra-

N^o 31.

mins pretend to have ascertained the places of the two luminaries at that time, it is impossible for us at this time to judge of the truth of their assertions, by reason of the unequal motion of the moon; which, as shall afterwards be more particularly taken notice of, now performs its revolution in a shorter time than formerly.

Our author informs us, that the Indians at present calculate eclipses by the mean motions of the sun and moon observed 5000 years ago; and with regard to the solar motion, their accuracy far exceeds that of the best Grecian astronomers. The lunar motions they had also settled by computing the space through which that luminary had passed in 1,600,984 days, or somewhat more than 4383 years. They also make use of the cycle of 19 years attributed by the Greeks to Meton; and their theory of the planets is much better than that of Ptolemy, as they do not suppose the earth to be the centre of the celestial motions, and they believe that Mercury and Venus turn round the sun. Mr Bailly also informs us, that their astronomy agrees with the most modern discoveries of the decrease of the obliquity of the ecliptic, the acceleration of the motion of the equinoctial points, with many other particulars too tedious to enumerate in this place.

It appears also, that even the Americans were not ⁵ unacquainted with astronomy, though they made use of the only of the solar, and not of the lunar motions, in their division of time. The Mexicans have had a strange predilection for the number 13. Their shortest periods consisted of 13 days; their cycle of 13 months, each containing 20 days; and their century of four periods of 13 years each. This excessive veneration for the number 13, according to Siguenza, arose from its being supposed the number of their greater gods. What is very surprising, though asserted as a fact by Abbé Clavigero, is, that having discovered the excess of a few hours in the solar above the civil year, they made use of intercalary days, to bring them to an equality: but with this difference in regard to the method established by Julius Cæsar in the Roman kalendar, that they did not interpose a day every four years, but 13 days (making use here even of this favourite number) every 52 years, which produces the same regulation of time.

Among those nations who first began to make any ⁶ figure in ancient history, we find the Chaldeans and Egyptians most remarkable for their astronomical knowledge. Both of them pretended to an extravagant antiquity, and disputed the honour of having the first cultivators of the science. The Chaldeans boasted of their temple of Belus; and of Zoroaster whom they placed 5000 years before the destruction of Troy: the Egyptians boasted of their colleges of Priests, where astronomy was taught; and of the monument of Osmandyas, in which we are told was a golden circle 365 cubits in circumference and one cubit thick. The upper face was divided into 365 equal parts, answering to the days of the year; and on every division were written the name of the day, and the heliacal rising of the several stars for that day, with the prognostications from their rising, principally, as Long conjectures, for the weather.

The Chaldeans certainly began to make observations very soon after the confusion of languages; for when Alexander the Great took Babylon, Callisthenes, ^{by}

Fig. 2.

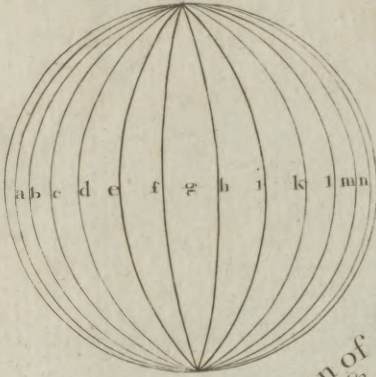


Fig. 3.

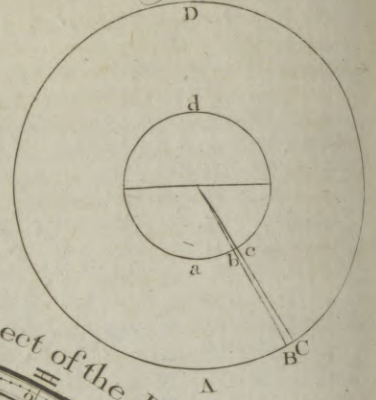


Fig. 1.

The motion of Saturn Jupiter and Mars in respect of the Earth.

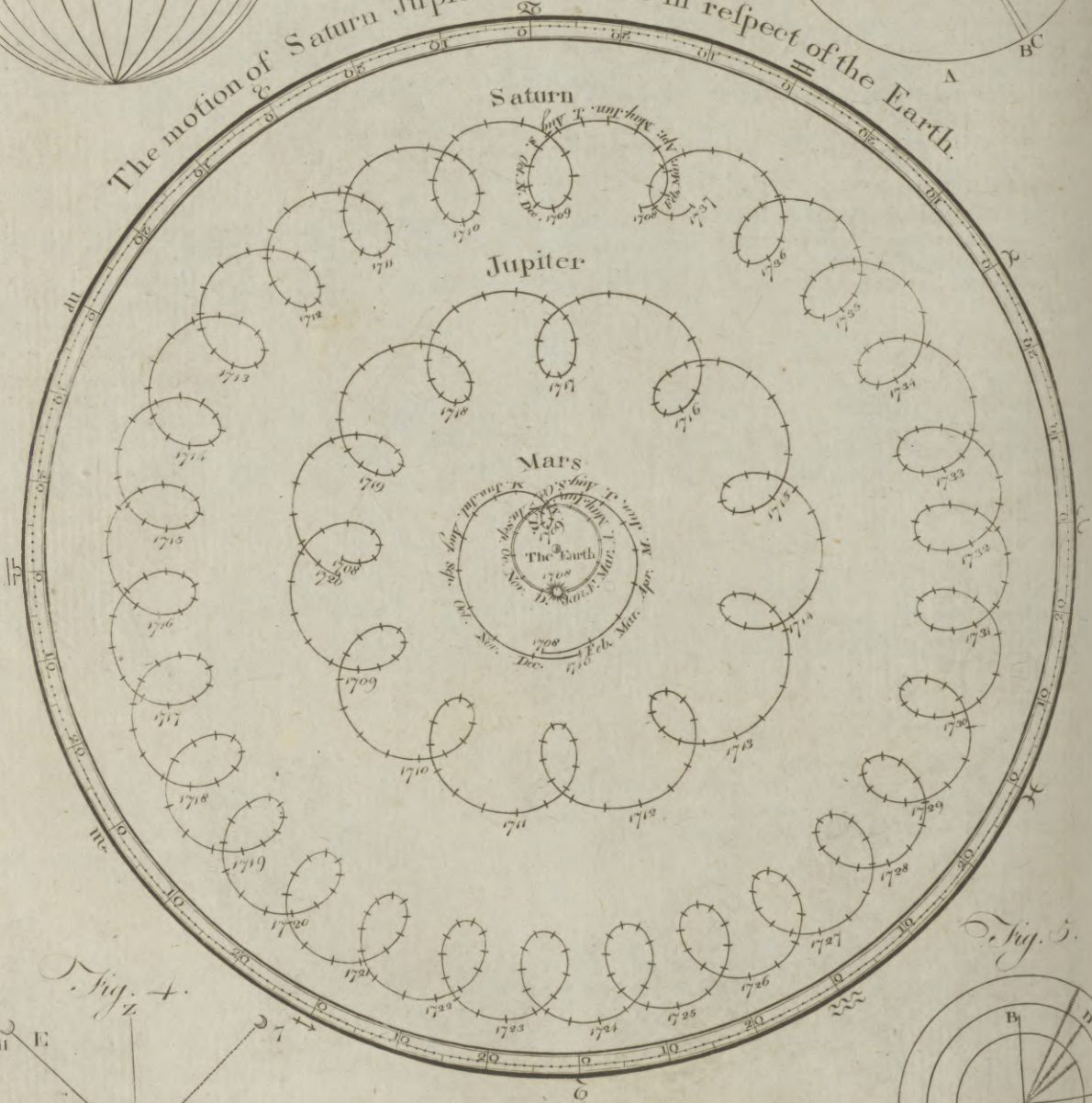


Fig. 4.

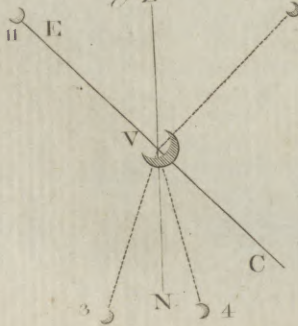
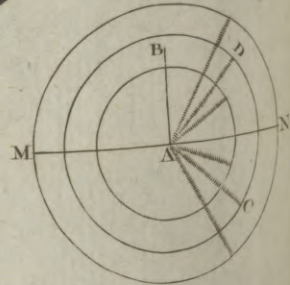


Fig. 5.



A Bell Pin. Hot. sculptor. fecit.

by his order, inquired after the astronomical observations recorded in that city, and obtained them for 1903 years back. Nothing, however, now remains of the Chaldean astronomy, excepting some periods of years which they had formed for the more ready computation of the heavenly bodies. But though they must have laboured under great disadvantages, for want of proper instruments, in those early ages, Gemina, as quoted by Petavius in his Uranologion, informs us, that they had determined, with tolerable exactness, the length both of a synodical and periodical month. They had also discovered, that the motion of the moon was not uniform, and even attempted to assign those parts of her orbit in which it was quicker or slower. Ptolemy also assures us, that they were not unacquainted with the motion of the moon's nodes, and that of her apogee, supposing that the former made a complete revolution in $6385\frac{1}{2}$ days, or 18 years 15 days and 8 hours; which period, containing 223 complete lunations, is called the Chaldean *Saros*. The same author also gives us, from Hipparchus, several observations of lunar eclipses which had been made at Babylon about 720 years before Christ; but though he might very probably meet with many of a more ancient date, it was impossible to mention them particularly, on account of the imperfect state of the Chaldean chronology, which commenced only with the era of Nabonassar, 747 years before Christ. Aristotle likewise informs us, that they had many observations of the occultations of fixed stars and planets by the moon; and from hence, by a very natural and easy inference, they were led to conclude that the eclipses of the sun were occasioned also by the moon, especially as they constantly happened when the latter was in the same part of the heavens with the sun. They had also a considerable share in arranging the stars into constellations. Nor had the comets, by which astronomers in all ages have been so much perplexed, escaped their observation: for both Diodorus Siculus and Appollinus Myndius, in Seneca, inform us, that many of the Chaldeans held these to be lasting bodies, which have stated revolutions as well as the planets, but in orbits vastly more extensive; on which account they are only seen by us while near the earth, but disappear again when they go into the higher regions. Others of them were of opinion, that the comets were only meteors raised very high in the air, which blaze for a while, and disappear when the matter of which they consist is consumed or dispersed. Dialling was also known among them long before the Greeks were acquainted with any such thing.

It is evident, indeed, that the countries both of Chaldea and Egypt were exceedingly proper for astronomical observations, on account of the general purity and serenity of the air. The tower or temple of Belus, which was of an extraordinary height, with stairs winding round it up to the top, is supposed to have been an astronomical observatory; and the lofty pyramids of Egypt, whatever they were originally designed for, might possibly answer the same purpose. Indeed these very ancient monuments show the skill of this people in practical astronomy, as they are all situated with their four fronts exactly facing the cardinal points. Herodotus ascribes the Egyptian knowledge in astronomy to Sesostris, whom

Sir Isaac Newton makes cotemporary with Solomon: but if this was the case, he could not be the instructor of the Egyptians in astronomical matters, since we find that Moses, who lived 500 years before Solomon, was skilled in all the wisdom of the Egyptians, in which we are undoubtedly to include astronomy.

From the testimony of some ancient authors, we learn that they believed the earth to be spherical, that they knew the moon was eclipsed by falling into its shadow, and that they made their observations with the greatest exactness. They even pretended to foretel the appearance of comets, as well as earthquakes and inundations; which extraordinary knowledge is likewise ascribed to the Chaldeans. They attempted to measure the magnitude of the earth and sun; but the methods they took to find out the latter were very erroneous. It does not indeed appear with certainty that they had any knowledge of the true system of the universe; and by the time of the Emperor Augustus, their astronomical knowledge was entirely lost.

From Chaldea the science of astronomy most probably ⁷ passed into Phenicia; though some are of opinion that ⁷ the Phenicians derived their knowledge of this science from the Egyptians. They seem, however, to have been the first who applied astronomy to the purposes of navigation; by which they became masters of the sea, and of almost all the commerce in the world. They became adventurous in their voyages, steering their ships by one of the stars of the Little Bear; which being near the immoveable point of the heavens called the *Pole*, is the most proper guide in navigation. Other nations made their observations by the Great Bear; which being too distant from the pole could not guide them in long voyages; and for this reason they never durst venture far from the coasts.

The first origin of astronomical knowledge among ⁸ the Greeks is unknown. Sir Isaac Newton supposes ⁸ that most of the constellations were invented about the time of the Argonautic expedition: but Dr Long is of opinion that many of them must have been of a much older date; and that the shepherds, who were certainly the first observers, gave names to them according to their fancy; from whence the poets invented many of their fables. Several of the constellations are mentioned by Hesiod and Homer, the two most ancient writers among the Greeks, who lived about 870 years before Christ; Hesiod desiring the farmer to regulate the time of sowing and harvest by the rising and setting of the Pleiades; and Homer informing us, that observations from the Pleiades, Orion, and Arcturus, were used in navigation. Their astronomi- ⁹ cal knowledge, however, was greatly improved ⁹ by Thales. Thales the Milesian, who travelled into Egypt, and brought from thence the first principles of the science. He is said to have determined the height of the pyramids by measuring their shadows at the time the sun was 45 degrees high, and when of consequence the lengths of the shadows of objects are equal to their perpendicular heights. But his reputation was raised to the highest pitch among his countrymen, by the prediction of an eclipse, which happened just at the time that the armies of Alyattes king of Lydia, and Cyaxares the Mede, were about to engage; and being regarded as an evil omen by both parties, inclined them

to peace. To him Callimachus attributes the forming of the constellation of the Little Bear; the knowledge of which he certainly introduced into Greece. He also taught the true length of the year; determined the colmical setting of the Pleiades in his time to have been 25 days after the autumnal equinox; divided the earth into five zones by means of the polar circles and tropics; taught the obliquity of the ecliptic; and showed that the equinoctial is cut by the meridians at right angles, all of which intersect each other at the poles. He is also said to have observed the exact time of the solstices, and from thence to have deduced the true length of the solar year; to have observed eclipses of the sun and moon; and to have taught that the moon had no light but what she borrowed from the sun. According to Stanley, he also determined the diameter of the sun to be one-720th part of his annual orbit. "But (says Dr Long) these things should be received with caution. There are some reasons which might be assigned for supposing that the knowledge of Thales in these matters was much more circumscribed: and indeed it is not unreasonable to suppose, that that veneration for the ancients which leads authors to write professedly on the history of ancient times, may have induced them to ascribe full as much knowledge to them who lived in them as was really their due."

IO
By Anaximander, &c

The successors of Thales, Anaximander, Anaximanes, and Anaxagoras, contributed considerably to the advancement of astronomy. The first is said to have invented or introduced the gnomon into Greece; to have observed the obliquity of the ecliptic; and taught that the earth was spherical, and the centre of the universe, and that the sun was not less than it. He is also said to have made the first globe, and to have set up a sun-dial at Lacedemon, which is the first we hear of among the Greeks; though some are of opinion that these pieces of knowledge were brought from Babylon by Pherycides, a cotemporary of Anaximander. Anaxagoras also predicted an eclipse which happened in the fifth year of the Peloponnesian war; and taught that the moon was habitable, consisting of hills, valleys, and waters, like the earth. His cotemporary

II
Doctrines of Pythagoras.

Pythagoras, however, greatly improved not only astronomy and mathematics, but every other branch of philosophy. He taught that the universe was composed of four elements, and that it had the sun in the centre; that the earth was round, and had antipodes; and that the moon reflected the rays of the sun; that the stars were worlds, containing earth, air, and ether; that the moon was inhabited like the earth; and that the comets were a kind of wandering stars, disappearing in the superior parts of their orbits, and becoming visible only in the lower parts of them. The white colour of the milky-way he ascribed to the brightness of a great number of small stars; and he supposed the distances of the moon and planets from the earth to be in certain harmonic proportions to one another. He is said also to have exhibited the oblique course of the sun in the ecliptic and the tropical circles, by means of an artificial sphere; and he first taught that the planet Venus is both the evening and morning star. This philosopher is said to have been taken prisoner by Cambyfes, and thus to have become acquainted with all the mysteries of the Persian magi; after which he settled at Crotona in Italy, and founded the Italian sect.

About 440 years before the Christian æra, Philolaus, a celebrated Pythagorean, asserted the annual motion of the earth round the sun; and soon after Hicetas, a Syracusan, taught its diurnal motion on its own axis. About this time also flourished Meton and Euctemon at Athens, who took an exact observation of the summer solstice 432 years before Christ; which is the oldest observation of the kind we have, excepting what is delivered by the Chinese. Meton is said to have composed a cycle of 19 years, which still bears his name; and he marked the risings and settings of the stars, and what seasons they pointed out: in all which he was assisted by his companion Euctemon. The science, however, was obscured by Plato and Aristotle, who embraced the system afterwards called the *Ptolemaic*, which places the earth in the centre of the universe.

Eudoxus the Cnidian was a cotemporary with Aristotle, though considerably older, and is greatly celebrated on account of his skill in astronomy. He was the first who introduced geometry into the science, and he is supposed to be the inventor of many propositions attributed to Euclid. Having travelled into Egypt in the earlier part of his life, and obtained a recommendation from Agelilaus to Nectanebus king of Egypt, he, by his means, got access to the priests, who had the knowledge of astronomy entirely among them, after which he taught in Asia and Italy. Seneca tells us that he brought the knowledge of the planetary motions from Egypt into Greece; and Archimedes, that he believed the diameter of the sun to be nine times that of the moon. He was also well acquainted with the method of drawing a sun-dial upon a plane; from whence it may be inferred that he understood the doctrine of the projection of the sphere; yet, notwithstanding what has been said concerning the observations of Eudoxus, it is not certain that his sphere was not taken from one much more ancient, ascribed to Chiron the Centaur. The reason given for this supposition is, that had the places of the stars been taken from his own observations, the constellations must have been half a sign farther advanced than they are said to be in his writings.

Soon after Eudoxus, Calippus flourished, whose system of the celestial sphere is mentioned by Aristotle; but he is better known from a period of 76 years, containing four corrected metonic periods, and which had its beginning at the summer solstice in the year 330, before Christ. But about this time, or rather earlier, the Greeks having begun to plant colonies in Italy, Gaul, and Egypt, these became acquainted with the Pythagorean system, and the notions of the ancient Druids concerning astronomy. Julius Cæsar informs us, that the latter were skilled in this science; and that the Gauls in general were able sailors, which at that time they could not be without a competent knowledge of astronomy: and it is related of Pytheas, who lived at Marseilles in the time of Alexander the Great, that he observed the altitude of the sun at the summer solstice by means of a gnomon. He is also said to have travelled as far as Thule to settle the climates.

After the death of Alexander the Great, sciences State of
flourished in Egypt more than in any other part of the astronomy
world; and a famous school was set up at Alexandria in Egypt
under the auspices of Ptolemy Philadelphus, a prince after the
instructed in all kinds of learning, and the patron of death of
all Alexandrian

all those who cultivated them; and this school continued to be the seminary of all kinds of literature, till the invasion of the Saracens in 650. Timocharis and Arythillus, who first cultivated the astronomical science in this school, began to put it on a new footing; being much more careful in their observations, and exact in noting down the times when they were made, than their predecessors. Ptolemy assures us, that Hipparchus made use of their observations, by means of which he discovered that the stars had a motion in longitude of about one degree in an hundred years; and he cites many of their observations, the oldest of which is before the erection of this school, in the year 295, when the moon just touched the northern star in the forehead of the scorpion: and the last of them was in the 13th year of Philadelphus, when Venus hid the former star of the four in the left wing of Virgo.

From this time the science of astronomy continued greatly to advance. Aristarchus, who lived about 270 years before Christ, strenuously asserted the Pthagorean system, and gave a method of determining the distance of the sun by the moon's dichotomy. Eratosthenes, born at Cyrene in 271 B. C. determined the measure of a great circle of the earth by means of a gnomon. His reputation was so great, that he was invited from Athens to Alexandria by Ptolemy Euergetes, and made by him keeper of the royal library at that place. At his instigation the same prince set up those armillas or spheres, which Hipparchus and Ptolemy the astronomer afterwards employed so successfully in observing the heavens. He also found the distance between the tropics to be eleven such parts as the whole meridian contains eighty-three. About the same time Berofus, a native of Chaldea, flourished at Athens. He is by some said to have brought many observations from Babylon, which are ascribed to the Greeks; while others contend, that the latter owe little or nothing of their astronomical knowledge to the Babylonians. The celebrated Archimedes, who next to Sir Isaac Newton holds the first place among mathematicians, was nothing inferior as an astronomer to what he was as a geometrician. He determined the distance of the moon from the earth, of Mercury from the moon, of Venus from Mercury, of the sun from Venus, of Mars from the sun, of Jupiter from Mars, and of Saturn from Jupiter; as likewise the distance of the fixed stars from the orbit of Saturn. That he made astronomical observations, is not to be doubted; and it appears from an epigram of the poet Claudian, that he invented a kind of planetarium, or orrery, to represent the phenomena and motions of the heavenly bodies.

Hipparchus was the first who applied himself to the study of every part of astronomy, his predecessors having chiefly considered the motions and magnitudes of the sun and moon. Ptolemy also informs us, that he first discovered the orbits of the planets to be eccentric, and on this hypothesis wrote a book against Eudoxus and Calippus. He gives many of his observations; and says, that by comparing one of his with another made by Aristarchus 145 years before, he was enabled to determine the length of the year with great precision. Hipparchus also first found out the anticipation of the moon's nodes, the eccentricity of her orbit, and that she moved slower in her apogee

than in her perigee. He collected the accounts of such ancient eclipses as had been observed by the Chaldeans and Egyptians. He formed hypotheses concerning the celestial motions, and constructed tables of those of the sun and moon, and would have done the same with those of the other planets, if he could have found ancient observation sufficient for the purpose; but, these being wanting, he was obliged to content himself with collecting fit observations for that purpose, and endeavouring to form theories of the five planets. By comparing his own observations on the spica virginis with those of Timochares at Alexandria made 100 years before, he discovered that the fixed stars changed their places, and had a slow motion of their own from west to east. He corrected the Calippic period, and pointed out some errors in the method laid down by Eratosthenes for measuring the circumference of the earth. By means of geometry, which was now greatly improved, he was enabled to attempt the calculation of the sun's distance in a more correct manner than any of his predecessors; but unhappily it required so much accuracy in observation as was found impracticable. His

greatest work, however, was his catalogue of the fixed stars, which he was induced to attempt by the appearance of a new star. The catalogue is preserved by Ptolemy, and contains the longitudes and latitudes of 1022 stars, with their apparent magnitudes. He wrote also concerning the intervals between eclipses both solar and lunar, and is said to have calculated all that were to happen for no less than 600 years from his time.

Little progress was made in astronomy from the time of Hipparchus to that of Ptolemy, who flourished in the first century. The principles on which his system is built are indeed erroneous; but his work will always be valuable on account of the number of ancient observations it contains. It was first translated out of the Greek into Arabic in the year 827, and into Latin from the Arabic in 1230. The Greek original was unknown in Europe till the beginning of the 15th century, when it was brought from Constantinople, then taken by the Turks, by George a monk of Trapezond, who translated it into Latin. Various editions were afterwards published; but little or no improvement was made by the Greeks in this science.

During the long period from the year 800 to the beginning of the 14th century, the western parts of Europe were immersed in deep ignorance and barbarity. However, several learned men arose among the Arabians. The caliph Al Manfur was the first who introduced a taste for the sciences in his empire. His grandson Al Mamun, who ascended the throne in 814, was a great encourager of the sciences, and devoted much of his own time to the study of them. He made many astronomical observations himself, and determined the obliquity of the ecliptic to be 23° 35'. He employed many able mechanics in constructing proper instruments, which he made use of for his observations; and under his auspices a degree of the earth was measured a second time in the plain of Singar, on the border of the Red Sea. From this time astronomy was studiously cultivated by the Arabians; and Elements of Astronomy were written by Alferganus, who was partly cotemporary with the caliph Al Mamun. But the most celebrated of all their astronomers is Albateg-

15
Makes the first catalogue of fixed stars.

16
System of Ptolemy.

17
Astronomy of the Arabians.

nius, who lived about the year of Christ 880. He greatly reformed astronomy, by comparing his own observations with those of Ptolemy. Thus he calculated the motion of the sun's apogee from Ptolemy's time to his own; determined the procession of the equinoxes to be one degree in 70 years; and fixed the sun's greatest declination at $23^{\circ}35'$. Finding that the tables of Ptolemy required much correction, he composed new ones of his own fitted to the meridian of Aracta, which were long held in estimation by the Arabians. After his time, though several eminent astronomers appeared among the Saracens, none made any very valuable observations for several centuries, excepting Ibn Younis astronomer to the caliph of Egypt; who observed three eclipses with such care, that by means of them we are enabled to determine the quantity of the moon's acceleration since that time.

Other eminent Saracen astronomers were, Arzachel a Moor of Spain, who observed the obliquity of the eclipses, and constructed tables of sines, or half chords of double arcs, dividing the diameter into 300 parts; and Alhazen, his cotemporary, who first showed the importance of the theory of refractions in astronomy; writing also upon the twilight, the height of the clouds, and the phenomenon of the horizontal moon.

Ulug Beg, a grandson of the famous Tartar prince Timur Beg, or Tamerlane, was a great proficient in practical astronomy. He is said to have had very large instruments for making his observations; particularly a quadrant as high as the church of Sancta Sophia at Constantinople, which is 180 Roman feet. He composed astronomical tables from his own observations for the meridian of Samarcand his capital, so exact as to differ very little from those afterwards constructed by Tycho Brahe; but his principal work is his catalogue of the fixed stars, made from his own observations in the year of Christ 1437. The accuracy of his observations may be gathered from his determining the height of the pole at Samarcand to be $39^{\circ}37'23''$.

Besides these improvements, we are indebted to the Arabians for the present form of trigonometry. Meneleus, indeed, an eminent Greek astronomer who flourished about the year 90, had published three books of Spherics, in which he treated of the geometry necessary to astronomy, and which show great skill in the sciences; but his methods were very laborious, even after they had been improved and rendered more simple by Ptolemy: but Geber the Arabian, instead of the ancient method, proposed three or four theorems, which are the foundation of our modern trigonometry. The Arabians also made the practice still more simple, by using sines instead of the chords of double arcs. The arithmetical characters they had from the Indians.

18
Revival of
astronomy
in Europe.

During the greatest part of this time, almost all Europe continued ignorant not only of astronomy but of every other science. The emperor Frederick II. first began to encourage learning in 1230; restoring some universities, and founding a new one in Vienna. He also caused the works of Aristotle, and the *Almagest* or Astronomical Treatise of Ptolemy, to be translated into Latin; and from the translation of this book we may date the revival of astronomy in Europe. Two years after its publication, John de Sacro Bosco, or of Halifax, an Englishman, wrote his four books *De Sphaera*; which he compiled from Ptolemy, Albategnius, Alfer-

ganus, and other Arabian astronomers: this work was so much celebrated, that for 300 years it was preferred in the schools to every other; and has been thought worthy of several commentaries, particularly by Clavius in 1531. In 1240, Alphonso king of Castile caused the tables of Ptolemy to be corrected: for which purpose he assembled many persons skilled in astronomy, Christians, Jews, and Moors; by whom the tables called *Alphonfine* were composed, at the expence of 40,000, or according to others 400,000 ducats. About the same time Roger Bacon, an English monk, published many things relative to astronomy; particularly of the places of the fixed stars, solar rays, and lunar aspects. Vitellio, a Polander, wrote a treatise on Optics about 1270, in which he showed the use of refractions in astronomy.

From this time to that of Purbach, who was born in 1423, few or no improvements were made in astronomy. He wrote a commentary on Ptolemy's *Almagest*, some treatises on Arithmetic and Dialling, with tables for various climates. He not only used spheres and globes, but constructed them himself; and formed new tables of the fixed stars, reduced to the middle of that age. He composed also new tables of sines for every ten minutes, which Regiomontanus afterwards extended to every single minute, making the whole sine 60, with 6 cyphers annexed. He likewise corrected the tables of the planets, making new equations to them, because the Alphonfine tables were very faulty in this respect. In his solar tables he placed the sun's apogee in the beginning of Cancer; but retained the obliquity of the ecliptic $23^{\circ}33\frac{1}{2}'$, to which it had been reduced by the latest observations. He made new tables for computing eclipses, of which he observed some, and had just published a theory of the planets, when he died in 1461.

John Muller of Monteregio (Coningsberg), a town of Franconia, from whence he was called *Regiomontanus*, was the scholar and successor of Purbach. He completed the epitome of Ptolemy's *Almagest* which Purbach had begun; and after the death of the latter, went to Rome, where he made many astronomical observations. Having returned to Nuremberg in 1471, he was entertained by a wealthy citizen named *Bernard Walther*, who having a great love for astronomy, caused several instruments to be made under the direction of Regiomontanus, for observing the altitude of the sun and stars, and other celestial phenomena. Among these was an armillary astrolabe, like that which had been used by Hipparchus and Ptolemy at Alexandria, and with which many observations were made. He also made ephemerides for 30 years to come, showing the lunations, eclipses, &c. He wrote the *Theory of the Planets and Comets*, and a *Treatise of Triangles* yet in repute for several extraordinary cases. He is said to have been the first who introduced the use of tangents into trigonometry; and to have published in print (the art of printing having been lately invented) the works of many of the most celebrated ancient astronomers. After his death, which happened at Rome, Walther made a diligent search for all his instruments and papers which could be found; and continued his observations with the instruments he had till his death. The observations of both were collected by order of the senate of Nuremberg, and published there

Fig. 14.

Fig. 6.

Fig. 13.

The Motion of Venus and Mercury in respect of the Earth.

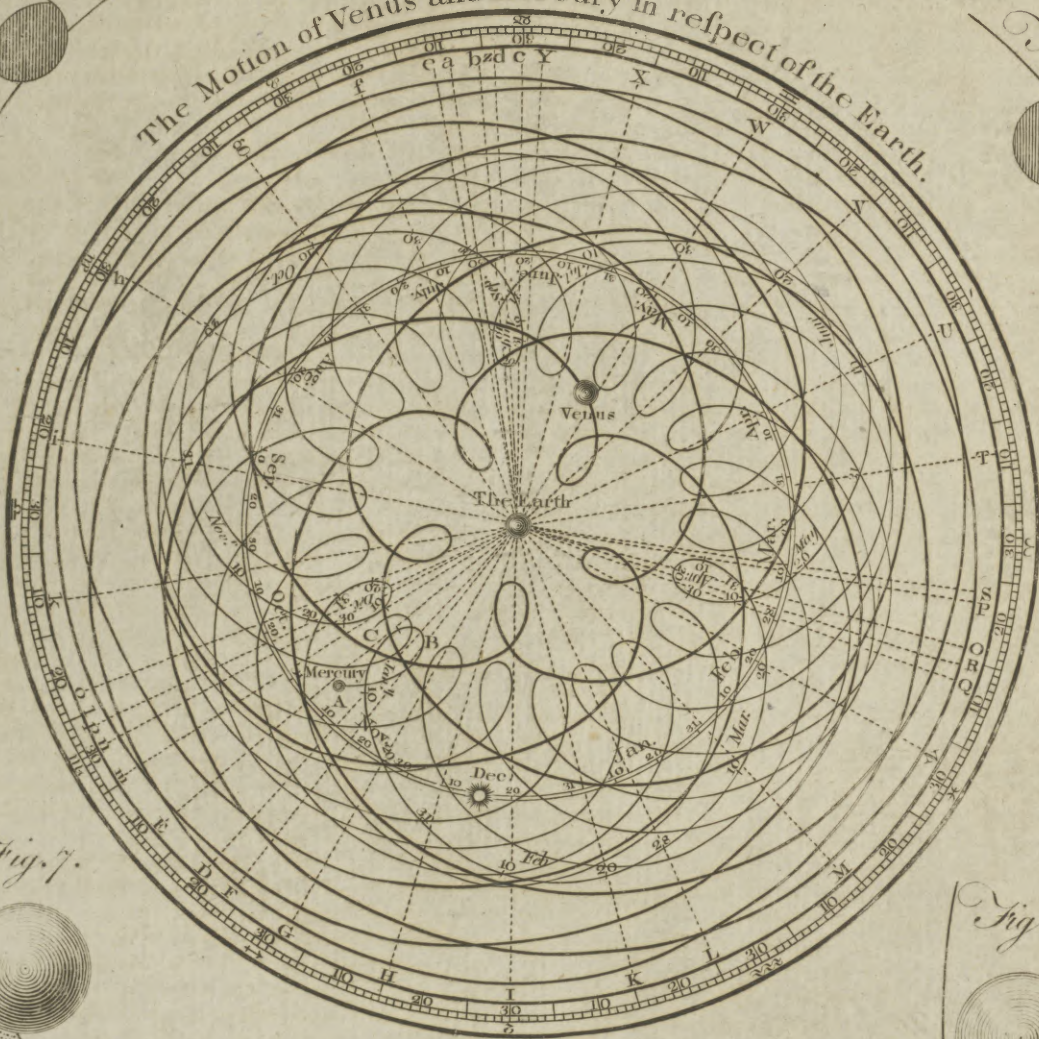


Fig. 7.

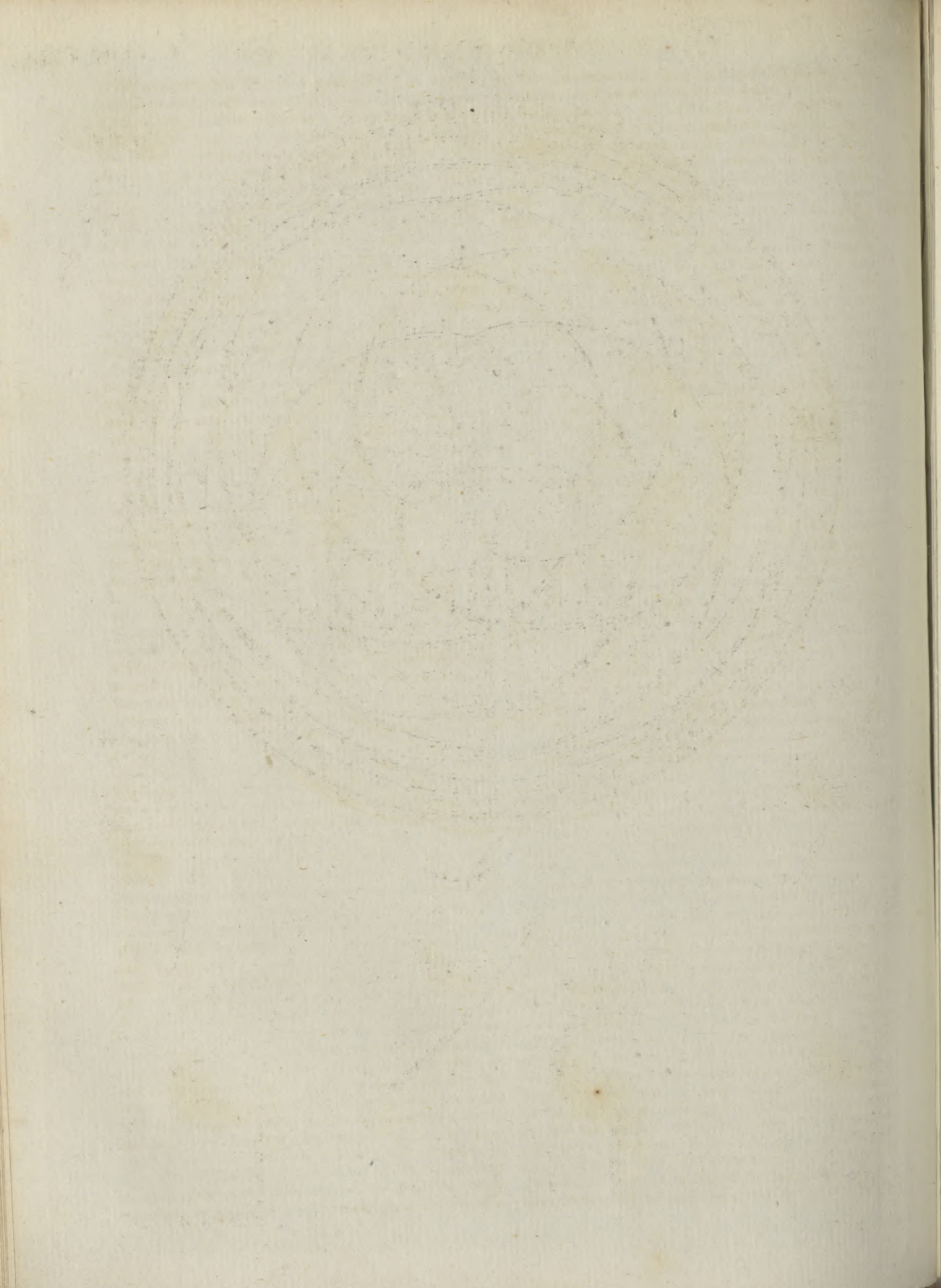
Fig. 11.

Fig. 8.

Fig. 10.

Fig. 9.

Fig. 12.



there by John Schoner in 1544; afterwards by Snellius at the end of the observations made by the Landgrave of Hesse in 1618; and lastly, in 1666, with those of Tycho Brahe. Walther, however, as we are told by Snellius, found fault with his armilla, not being able to give any observation with certainty to less than ten minutes. He made use of a good clock, which also was a late invention in those days.

John Werner, a clergyman, succeeded Walther as astronomer at Nuremberg; having applied himself with great assiduity to the study of that science from his infancy. He observed the motion of the comet in 1500; and published several tracts, in which he handled many capital points of geometry, astronomy, and geography, in a masterly manner. He published a translation of Ptolemy's Geography, with a commentary, which is still extant. In this he first proposed the method of finding the longitude at sea by observing the moon's distance from the fixed stars; which is now so successfully put in practice. He also published many other treatises on mathematics and geography; but the most remarkable of all his treatises, are those concerning the motion of the eighth sphere or of the fixed stars, and a short theory of the same. In this he showed, by comparing his own observations of the stars regulus, spica virginis, and the bright star in the southern scale of the balance, made in 1514, with the places assigned to the same stars by Ptolemy, Alphonus, and others, that the motion of the fixed stars, now called *the precession of the equinoctial points*, is one degree ten minutes in 100 years, and not one degree only, as former astronomers had made it. He made the obliquity of the ecliptic $23^{\circ} 28'$, and the first star of Aries 26° distant from the equinoctial point. He also constructed a planetarium representing the celestial motions according to the Ptolemaic hypothesis, and made a great number of meteorological observations with a view towards the prediction of the weather. The obliquity of the ecliptic was settled by Dominic Maria, the friend of Copernicus, at $23^{\circ} 29'$, which is still held to be just.

The celebrated Nicolaus Copernicus next makes his appearance, and is undoubtedly the great reformer of the astronomical science. He was originally bred to the practice of medicine, and had obtained the degree of Doctor in that faculty: but having conceived a great regard for the mathematical sciences, especially astronomy, he travelled into Italy, where he for some time was taught by Dominic Maria, or rather assisted him in his astronomical operations. On his return to his own country, being made one of the canons of the church, he applied himself with the utmost assiduity to the contemplation of the heavens, and to the study of the celestial motions. He soon perceived the deficiency of all the hypotheses by which it had been attempted to account for these motions; and for this reason he set himself to study the works of the ancients, with all of whom he also was dissatisfied excepting Pythagoras; who, as has been already related, placed the sun in the centre, and supposed all the planets, with the earth itself, to revolve round him. He informs us, that he began to entertain these notions about the year 1507; but not being satisfied with stating the general nature of his hypothesis, he became desirous of determining the several periodical revolutions of the planets, and

thence of constructing tables of their motions which might be more agreeable to truth than those of Ptolemy and Alphonus. The observations he was enabled to make, however, must have been extremely inaccurate; as he tells us, that if with the instruments he made use of he should be able to come within ten minutes of the truth, he would rejoice no less than Pythagoras did when he discovered the proportion of the hypothenuse to the other two sides of a right-angled triangle. His work was completed in the year 1530; but he could not be prevailed upon to publish it till towards the end of his life, partly through diffidence, and partly through fear of the offence which might be taken at the singularity of the doctrines set forth in it. At last, overcome by the importunities of his friends, he suffered it to be published at their expence, and under the inspection of Schoner and Oslander, with a dedication to Pope Paul III. and a preface, in which it was attempted to palliate as much as possible the extraordinary innovations it contained. During the time of its publication, the author himself was attacked by a bloody flux, succeeded by a palsy; so that he received a copy only a few hours before his death, which happened on the 23d of May 1543.

After the death of Copernicus, the astronomical science was greatly improved by Schoner, Nonius, Appian, and Gemma Frisius. Schoner survived Copernicus only four years: however, he greatly improved the methods of making celestial observations, reformed and explained the calendar, and published a treatise of cosmography. Nonius had applied himself very early to the study of astronomy and navigation; but finding the instruments at that time in use excessively inaccurate, he applied himself to the invention of others which should be less liable to inconvenience. Thus he invented the astronomical quadrant, in which he divided the degrees into minutes by a number of concentric circles. The first of these was divided into 90 equal parts, the second into 89, the third into 88, and so on, as low as 46; and thus, as the index of the quadrant would always fall upon one or other of the divisions, or very near it, the minutes might be known by computation. He published many treatises on mathematical subjects, particularly one which detected the errors of Orontius, who had imagined that he could square the circle, double the cube, &c. by finding two mean proportionals betwixt two right lines. Appian's chief work was intitled *The Casarean Astronomy*; and was published at Ingoldstadt in 1540, dedicated to the emperor Charles V. and his brother Ferdinand. In this he showed how to resolve astronomical problems by means of instruments, without either calculations or tables; to observe the places of the stars and planets by the astrolabe; and to foretel eclipses and describe the figures of them; the whole illustrated by proper diagrams. In his second book he describes the method of dividing an astronomical quadrant, and of using it properly. His treatise concludes with the observation of five comets. Gemma Frisius wrote a commentary on a work of Appian, intitled his *Cosmography*, with many observations of eclipses. He invented also the astronomical ring, and several other instruments, which, though they could not boast of much exactness superior to others, were yet of considerable utility in taking observations

at sea; and he is also memorable for being the first who proposed a time-keeper for determining the longitude at sea.—George Joachim Rheticus was a scholar of Copernicus, to attend whose lectures he gave up his professorship of mathematics at Wittenberg. For the improvement of astronomical calculations, he began to construct a table of sines, tangents, and secants, for every minute and ten seconds of the quadrant. In this work he first showed the use of secants in trigonometry, and greatly enlarged the use of tangents, first invented by Regiomontanus; but he assigned for the radius a much larger number of places than had been done before, for the greater exactness of calculation. This great work he did not live to accomplish; but it was completed by his disciple Valentine Otho, and published at Heidelberg in 1594.

23
Several illustrious persons apply to the study of astronomy.

During this century, the list of astronomers was dignified by some very illustrious names. About the year 1561, William IV. Landgrave of Hesse Cassel, applied himself to the study of astronomy. With the assistance of Rothman and Burgius, the former an astronomer, the latter an excellent mathematical instrument maker, he erected an observatory on the top of his palace at Cassel, and furnished it with such instruments as were then in use, made in the best manner the artists of that age could execute. With these he made a great number of observations, which were by Hevelius preferred to those of Tycho-Brahe, and which were published by Snellius in 1618. From these observations he determined the longitudes and latitudes of 400 stars, which he inserted in a catalogue where their places are rectified to the beginning of the year 1593.

24
Observations of Tycho-Brahe.

Tycho-Brahe began his observations about the same time with the Landgrave of Hesse, already mentioned. He observed the great conjunction of Saturn and Jupiter in 1563; and finding the instruments he could procure very inaccurate, he made a quadrant capable of showing single minutes, and likewise a sextant four cubits radius. In 1571, he discovered a new star in the chair of Cassiopeia; which induced him, like Hipparchus, to make a catalogue of the stars. This contained the places of 777 stars, rectified to the year 1600; but instead of the moon, which was used by the ancients to connect the places of the sun and stars, Tycho substituted Venus as having little or no parallax, and yet being like the moon visible both day and night. By the recommendation of the Landgrave of Hesse, he obtained from the king of Denmark the island of Huen-na, opposite to Copenhagen, where an Observatory was built. The first stone of this building, afterwards called *Uraniburg*, was laid in the year 1576. It was of a square form, one side of it being about 60 feet in length; and on the east and west sides were two round towers of 32 feet diameter each. The instruments were more large and solid than had ever been seen before by any astronomer. They consisted of quadrants, sextants, circles, semicircles, armillæ both equatorial and zodiacal, parallactic rulers, rings, astrolabes, globes, clocks, and sun-dials. These instruments were so divided as to show single minutes; and in some the arch might be read off to 10 seconds. Most of the divisions were diagonal: but he had one quadrant divided according to the method invented by Nonius; that is, by 47 concentric circles. The whole expence is said to

25
Account of Uraniburg his Observatory.

have amounted to 200,000 crowns. The method of dividing by diagonals, which Tycho greatly admired, was the invention of Mr Richard Chanceler, an Englishman: Tycho, however, shows that it is not accurately true when straight lines are employed, and the circles at equal distances from each other; but that it may be corrected by making circular diagonals, which if continued would pass through the centre.

Tycho employed his time at Uraniburg to the best advantage; but falling into discredit on the death of the king, he was obliged to remove to Holstein, and at last found means to get himself introduced to the emperor, with whom he continued to his death. He is well known to have been the inventor of a system of astronomy, which bears his name; and which he vainly endeavoured to establish on the ruins of that of Copernicus: but the simplicity and evident consonancy to the phenomena of nature, displayed in all parts of the Copernican system, soon got the better of the unnatural and complicated system of Tycho. His works, however, which are very numerous, discover him to have been a man of vast abilities. After his death the castle of Uraniburg quickly fell to decay, and indeed seems to have been purposely pulled down; for, in 1652, when Mr Huet went to Sweden, it was almost level with the ground, and few traces of the walls could be discerned. None of the neighbouring inhabitants had ever heard of the name of Tycho or Uraniburg, excepting one old man, whom Mr Huet found out with great difficulty, and who had been a servant in the family. All the discoveries of Purbach, Regiomontanus, and Tycho, were collected and published in the year 1621, by Longomontanus, who had been Tycho's favourite scholar.

26
Discoveries of Kepler.

While Tycho resided at Prague with the emperor, he invited thither John Kepler, afterwards so famous for his discoveries. Under the tuition of so great an astronomer, the latter quickly made an amazing progress. He found that his predecessors had erred in supposing the orbits of the planets to be circular, and their motions uniform: on the contrary, he perceived from his own observations, that they were elliptical, and their motions unequal, having the sun in one of the foci of their orbits; but that, however they varied in absolute velocity, a line drawn from the centre of the sun to the planet, and revolving with it, would always describe equal areas in equal times. He discovered, in the year 1618, that the squares of the periodical times are as the cubes of the distances of the planets; two laws which have been of the greatest importance to the advancement of astronomy. He seems to have had some notion of the extensive power of the principle of gravity: for he tells us, that gravity is a mutual power betwixt two bodies; that the moon and earth tend towards each other, and would meet in a point nearer the earth than the moon in the proportion of the superior magnitude of the former, were they not hindered by their projectile motions. He adds also, that the tides arise from the gravitation of the waters towards the moon: however, he did not adhere steadily to these principles, but afterwards substituted others as the causes of the planetary motions.

Cotemporary with Kepler were Mr Edward Wright, and Napier baron of Merchiston. To the former we owe several very good meridional observations of the sun's

sun's altitude, made with a quadrant of six feet radius, in the years 1594, 1595, and 1596; from which he greatly improved the theory of the sun's motion, and computed more exact tables of his declination than had been done by any person before. He published also, in 1599, an excellent Treatise, intitled, "Certain Errors in Navigation discovered and detected." To the latter we are indebted for the knowledge of logarithms; a discovery, as was justly observed by Dr Halley, one of the most useful ever made in the art of numbering. John Bayer, a German, who lived about the same time, will ever be memorable for his work, intitled, *Uranometria*, which is a very complete celestial atlas, or a collection of all the constellations visible in Europe. To this he added a nomenclature, in which the stars in each constellation are marked with the letters of the Greek alphabet; and thus every star in the heavens may be referred to with the utmost precision and exactness. About the same time also, astronomy was cultivated by many other persons; abroad, by Maginus, Mercator, Maurolycus, Homelius, Schultet, Stevin, &c.; and by Thomas and Leonard Digges, John Dee, and Robert Flood, in England: but none of them made any considerable improvement.

The beginning of the 17th century was distinguished not only by the discovery of logarithms, but by that of telescopes; a sort of instruments by which astronomy was brought to a degree of perfection utterly inconceivable by those who knew nothing of them. The question concerning the inventor is discussed under the article OPTICS; but whoever was entitled to this merit, it is certain that Galileo was the first who brought them to such perfection as to make any considerable discoveries in the celestial regions. With instruments of his own making, Galileo discovered the inequalities in the moon's surface, the satellites of Jupiter, and the ring of Saturn; though this last was unknown to him after he had seen it, and the view he got made him conclude that the planet had a threefold body, or that it was of an oblong shape like an olive. He discovered spots on the sun, by means of which he found out the revolution of that luminary on his axis; and he discovered also that the milky way and nebulae were full of small stars. It was not, however, till some time after these discoveries were made, that Galileo and others thought of applying the observations on Jupiter's satellites to the purpose of finding the longitude of places on the surface of the earth; and even after this was thought of, astronomers found it so difficult to construct tables of their motions, that it was not till after many observations had been made in distant places of the world, that Cassini was able to determine what positions of the satellites were most proper for finding out the longitude. At last he perceived that the entrance of the first satellite into the shadow of Jupiter, and the exit of it from the same, were the most proper for this purpose; that next to these the conjunction of the satellites with Jupiter, or with one another, may be made use of, especially when any two of them, moving in contrary directions, meet with each other; and lastly, that observations on the shadows of the satellites, which may be seen on the disk of Jupiter, are useful, as also the spots which are seen upon his face, and are carried along it with greater velocity than has hitherto been discovered in any of the other heavenly bodies.

While astronomers were thus busy in making new discoveries, the mathematicians in different countries were no less earnestly employed in constructing logarithmic tables to facilitate their calculations. Benjamin Ursinus, an excellent mathematician of Brandenburg, calculated much larger tables of logarithms than had been done by their noble inventor, and published them in 1625. They were improved by Henry Briggs, Savilian professor of Oxford; who by making unity the logarithm of ten, thus rendered them much more convenient for the purposes of calculation. Logarithmic tables of sines and tangents were also composed by Mr Briggs and Adrian Vlacq at Goude, so that the business of calculation was now rendered nearly as easy as possible.

In 1633, Mr Horrox, a young astronomer of very extraordinary talents, discovered that Venus would pass over the disk of the sun on the 24th of November 1639. This event he announced only to one friend, a Mr Crabtree; and these two were the only persons in the world who observed this transit the first time it had ever been viewed by human eyes. Mr Horrox made many useful observations at the time; and had even formed a new theory of the moon, so ingenious as to attract the notice of Sir Isaac Newton: but the hopes of astronomers from the abilities of this excellent young man were blasted by his death in the beginning of January 1640.

About the year 1638 many learned men began to assemble at Paris in order to hold conferences on different scientific subjects, which was the first foundation of the Royal Academy of Sciences in that capital. This practice was introduced in France by Merfennus, and soon after at London by Oldenburg; which laid the foundation of the Royal Society there. About this time also the celebrated astronomer Hevelius flourished at Dantzic, building an observatory in his own house, and furnishing it with excellent instruments of his own construction; particularly octants and sextants of brass, of three and four feet radius, as well as telescopes, with which he constantly observed the spots and phases of the moon, and from which observations he afterwards compiled his excellent and beautiful work intitled *Selenographia*. This noble building, together with all the books and instruments it contained, was consumed by fire on the 26th of September 1679; but the memory, as well as the form and construction of the instruments, is preserved in a curious work of the ingenious inventor, intitled *Machina Caelestis*; though almost the whole impression of this book was involved in the same fate with the instruments it describes. The damage sustained on this occasion was estimated at 30,000 crowns.

The celebrated English mechanic Dr Hooke, who was cotemporary with Hevelius, had in the mean time invented instruments with telescopic sights, which he preferred to those used by Hevelius so much, that a dispute commenced, which procured Hevelius a visit from Dr Halley. The latter had at that time taken a voyage to St Helena at the desire of the Royal Society, in order to observe and form a catalogue of the stars in the southern hemisphere. The result of his observations with Hevelius's instruments was, that three several observations on the Spica Virginis and Regulus differed only a few seconds from each other. They were the invention of Tycho Brahe, and are described

28
Logarithmic tables composed.

29
Transit of Venus first observed by Mr Horrox.

30
Foundation of the academy of sciences at Paris, and Royal Society at London.

described under the article OPTICS. At this visit Halley and Hevelius observed an occultation of Jupiter by the moon, and determined the diameter of the latter to be $30' 33''$.

In 1671, the Royal Observatory in Paris was finished, and the use of it assigned to Mr Cassini, after it had been furnished with instruments at a very great expence: and the observatory at Greenwich being likewise built five years after, Mr Flamsteed was appointed astronomer-royal. The observations in both these places, however, have been so numerous, that it is in vain to attempt any account of them.

31
Improvements in
telescopes.

Before the middle of the 17th century the construction of telescopes had been greatly improved, particularly by Fontana and Huygens. The latter constructed one of 123 feet, which is still preserved in the museum of the Royal Society at London. With this he observed the moon and planets for a long time, and discovered that Saturn was encompassed with a ring. The French, however, still outdid the English artists; and by means of telescopes of 200 and 300 feet focus, Mr Cassini was enabled to see all the five satellites of Saturn, his belts, and the shadows of Jupiter's satellites passing over his body. In 1666, Mr Azout applied a micrometer to telescopes for the purpose of measuring the diameters of the planets, and small distances in the heavens: however, an instrument of this kind had been before invented by Mr Gascoigne, though it was but little known abroad.

Notwithstanding all these discoveries by means of telescopes, it was evident that they still continued in a very imperfect state, and their imperfections at the time appeared to be without remedy. One defect was the enormous length requisite to admit of any very considerable magnifying power; and another was the incorrectness of the image, arising from the aberration of the rays, as was then supposed, by the spherical figure of the glass. To obviate these inconveniences, Merfennus is said to have first proposed, in a letter to Descartes, the use of reflectors instead of lenses in the construction of telescopes; but this he did in such an obscure manner, that the latter laboured to persuade him of the falsehood of the principle on which his scheme was founded. In 1663, however, James Gregory of Aberdeen showed how such a telescope might be constructed. He showed also, that, in order to form a perfect image of an object in this manner, the figure of the speculum ought to be parabolic; but Sir Isaac Newton, who applied himself to the framing of telescopes of the reflecting kind, found it impracticable to grind them of the desired figure. Laying aside the idea of reflecting telescopes, therefore, he applied himself to the execution of a scheme formed by Descartes, viz. that of grinding lenses of the figure of one of the conic sections. In prosecuting this plan, he discovered, that the greatest errors to which telescopes were subject arose from the different refrangibility of the rays of light, for which he could not then find any remedy. He therefore returned to the scheme he had just abandoned; and, in the year 1672, presented to the Royal Society two reflectors which were constructed with spherical speculums, as he could not procure any other. The inconveniences arising from the different refrangibility of the rays of light, have since been

N^o 31.

in the fullest manner corrected by Mr Dolland, the excellency of whose achromatic telescopes are too well known to need any encomium.

About the beginning of the present century, the practical part of astronomy seemed to languish for want of proper instruments. Roemer, indeed, had invented some new ones, and Dr Hook had turned his attention towards this subject in a very particular manner; but either through want of skill in the artists, or some other unfortunate circumstance, it happened that nothing effectual was done. But at the very time when this was the case with practical astronomy, the speculative part was carried in a manner to its utmost pitch by the labours of the immortal Newton, whose Principia gave an entire new face to the science. It was not, however, for many years relished by the foreign philosophers, though almost immediately adopted at home, and has continued ever since to spread its reputation farther and farther, so that now it is in a manner established all over the world. "But (says Dr Long) that, after Newton's system had for so long a time been neglected, it should all at once be universally received and approved of, is not to be attributed to chance, or the caprice of fashion, as some who are ignorant of it are apt to think, and from thence to expect that some other system will hereafter take its place, and bury it in oblivion. The system of Newton, like that of Copernicus, is so agreeable to the phenomena of nature, and so well put together, that it *must* last as long as truth and reason endure, altho' time may perhaps bring the word attraction into disuse; and though it may no longer be thought inherent in matter, yet the laws of gravitation, as they are now called, and on which this system is founded, will never be forgotten."

It was also in Britain that the first improvements in astronomical instruments took place. The celebrated mechanic and watchmaker Graham, carried the accuracy of his instruments to a degree which surprised every one. He also greatly improved the principles of watchwork, and made clocks to go with much greater regularity than before. The old eight feet mural arch at Greenwich was also constructed by him; as was a small equatorial sector for making observations out of the meridian: but he is chiefly remarkable for contriving the zenith sector of 24 feet radius, and afterwards one of $12\frac{1}{2}$ feet, by which Dr Bradley discovered the aberration of the fixed stars. The reflecting telescope which had been invented by Gregory, and executed by Newton, was greatly improved by Mr Hadley, and a very complete and powerful instrument of that kind was presented to the Royal Society in 1719. The same gentleman has also immortalized his memory by the invention of the reflecting quadrant, which he presented to the Society in 1731, which is now in universal use at sea; and without which all improvements of the lunar theory would have been useless for determining the longitude, through the want of an instrument proper to make the observations with. It however appears, that an instrument, exactly similar to this in its principles, had been invented by Sir Isaac Newton; and a description of it, together with a drawing, given by the inventor to Dr Halley, when he was preparing for his voyage to discover the variation of the
needle

needle in 1701. About the middle of this century, the constructing and dividing of large astronomical instruments was carried to a great degree of perfection by Mr John Bird; reflecting telescopes were equally improved by Mr Short, who first executed the divided object-glass micrometer. This had indeed been thought of by M. Louville, and several other persons long before; and a description of one nearly agreeing with that of Mr Short had been published in the Philosophical Transactions for 1753: but had it not been for the great skill of Mr Short in figuring and centering glasses of this kind, it is very probable the scheme might never have been executed. About this time also Mr Dollond brought refracting telescopes to such perfection, that they became superior to reflectors of equal length; though all of them are now excelled by those of Mr Herschel, whose Telescopic discoveries have been far more numerous and surprising than those of any other astronomer.

We shall close this history with a short account of the labours of the principal astronomers since the building the Royal Observatories at Paris, Greenwich, and the appointment of Mr Flamsteed to the office of astronomer royal. This gentleman not only made observations on the sun, moon, planets, and comets which appeared in his time, but on the fixed stars also, of which he gave a catalogue of 3000; many of them so small that they cannot be discerned without the help of a telescope: he also published new solar tables, and a theory of the moon according to Horrox. He published a very curious tract on the doctrine of the sphere, in which he showed how to construct eclipses of the sun and moon, as well as occultations of the fixed stars by the moon geometrically; and it was upon his observations that Halley's tables and Newton's theory of the moon were constructed. Mr Cassini also distinguished himself very considerably. He erected the gnomon, and drew the famous meridian line in the church of Petronia at Borunia. He enjoyed his office more than 40 years, making many observations on the sun, moon, planets, and comets; and greatly amended the elements of their motions; though the result of his labours was much inferior to Mr Flamsteed's. The office was continued in his family, and his grandson still enjoys it. Rømer, a celebrated Danish astronomer, first discovered the progressive motion of light by observing the eclipses of Jupiter, and read a dissertation upon it before the Royal Academy of Sciences at Paris in the year 1675. He was also the first who made use of a meridional telescope.

Mr Flamsteed was succeeded in 1719 by Dr Halley, "the greatest astronomer (says M. de la Lande) without contradiction in England;" and, adds Dr Long, "I believe he might have said in the whole world." He had been sent, at the age of 21, by King Charles II. to the island of St Helena, in order to make a catalogue of the southern stars, which was published in 1679. In 1705, he published his *Synopsis Astronomiæ Cometice*, in which, after immense calculation, he ventured to predict the return of one in 1758 or 1759. He also published many learned dissertations in the Philosophical Transactions concerning the use that might be made of the next transit of Venus in determining the distance of the sun from the earth. He was the first who discovered the accelera-

tion of the moon, and gave a very ingenious method of finding her parallax by three observed phases of a solar eclipse. He composed tables of the sun, moon, and all the planets; and, in the nine years in which he was at Greenwich, made near 1500 observations of the moon: all which he compared with the tables, and noted the differences; and these, he thought, would return in about 18 years. He recommended the method of determining the longitude by means of the moon's distance from the sun and certain fixed stars. He was convinced of its superior excellence; and it has since been adopted by all the most eminent astronomers in Europe. It is at present the only sure guide to the mariner; and the great perfection to which it is now brought is much owing to the industry and exertions of Dr Maskelyne, the present astronomer-royal, to whom we are indebted for the publication of the Nautical Almanac, the Requisite Tables, and other works of the utmost service to practical astronomy.

In the mean time an attempt was made in France to measure a degree of the earth, which occasioned a very warm dispute concerning the figure of it. Cassini, from Picart's measure, concluded that the earth was an oblong spheroid; but Newton, from a consideration of the laws of gravity and the diurnal motion of the earth, had determined the figure of it to be an oblate spheroid, and flattened at the poles. To determine this point, Lewis XV. resolved to have two degrees of the meridian measured: one under, or very near the equator; and the other as near the pole as possible. For this purpose the Royal Academy of Sciences sent M. Maupertuis, Clairault, Camus, and Le Monier, to Lapland. They were accompanied by the Abbé Outhier, a correspondent of the same academy. They were joined by M. Celsius professor of anatomy at Upsal; and having set out from France in the spring of the year 1736, returned to it in 1737, after having fully accomplished their errand. On the southern expedition were dispatched M. Godin, Condamine, and Bouguer, to whom the king of Spain joined Don George Juan and Don Anthony de Ulloa, two very ingenious gentlemen and officers of the marine. They left Europe in 1735; and after enduring innumerable hardships and difficulties in the execution of their commission, returned to Europe at different times, and by different ways, in the years 1744, 1745, and 1746. The result of this arduous task was a confirmation of Newton's investigation. Picart's measure was revised by Cassini and de la Caille; and, after his errors were corrected, it was found to agree very well with the other two. On this occasion too it was discovered, that the attraction of the great mountains of Peru had an effect on the plumb-line of one of their largest instruments, drawing it seven or eight seconds from the true perpendicular.

Dr Halley, dying in 1742, was succeeded by Dr Bradley, who, though inferior as a mathematician, greatly exceeded him as a practical astronomer. He was the first who made observations with an accuracy sufficient to detect the lesser inequalities in the motions of the planets and fixed stars. Thus he discovered the aberration of light, the nutation of the earth's axis, and was able to make the lunar tables much more perfect than they had ever been. He also observed the places, and computed the elements of the comets which ap-

34
True figure
of the earth
discovered.

peared in the years 1723, 1736, 1743, and 1757. He made new and most accurate tables of the motions of Jupiter's satellites, from his own observations and those of Dr Pound; and from a multitude of observations of the sun, moon, and stars, was enabled to give the most accurate table of mean refractions yet extant, as well as the best methods of computing the variations of those refractions arising from the different states of the air as indicated by the thermometer and barometer. In 1750, having procured a very large transit instrument made by Mr Bird, and a new mural quadrant of brass eight feet radius, he began to make observations with redoubled industry; so that betwixt this time and his death, which happened in 1762, he made observations for settling the places of all the stars in the British catalogue, together with near 1500 places of the moon, much the greater part of which he compared with the tables of Mr Mayer.

35
Improvements by the French astronomers.

In the mean time the French astronomers were assiduous in their endeavours to promote the science of astronomy. The theory of the moon, which had been given in a general way by Sir Isaac Newton, began to be particularly considered by Messrs Clairault, D'Alembert, Euler, Mayer, Simpson, and Walmisly; tho' Clairault, Euler, and Mayer, distinguished themselves beyond any of the rest, and Mr Euler has been particularly happy in the arrangement of his tables for the ease and expedition of computation. He was excelled in exactness, however, by Mayer, who published his tables in the Gottingen Acts for 1753. In these the errors in longitude never exceeded two minutes; and having yet farther improved them, he sent a copy to the lords of the British admiralty in 1755; and it was this copy which Dr Bradley compared with his observations, as already mentioned. His last corrections of them were afterwards sent over by his widow; for which she and her children received a reward of L. 3000. Accurate tables for Jupiter's satellites were also composed by Mr Wargentin a most excellent Swedish astronomer, and published in the Upsal Acts in 1741; which have since been corrected by the author in such a manner as to render them greatly superior to any ever published before.

36
Of M. de la Caille.

Amongst the many French astronomers who contributed to the advancement of the science, we are particularly indebted to M. de la Caille, for a most excellent set of solar tables, in which he has made allowances for the attractions of Jupiter, Venus, and the moon. In 1750 he went to the Cape of Good Hope, in order to make observations in concert with the most celebrated astronomers in Europe, for determining the parallax of the moon, as well as of the planet Mars, and from thence that of the sun; from whence it appeared that the parallax of the sun could not greatly exceed 10 seconds. Here he re-examined and adjusted the places of the southern stars with great accuracy, and measured a degree of the meridian at that place. In Italy the science was cultivated with the greatest assiduity by Signior Bianchini, father Boscovich, Frisi, Manfredi, Zanotti, and many others; in Sweden by Wargentin already mentioned, Blingenstern, Mallet, and Planman; and in Germany, by Euler elder and younger, Mayer, Lambert, Grischow, &c. In the year 1760 all the learned societies in Europe began to prepare for

observing the transit of Venus over the sun, foretold by Dr Halley upwards of 80 years before it happened, showing at the same time the important use which might be made of it. Unfortunately; however, for the cause of science, many of the astronomers sent out to observe this phenomenon were prevented by unavoidable accidents from reaching the places of their destination, and others were disappointed by the badness of the weather. It happened also, that the circumstances of the phenomenon were much less favourable for the purpose of determining the sun's parallax than had been expected by Dr Halley, owing to the faults of the tables he made use of; so that, notwithstanding all the labours of astronomers at that time, they were not able to determine the matter; and even after their observations in 1769, when the circumstances of the transit were more favourable, the parallax of the sun remained still uncertain.

Dr Bradley was succeeded in his office of astronomer-royal by Mr Bliss, Savilian professor of astronomy at Oxford; who being in a very declining state of health at the time of his accession to the office, did not enjoy it long. He was succeeded by the learned Nevil Maskelyne, D. D. the present astronomer-royal, whose name will be rendered immortal by his assiduity and success in bringing the lunar method of determining the longitude at sea into general practice.

Such was the general state of astronomy, when Mr Herschel's great discovery of augmenting the power of telescopes, beyond the most sanguine hopes of astronomers, opened at once a scene altogether unlooked for. By this indefatigable observer we are made acquainted with a new primary planet attended by two secondaries belonging to our solar system; so that the latter now appears to have double the bounds formerly assigned to it; this new planet being at least twice the distance of Saturn from the sun. In the still farther distant celestial regions, among the fixed stars, his observations are equally surprising; of which we shall only say with Dr Priestley *, " Mr Herschel's late discoveries in and beyond the bounds of the solar system, the great views that he has given of the arrangement of the stars, their revolutions, and those of the immense systems into which they are formed, are peculiarly calculated to inspire an ardent desire of seeing so great a scene a little more unfolded. Such discoveries as these give us a higher idea of the value of our being, by raising our ideas of the system of which we are a part; and with this an earnest wish for the continuance of it."

* *Experim. and Observ.* vol. vi. Pref.

SECT. I. *Of the apparent Motions, Magnitudes, and Changes, in the celestial Bodies, as seen by the naked eye.*

As the true motions of bodies at a great distance are to be gathered only from a careful observation of their apparent ones, it is absolutely necessary for those who want to become acquainted with the true motions of the heavenly bodies, to know perfectly the different changes which take place in the heavens as seen from this earth, the only place from which any observation can be made. By carefully attending to these, a little knowledge of optics will enable us to understand with great

Apparent Motion, &c.

37 Apparent motion of the sun.

38 Of the moon.

39 Of the stars.

great certainty not only the true system of nature, but also what appearance the heavens would make to a spectator placed in any part of the visible creation.

The first and most obvious phenomenon is the daily rising of the sun in the east, and his setting in the west; after which the moon and stars appear, still keeping the same westerly course, till we lose sight of them altogether. This cannot be long taken notice of, before we must likewise perceive that neither the sun nor moon always rises exactly in the same point of the heavens. If we begin to observe the sun, for instance, in the beginning of March, we will find that he seems to rise almost every day sensibly more to the northward than he did the day before, to continue longer above the horizon, and to be more vertical at mid-day. This continues till towards the end of June, when he is observed to move backward in the same manner; and this retrograde motion continues to the end of December, or near it, when he begins again to move forwards, and so on.

The motion of the moon through the heavens, as well as her appearance at different times, is still more remarkable than those of the sun. When she first becomes visible at the time she is called the *new moon*, she appears in the western part of the heavens, and seems to be at no great distance from the sun himself. Every night she not only increases in size, but removes to a greater distance from the sun; till at last she appears in the eastern part of the horizon, just at the time the sun disappears in the western. After this she gradually moves farther and farther eastward, and therefore rises every night later and later, till at last she seems to approach the sun as nearly in the east as she did in the west, and rises only a little before him in the morning, as in the first part of her course she set in the west not long after him. All these different appearances are completed in the space of a month; after which they begin in the same order as before. They are not, however, at all times regular; for at some seasons of the year, particularly in harvest, the moon appears for several days to be stationary in the heavens, and to recede no farther from the sun, in consequence of which she rises for that time nearly at the same hour every night.

In contemplating the stars, it is observed that some of them have the singular property of neither rising in the east nor setting in the west; but seem to turn round one immoveable point, near which is placed a single star called the *pole*, or *pole-star*. This point is more or less elevated according to the different parts of the earth from which we take our view. The inhabitants of Lapland, for instance, see it much more elevated above the horizon, or more vertical, than we do; we see it more vertical than it appears to the inhabitants of France and Spain; and they, again, see it more elevated than the inhabitants of Barbary. By continually travelling south, this star would at length seem depressed in the horizon, and another point would appear directly opposite to it, round which the stars in the southern part of the horizon would seem to turn. In this part of the heavens, however, there is no star so near the pole as there is in the northern part; neither is the number of stars in the southern part of the heavens so great as in the northern. Supposing us still to travel southward, the north-pole would then entirely

disappear, and the whole hemisphere would appear to turn round a single point in the south, as the northern hemisphere appears to us to turn round the pole-star. — The general appearance of the heavens, therefore, is that of a vast concave sphere, turning round two points fixed in the north and south parts of it, once in 24 hours.

Apparent Motion, &c.

40 Fixed stars, and planets.

When we further consider the stars, we will find the greatest part of them to keep their places with respect to one another; that is, if we observe two stars having a certain apparent distance from each other this night, they will seem to have the same to-morrow, and every other succeeding night; but we will by no means observe them to have the same places either with respect to the sun or moon, as must be easily understood from what we have already said. Neither do all the stars in the heavens appear to be of this fixed kind: Some of them, on the contrary, change their places very remarkably with regard to the fixed stars, and with regard to one another. Of these, five were only observed formerly; but Mr Herschel has now discovered a sixth. They are distinguished by the appellation of *planets*, (from $\pi\lambda\alpha\nu\omega$, to *err* or *wander*); and called by the names of *Mercury*, *Venus*, *Mars*, *Jupiter*, *Saturn*, and the *Georgium Sidus*. The fixed stars are likewise distinguished from the planets by their continually exhibiting that appearance which is called the *scintillation* or *twinkling of the stars*. This is said to arise from the exceeding minuteness of their apparent diameter; so that the interposition of any little substance, of which there are many floating in the atmosphere, continually deprives us of the sight of them; but the interposing body soon changing its place, we again see the star, and thus the twinkling is produced.

Mercury is a small star, but emits a very bright white light: though, by reason of his always keeping near the sun, he is seldom to be seen; and when he does make his appearance, his motion towards the sun is so swift, that he can only be discerned for a short time. He appears a little after sunset, and again a little before sunrise.

Venus, the most beautiful star in the heavens, known by the names of the *morning* and *evening star*, likewise keeps near the sun, though she recedes from him almost double the distance of Mercury. She is never seen in the eastern quarter of the heavens when the sun is in the western; but always seems to attend him in the evening, or to give notice of his approach in the morning.

Mars is of a red fiery colour, and always gives a much duller light than Venus, though sometimes he equals her in size. He is not subject to the same limitation in his motions as Mercury or Venus; but appears sometimes very near the sun, and sometimes at a great distance from him; sometimes rising when the sun sets, or setting when he rises. Of this planet it is remarkable, that when he approaches any of the fixed stars, which all the planets frequently do, these stars change their colour, grow dim, and often become totally invisible, though at some little distance from the body of the planet: but Mr Herschel thinks this has been exaggerated by former astronomers.

Jupiter and Saturn likewise often appear at great distances from the sun. The former shines with a bright white light, and the latter with a pale faint one; and

40 Apparent Motion, &c. the motion of Saturn among the fixed stars is so slow, that, unless carefully observed, he will not be thought to move at all.

41 Apparent magnitudes of the planets different at different times. Besides the motions which we observe in all these planets, their apparent magnitudes are very different at different times. Every person must have observed that Venus, though she constantly appears with great splendor, is not always equally big; and this apparent difference of magnitude is so remarkable, that she appears no less than 32 times larger at some seasons than at others. This increase of magnitude is likewise very remarkable in Mars and Jupiter, but less so in Saturn and Mercury.

42 Their irregular motion. Though we have thus described the motions of the planets with respect to their apparent distances from the sun, they by no means appear to us to move regularly in the heavens, but, on the contrary, in the most complex and confused manner that can be imagined, sometimes going forward, sometimes backward, and sometimes seeming to be stationary. They all seem to describe looped curves; but it is not known when any of these curves would return into themselves, except that of Venus, which returns into itself every eighth year. On each side of the loops they appear stationary; in that part of each loop near the earth, retrograde; and in every other part of their path, direct.

43 Comets. These, however, are not the only moving bodies which are to be observed in the celestial regions. The six abovementioned are indeed the only ones which appear almost constantly, or disappear only at certain intervals, and then as certainly return. But there are others which appear at uncertain intervals, and with a very different aspect from the planets. These are very numerous, and no fewer than 450 are supposed to belong to our solar system. They are called *Comets*, from their having a long tail, somewhat resembling the appearance of hair. This, however, is not always the case; for some comets have appeared which were as well defined and as round as planets: but in general they have a luminous matter diffused around them, or projecting out from them, which to appearance very much resembles the Aurora Borealis. When these appear, they come in a direct line towards the sun, as if they were going to fall into his body; and after having disappeared for some time in consequence of their proximity to that luminary, they fly off again on the other side as fast as they came, projecting a tail much greater and brighter in their recess from him than when they advanced towards him; but, getting daily at a farther distance from us in the heavens, they continually lose of their splendor, and at last totally disappear. Their apparent magnitude is very different: sometimes they appear only of the bigness of the fixed stars; at other times they will equal the diameter of Venus, and sometimes even of the sun or moon. So, in 1652, Hevelius observed a comet which seemed not inferior to the moon in size, though it had not so bright a splendor, but appeared with a pale and dim light, and had a dismal aspect. These bodies will also sometimes lose their splendor suddenly, while their apparent bulk remains unaltered. With respect to their apparent motions, they have all the inequalities of the planets; sometimes seeming to go forwards,

sometimes backwards, and sometimes to be stationary.

Though the fixed stars are the only marks by which astronomers are enabled to judge of the courses of the moveable ones, and though they have never been observed to change their places; yet they seem not to be endued with the permanency even of the earth and planets, but to be perishable or destructible by accident, and likewise generable by some natural cause. Several stars observed by the ancients are now no more to be seen, but are destroyed; and new ones have appeared, which were unknown to the ancients. Some of them have also disappeared for some time, and again become visible.

We are also assured from the observations of astronomers, that some stars have been observed which never were seen before, and for a certain time they have distinguished themselves by their superlative lustre; but afterwards decreasing, they vanished by degrees, and were no more to be seen. One of these stars being first seen and observed by Hipparchus, the chief of the ancient astronomers, set him upon composing a catalogue of the fixed stars, that by it posterity might learn whether any of the stars perish, and others are produced afresh.

After several ages, another new star appeared to Tycho Brahe and the astronomers who were cotemporary with him; which put him on the same design with Hipparchus, namely, the making a catalogue of the fixed stars. Of this, and other stars which have appeared since that time, we have the following history by Dr Halley: "The first new star in the chair of Dr Halley's history of new stars. Cassiopeia, was not seen by Cornelius Gemma on the 8th of November 1572, who says, he that night considered that part of the heaven in a very serene sky, and saw it not: but that the next night, November 9, it appeared with a splendor surpassing all the fixed stars, and scarce less bright than Venus. This was not seen by Tycho Brahe before the 11th of the same month: but from thence he assures us that it gradually decreased and died away, so as in March 1574, after sixteen months, to be no longer visible; and at this day no signs of it remain. The place thereof in the sphere of fixed stars, by the accurate observations of the same Tycho, was $9^{\circ} 17' a 1^{\text{ma}} * \varphi^{\text{is}}$, with $53^{\circ} 45'$ north latitude.

"Such another star was seen and observed by the scholars of Kepler, to begin to appear on Sept. 30. *vet.* anno 1604, which was not to be seen the day before: but it broke out at once with a lustre surpassing that of Jupiter; and like the former, it died away gradually, and in much about the same time disappeared totally, there remaining no footsteps thereof in January 1605. This was near the ecliptic, following the right leg of Serpentarius; and by the observations of Kepler and others, was in $7^{\circ} 20' c^{\circ} a 1^{\text{ma}} * \varphi^{\text{is}}$, with north latitude $1^{\circ} 56'$. These two seem to be of a distinct species from the rest, and nothing like them has appeared since.

"But between them, viz. in the year 1596, we have the first account of the wonderful star in Collo Ceti, seen by David Fabricius on the third of August, *vet.* as bright as a star of the third magnitude, which has been since found to appear and disappear periodically. its

Apparent Motion, &c.

44

Fixed stars seemingly destructible and generable.

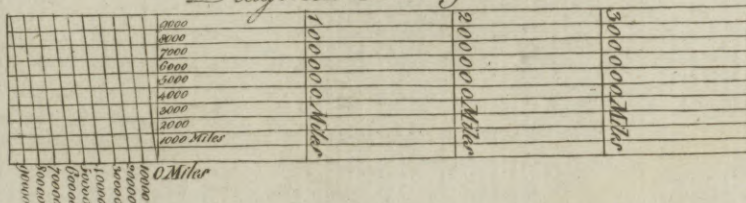
45

Dr Halley's history of new stars.

Fig. 15.

THE SUN
with the GREAT SPOT in 1769.

Diagonal Scale of Miles.



Jupiter & his Satellites.



Mercury.

Venus.

Mars.

Fig. 18.

Distance of the fourth Satellite from the third.

Earth Moon
Distance of the Moon from the Earth

Saturn & his Satellites.



Fifth Satellite thrice the distance of the fourth.

Fig. 16.

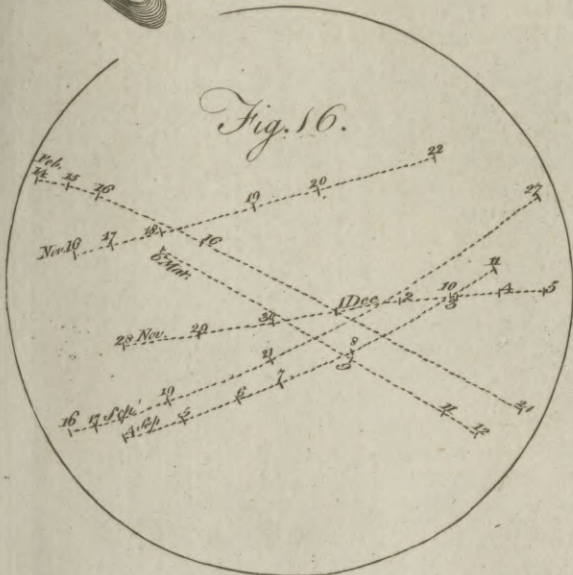
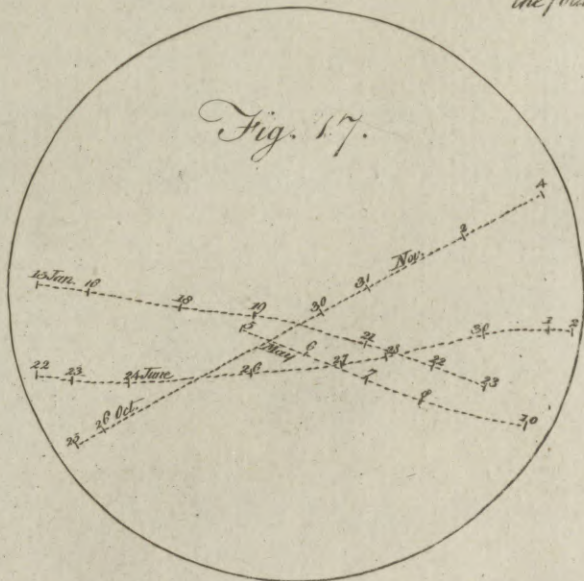
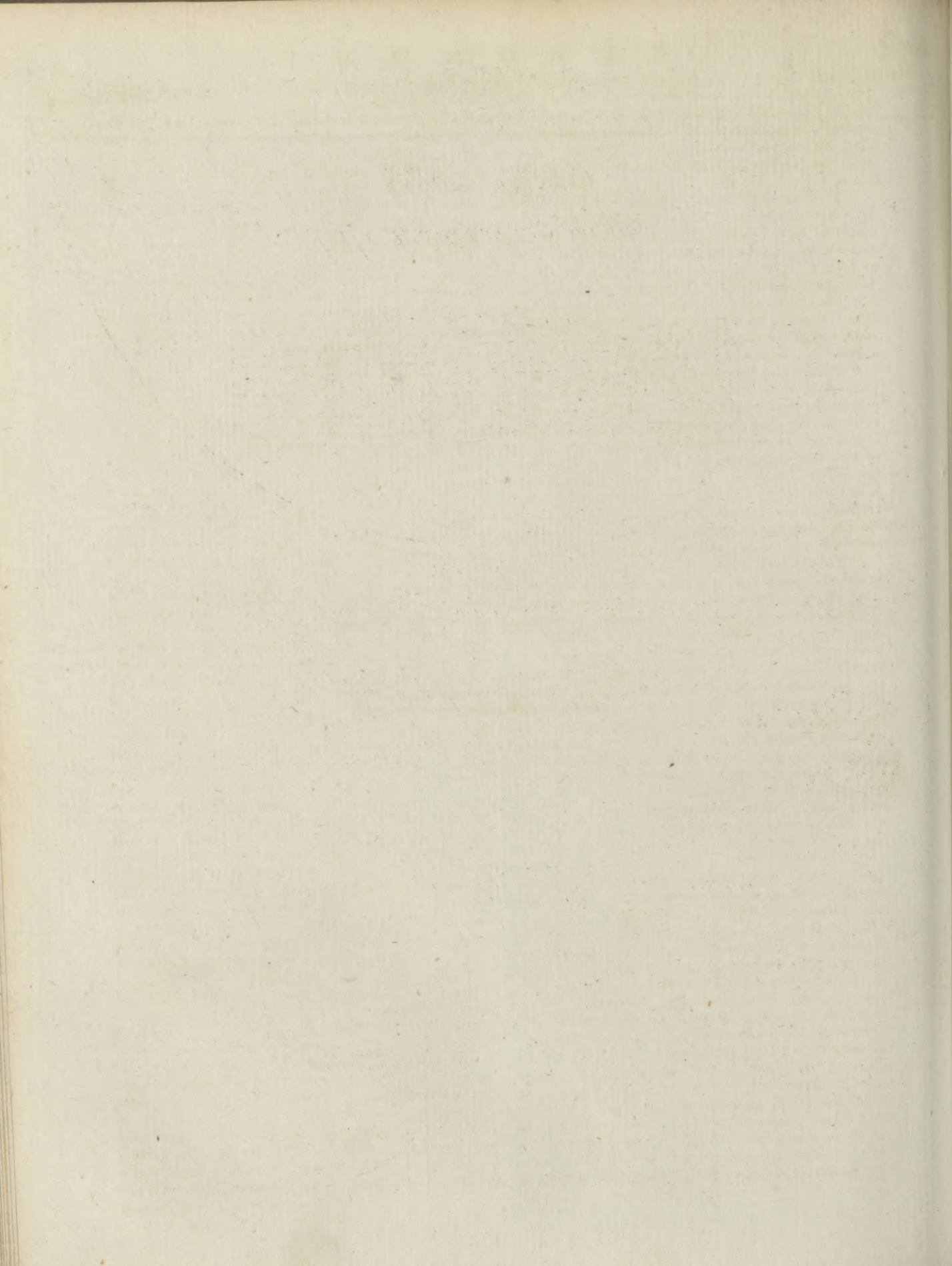


Fig. 17.





Apparent Motion, &c.

its period being precisely enough seven revolutions in six years, though it returns not always with the same lustre. Nor is it ever totally extinguished, but may at all times be seen with a six-foot tube. This was singular in its kind, till that in Collo Cygni was discovered. It precedes the first star of Aries $1^{\circ} 40'$, with $15^{\circ} 57'$ fourth latitude.

“ Another new star was first discovered by William Janfonius in the year 1600, in *pectore*, or rather in *eductione*, Colli Cygni, which exceeded not the third magnitude. This having continued some years, became at length so small, as to be thought by some to have disappeared entirely: but in the years 1657, 1658, and 1659, it again arose to the third magnitude; tho' soon after it decayed by degrees to the fifth or sixth magnitude, and at this day is to be seen as such in $9^{\circ} 18^{\circ} 38'$ a $1^{\text{ma}} * \varphi$, with $55^{\circ} 29'$ north latitude.

“ A fifth new star was first seen by Hevelius in the year 1670, on July 15. *sc. vet.* as a star of the third magnitude, but by the beginning of October was scarce to be perceived by the naked eye. In April following it was again as bright as before, or rather greater than of the third magnitude, yet wholly disappeared about the middle of August. The next year, in March 1673 it was seen again, but not exceeding the sixth magnitude: since when, it has been no further visible, though we have frequently sought for its return; its place is $9^{\circ} 3^{\circ} 17'$ a $1^{\text{ma}} * \varphi$, and has lat. north $47^{\circ} 28'$.

“ The sixth and last is that discovered by Mr G. Kirch in the year 1686, and its period determined to be of $404\frac{1}{2}$ days; and though it rarely exceeds the fifth magnitude, yet it is very regular in its returns, as we found in the year 1714. Since then we have watched, as the absence of the moon and clearness of the weather would permit, to catch the first beginning of its appearance in a six feet tube, that, bearing a very great aperture, discovers most minute stars. And on June 15. last, it was first perceived like one of the very least telescopic stars: but in the rest of that month and July, it gradually increased, so as to become in August visible to the naked eye; and so continued all the month of September. After that, it again died away by degrees; and on the eighth of December, at night, was scarce discernible by the tube; and, as near as could be guessed, equal to what it was at its first appearance on June 25th: so that this year it has been seen in all near six months, which is but little less than half its period; and the middle, and consequently the greatest brightness, falls about the 10th of September.”

46
Mr Montanere's account of changes among the fixed stars.

Concerning the changes which happen among the fixed stars, Mr Montanere, professor of mathematics at Bononia, gave the following account, in a letter to the Royal Society, dated April 30th 1670. “ There are now wanting in the heavens two stars of the second magnitude in the stern of the ship Argo, and its yard; Bayerus marked them with the letters β and χ . I and others observed them in the year 1664, upon the occasion of the comet that appeared that year: when they disappeared first, I know not: only I am sure that in the year 1668, upon the 10th of April, there was not the least glimpse of them to be seen; and yet the rest about them, even of the third and fourth magnitudes, remained the same. I have observed many more changes among the fixed stars, even to the number of

an hundred, though none of them are so great as those I have showed.”

Apparent Motion, &c.

The late improvements in astronomy, and particularly those in the construction of telescopes, have now given astronomers an opportunity of observing the changes which take place among the stars with much greater accuracy than could be formerly done. In a paper in the 76th volume of the Philosophical Transactions, Mr Edward Pigot gives a dissertation on the stars suspected by the astronomers of last century to be changeable. For the greater accuracy in the investigation of his subject, he divides them into two classes; one containing those which are undoubtedly changeable, and the other those which are only suspected to be so. The former contains a list of 12 stars, from the first to the fourth magnitudes; including the new one which appeared in Cassiopeia in 1572, and that in Serpentarius in 1604: the other contains the names of 38 stars of all magnitudes, from the first to the seventh. He is of opinion, that the celebrated new star in Cassiopeia is a periodical one, and that it returns once in 150 years. Mr Keill is of the same opinion: and Mr Pigot thinks, that its not being observed at the expiration of each period is no argument against the truth of that opinion; “ since (says he), perhaps, as with most of the variables, it may at different periods have different degrees of lustre, so as sometimes only to increase to the ninth magnitude; and if this should be the case, its period is probably much shorter.” For this reason, in September 1782, he took a plan of the small stars near the place where it formerly appeared, but in four years had observed no alteration.

47
Mr Pigot's remarks on the accounts of variable stars.

The star in the neck of the Whale had also been examined by Mr Pigot from the end of 1782 to 1786, but he never found it exceed the sixth magnitude; though Mr Goodricke had observed it on the 9th of August to be of the second magnitude, and on the 3d of September the same year it was of the third magnitude. Mr Pigot deduced its period from its apparent equality with a small star in the neighbourhood, and thence found it to be 320, 328, and 337 days.

48
Star in Col- lo Ceti.

The most remarkable of these changeable stars is that called *Algol*, in the head of *Medusa*. It had long been known to be variable; but its period was first ascertained by Mr Goodricke of *York*, who began to observe it in the beginning of 1783. It changes continually from the first to the fourth magnitude; and the time taken up from its greatest diminution to its least is found, at a mean, to be 2 days 20 hours 49 minutes and 3 seconds. During four hours it gradually diminishes in lustre, which it recovers during the succeeding four hours; and in the remaining part of the period it invariably preserves its greatest lustre, and after the expiration of the term its diminution again commences. According to Mr Pigot, the degree of brightness of this star when at its *minimum* is variable in different periods, and he is of the same opinion with regard to its brightness when at its full; but whether these differences return regularly or not, has not been determined.

49
Algol.

The 420th of Mayer's catalogue, in *Leo*, has lately been shown to be variable by Mr Koch. Some years before 1782, that gentleman perceived it undoubtedly smaller than the 419th of the same catalogue. In February

430

Apparent Motion, &c.

bruary that year, it was of the same brightness with the 419th, that is, of the seventh magnitude. In April 1783, it was of the ninth magnitude; and in the same month 1784, it was of the tenth. Mr Pigot could never observe this star, though he frequently looked for it with a night-glass, and on the fifth of April 1785 with a three-foot achromatic transit instrument.

50
Variable star in Hydra.

In 1704, Maraldi observed a variable star in Hydra, whose period he settled at about two years, though with considerable variations: but from the observations even of Maraldi, Mr Pigot concludes, that its period was then only 494 days; and from some others made by himself, he thinks that now it is only 487 days; so that since the time of Maraldi it has shortened seven days. The particulars relating to this star are as follow. 1. When at its full brightness it is of the fourth magnitude, and does not perceptibly change for a fortnight. 2. It is about six months in increasing from the tenth magnitude and returning to the same; so that it may be considered as invisible during that time. 3. It is considerably more quick, perhaps one half more so, in its increase than in its decrease. 4. Though when at its full it may always be styled a star of the fourth magnitude, it does not constantly attain the same degree of brightness, but the differences are very small. This star is the 30th of Hydra in Hevelius's catalogue, and is marked by him of the sixth magnitude.

51
Swan's head.

The new star in Serpentarius, observed by Kepler, seems to have been of the same nature with that of Cassiopeia; and Mr Pigot therefore looks upon it also to be a periodical one, though, after taking a plan of the nearest stars in that part of the heavens, in the year 1782, he could, in four years time, perceive no alteration.

The variation of the star β Lyrae was discovered by Mr Goodricke above mentioned, who suspects its period to be six days nine hours; which coincides with the opinion of Mr Pigot.

The new star near the Swan's Head, observed by Don Anthelme in December 1669, soon became of the third magnitude, and disappeared in 1672. Mr Pigot has constantly looked for it since November 1781, but without success. He is of opinion, that had it only increased to the 10th or 11th magnitude, he would have seen it, having taken a plan of all the neighbouring small stars.

The next variable star in Mr Pigot's catalogue is the α Antinoi, whose variation and period he discovered in 1785. From his corrected observations, he concludes that it continues at its greatest brightness 40 hours without decreasing; it is 66 hours after it begins to decrease before it comes to its full diminution; after which it continues stationary for 30 hours more, and then increases for 36 hours. In every period it seems to acquire its full brightness, and to be equally decreased.

52
Swan's neck.

The variable star in the Swan's Neck was observed for three years. The period of this star had been settled by Maraldi and Cassini at 405, and by M. Le Gentil at 405.3 days; but from a mean of the observations of Mr Pigot, it appears to be only 392. "Perhaps (says he) its period is irregular; to determine which several intervals of 15 years ought to be

taken; and I am much inclined to believe that it will be found only 396 days 21 hours." The particulars relating to this star are: 1. When at its full brightness it undergoes no perceptible change for a fortnight. 2. It is about three months and an half in increasing from the 11th magnitude to its full brightness, and the same in decreasing; for which reason it may be considered as invisible during six months. 3. It does not always attain the same degree of lustre, being sometimes of the fifth and sometimes of the seventh magnitude.

Apparent Motion, &c.

In 1600, G. Janfonius discovered a variable star in the breast of the Swan, which was afterwards observed by different astronomers, and supposed to have a period of about ten years. The results of Mr Pigot's calculations from the observations of former astronomers are, 1. That it continues in full lustre for five years. 2. It decreases rapidly for two years. 3. It is invisible to the naked eye for four years. 4. It increases slowly during seven years. 5. All these changes are completed in 18 years. 6. It was at its *minimum* at the end of the year 1663. 7. It does not always increase to the same degree of brightness, being sometimes of the third, and at others only of the sixth magnitude. "I am entirely ignorant (says Mr Pigot) whether it is subject to the same changes in this century, having not met with any series of observations on it; but if the above conjectures are right, it will be at its *minimum* in a very few years. Since November 1781 I have constantly seen it of the sixth magnitude. Sometimes I have suspected that it has decreased within these two last years, though in a very small degree."

53
Swan's breast.

The last star in Mr Pigot's first class is the δ Cephei, whose variation was discovered by Mr Goodricke. Its changes are very difficult to be seen, unless it is observed at the times of its greatest and least brightness. The result of the observations hitherto made upon it are, that its period consists of 5 days 8 hours 37 on a mean. The following observations relate to some stars of the second class.

1. Hevelius's 5th Cassiopeæ was missing in 1782, nor could Mr Pigot find it in 1783 and 1784.

2. ξ or 46th Andromedæ, said to be variable, but the evidence is not convincing to Mr Pigot.

3. Flamsteed's 50, 52, τ Andromedæ, and Hevelius's 41 Andromedæ. The position and characters of these stars differ considerably in different catalogues, and some of them are said by Cassini to have disappeared and re-appeared. Mr Pigot therefore gives their comparative brightness as observed in the years 1783, 1784, and 1785, during which time he does not mention any particular change.

54
Stars, the variation of which is less certain.

4. Tycho's 20th Ceti. "This (says Mr Pigot) must be the star which Hevelius said had disappeared, being Tycho's second in the Whale's Belly. There can hardly be any doubt that it is the χ , misplaced by Tycho. This χ is of the fourth or fifth magnitude."

5. σ , or the 17th Eridani of Ptolemy and Ulugh Beigh. Flamsteed says he could not see this star in 1691 and 1692; but in 1782, 1783, and 1784, Mr Pigot observed in that place one of the seventh magnitude, which appeared always of the same lustre.

6. Flamsteed's 41 Tauri was supposed by Cassini to be either a new or variable star; but Mr Pigot thinks there is no reason to be of that opinion. "That it is not

Apparent Motion, &c. not new (says he) is evident, since it is Ulug Beigh's 26th and Tycho's 43d.

7. A star about $2\frac{1}{2}$ north of 53 Eridani, and 47 Eridani. Cassini supposed the first of these stars to be a new one, and that it was not visible in 1664. He mentions another star thereabouts, which he also esteemed a new one.

8. γ Canis Majoris. Maraldi could not see this star in 1670; but in 1692 and 1693 it appeared of the fourth magnitude. Mr Pigot made frequent observations upon it from 1782 to 1786, but could perceive no variation.

9. α , β Geminorum. "If any of these stars (says our author) have changed in brightness, it is probable the β . In 1783, 1784, and 1785, the β was undoubtedly brighter than α ."

10. ξ Leonis. According to Montanari, this star was hardly visible in 1693. In 1783, 1784, and 1785, it was of the fifth magnitude. By Tycho, Flamsteed, Mayer, Bradley, &c. it is marked of the fourth.

11. \downarrow Leonis. This star is said to have disappeared before the year 1667; but according to Mr Pigot's observations, was constantly of the fifth or sixth magnitude since 1783.

12. 25th Leonis. In 1783 our author first perceived that this star was missing, and could not perceive it in 1784 and 1785, even with a transit instrument.

13. Bayer's i Leonis, or Tycho's 16 Leonis, was not visible in 1709, nor could it be seen in 1785. It is a different star from the i Leonis of the other catalogues, though Tycho's description of its place is the same.

14. δ Ursa Majoris. This star is suspected to change in brightness, on account of its being marked by Tycho, the prince of Hesse, &c. of the second magnitude, while Hevelius, Bradley and others have marked it of the third. In 1786, and for three years before, it appeared as a bright star of the fourth magnitude.

15. ν Virginis. This is supposed to be variable, because Flamsteed, on the 27th of January 1680, could not see it; but he observed it in 1677, and some years afterwards. Mr Pigot observed it frequently in 1784 and 1785, and found it a star of the sixth magnitude without any perceptible change.

16. Bayer's star of the sixth magnitude 1° south of g Virginis. "This star (says Mr Pigot) is not in any of the nine catalogues that I have. Maraldi looked for it in vain; and in May 1785 I could not see the least appearance of it. It certainly was not of the eighth magnitude.

17. A star in the northern thigh of Virgo, marked by Ricciolus of the sixth magnitude, could not be seen by Maraldi in 1709; nor was it of the ninth magnitude, if at all visible in 1785.

18. The 91 and 92 Virginis. In 1785, one of these stars, probably the 91, was missing: the remaining one is of the sixth or seventh magnitude.

19. α Draconis. Mr Pigot coincides in opinion with Mr Herschel, that this star is variable. Bradley, Flamsteed, &c. mark it of the second magnitude, but in 1786 it was only a bright fourth. It was frequently examined by Mr Pigot from the 4th of October 1782, but without any alteration being perceived.

20. Bayer's star in the west scale of Libra. Maraldi could not see this star, and it was likewise invisible to Mr Pigot in 1784 and 1785.

21. N^o 6 of Ptolemy and Ulug Beigh's unformed in Libra. This star is not mentioned in any other catalogues than the above. Mr Pigot frequently observed a little star of the seventh magnitude very near its place.

22. \times Librae. This star is thought to be variable; but Mr Pigot is not of that opinion, though "certainly (says he) it is rather singular, that Hevelius, whose attention was directed to that part of the heavens to find Tycho's 11th, did not find the \times ; and the more so, as he has noticed two much smaller stars not far from it. During these three years I have found the \times constantly of the fifth magnitude."

23. Tycho's 11th Librae. Mr Pigot is of opinion that no such star as this ever existed; and that it is no other than the \times with an error of 2 degrees of longitude.

24. 33 Serpentis. This star was missing in 1784; nor could it be perceived with a night-glass in 1785.

25. A star marked by Bayer near ϵ urse majoris. This star could not be seen by Cassini; nor was Mr Pigot able to discover it with a night-glass in 1782.

26. The ρ , or Ptolemy and Ulug Beigh's 14th Ophiuchi, or Flamsteed's 36th. Mr Pigot has no doubt that this is the star which is said to have disappeared before the year 1695; and it is evident that it was not seen by Hevelius. In 1784 and 1785 Mr Pigot found it of the fourth or fifth magnitude; but he is far from being certain of its having undergone any change, especially as it has a southern declination of 26 degrees; for which reason great attention must be paid to the state of the atmosphere.

27. Ptolemy's 13th and 18th Ophiuchi, fourth magnitude. Mr Pigot is of opinion that these stars are misplaced in the catalogues. The 18th of Ptolemy he thinks ought to be marked with a north latitude instead of a south, which would make it agree nearly with Flamsteed's 58th; and he is also of opinion that the 13th of Ptolemy is the 40th of Flamsteed.

28. σ Sagittarii. Mr Herschel, as well as Mr Pigot, is of opinion, that this star has probably changed its magnitude, though the reason seems only to be the great disagreement concerning it among the different catalogues of stars.

29. θ Serpentis. This star, according to Mr Montanari, is of variable magnitude; but Mr Pigot never could perceive any alteration.

30. Tycho's 27th Capricorni was missing in Hevelius's time, and Mr Pigot could not find it with a transit instrument.

31. Tycho's 22d Andromedæ, and \circ Andromedæ. Mr Cassini informs us, that in his time the former had grown so small that it could scarcely be seen; and Mr Pigot, that no star was to be seen in its place in 1784 and 1785: but he is of opinion that Cassini may have mistaken the \circ Andromedæ for the 22d; for which reason he observed this star three years, but without any alteration in its brightness.

32. Tycho's 19th Aquarii. Hevelius says that this star was missing, and that Flamsteed could not see it with his naked eye in 1679. Mr Pigot could not see it in 1782; but is persuaded that it is the same with

Flamsteed's

Apparent Motion, &c. Flamsteed's 56th marked *f* by Bayer, from which it is only a degree and an half distant. The 53d of Flamsteed, marked *f* in Ptolemy's catalogue, is a different star.

33. La Caille's 483 Aquarii was first discovered to be missing in 1778, and was not visible in 1783 and 1784.

Besides these there are several others certainly variable, but which cannot be seen in this country. There are some also suspected to be variable, but for which Mr Pigot thinks there is no reason. Mr Herichel also gives strong reasons for not laying great stress on all the observations by which new stars have been said to be discovered. Mr Pigot assures us from repeated experience, that even more than a single observation, if not particularised and compared with neighbouring stars, is very little to be depended upon; different streaks of the clouds, the state of the weather, &c. having often caused him err a whole magnitude in the brightness of a star.

55 Wollaston's method of discovering variations among the fixed stars.

As these changes to which the fixed stars are liable do not seem to be subject to any certain rule, Mr Wollaston has given an easy method of observing whether they do take place in any part of the heavens or not, and that without much expence of instruments or waste of time, which are great objections to astronomical observations in general. His first idea was, that the work should be undertaken by astronomers in general; each taking a particular district of the heavens, and from time to time observing the right ascension and declination of every star in that space allotted to him, framing an exact map of it, and communicating their observations to one common place of information. This method, however, being too laborious, he next proposes the noting down at the time, or making a drawing of what one sees while they are observing. A drawing of this kind once made, would remain, and could be consulted on any future occasion; and if done at first with care, a transient review would discover whether any sensible change had taken place since it was last examined, which could not so well be done by catalogues or verbal description. For this purpose he recommends the following method: "To a night-glass, but of Dollond's construction, which magnifies about six times, and takes in about as many degrees of a great circle, I have added cross wires intersecting one another at an angle of 45 degrees. More wires may be crossed in other directions; but I apprehend these will be sufficient. This telescope I mount on a polar axis. One coarsely made, and without any divisions on its circle of declination, will answer the purpose, as there is no great occasion for accuracy in that respect; but as the heavenly bodies are more readily followed by an equatorial motion of the telescope, so their relative positions are much more easily discerned when they are looked at constantly as in the same direction. An horizontal motion, except in the meridian, would be apt to mislead the judgment. It is scarcely necessary to add, that the wires must stand so as for one to describe a parallel of the equator nearly; another will then be a horary circle, and the whole area will be divided into eight equal sectors.

" Thus prepared, the telescope is to be pointed to a known star, which is to be brought into the centre or common intersection of all the wires. The relative po-

sitions of such other stars as appear within the field are to be judged of by the eye; whether at $\frac{1}{2}$, $\frac{1}{3}$, or $\frac{1}{4}$ from the centre towards the circumference, or *vice versa*; and so with regard to the nearest wire respectively. These, as one sees them, are to be noted down with a black-lead pencil upon a large message card held in the hand, upon which a circle similarly divided is ready drawn. One of three inches diameter seems most convenient. The motion of the heavenly bodies in such a telescope is so slow, and the noting down of the stars so quickly done, that there is commonly full time for it without moving the telescope. When that is wanted, the principal star is easily brought back again into the centre of the field at pleasure, and the work resumed. After a little practice, it is astonishing how near one can come to the truth in this way; and tho' neither the right ascensions nor the declinations are laid down by it, nor the distances between the stars measured; yet their apparent situations being preserved in black and white, with the day and year, and hour, if thought necessary, written underneath, each card then becomes a register of the then appearance of the heavens; which is easily re-examined at any time with little more than a transient view; and which will yet show, on the first glance, if there should have happened in it any alteration of consequence."

Fig. 35. shows part of the corona borealis delineated in Plate LXVI. by making the stars $\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \theta, \iota, \kappa, \pi, \rho, \sigma,$ and τ successively central; and these were joined with some of the stars of Bootes, for the sake of connecting the whole, and united into one map, as represented fig. 36.

In observing in this way, it is evident, that the places of such stars as happen to be under or very near any of the wires, are more to be depended upon than those which are in the intermediate spaces, especially if towards the edges of the fields; to also those which are nearest to the centre, because better defined, and more within the reach of one wire or another. For this reason, different stars of the same set must successively be made central, or brought towards one of the wires, where any suspicion arises of a mistake, in order to approach nearer to a certainty; but if the stand of the telescope be tolerably well adjusted and fixed, this is soon done.

In such a glass it is seldom that light sufficient for discerning the wires is wanting. When an illuminator is required, a piece of card or white pasteboard projecting on one side beyond the tube, and which may be brought forward occasionally, is better than any other. By cutting across a small segment of the object-glass, it throws a sufficient light down the tube though the candle be at a great distance, and one may lose sight of the false glare by drawing back the head, and moving the eye a little to one side, when the small stars will be seen as if no illuminator was there. See a delineation of the principal fixed stars, with the apparent path of the sun among them, on Plate LXIV. and LXV.

A very remarkable appearance in the heavens is that called the *galaxy*, or *milky-way*. This is a broad circle, sometimes double, but for the most part single, surrounding the whole celestial concave. It is of a whitish colour, somewhat resembling a faint aurora borealis; but Mr Brydone, in his journey to the top of mount *Ætna*, found that phenomenon to make a glorious appearance,

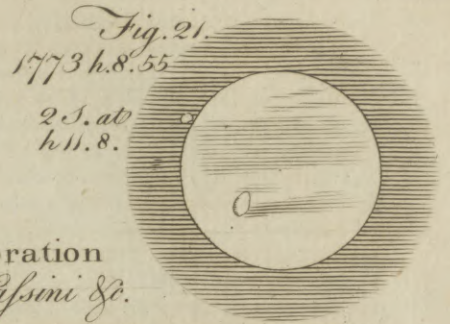
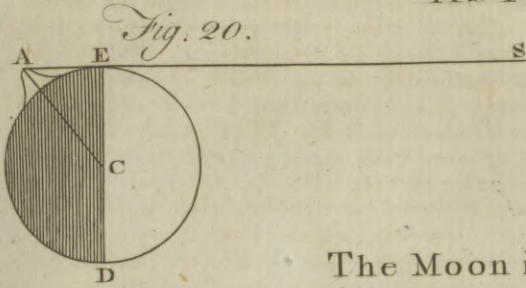
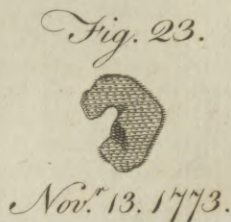


Fig. 19.
The Moon in her mean libration
with the Spots according to Riccioli, Cassini &c.



Sept. 15.
Hg. 0.



Sept. 11.
Hg. 0.



Appearance of Celestial Bodies. 57
 appearance, being, as he expresses it, like a pure flame that shot across the heavens.

The only appearance, besides those already mentioned, which are very observable by the unassisted eye, are those unexpected obscurations of the sun and moon, commonly called *eclipses*. These are too well known, and attract the attention too much, to need any particular description. We have, however, accounts very well authenticated, of obscurations of the sun continuing for a much longer time than a common eclipse possibly can do, and likewise of the darkness being much greater than it usually is on such occasions: and that these accounts are probably true, we shall afterwards have occasion to observe.

SECT. II. *Of the Appearances of the Celestial Bodies as seen through Telescopes.*

1. THE sun, tho' to human eyes so extremely bright and splendid, is yet frequently observed, even through a telescope of but very small powers, to have dark spots on his surface. These were entirely unknown before the invention of telescopes, though they are sometimes of sufficient magnitude to be discerned by the naked eye, only looking through a smoked glass to prevent the brightness of the luminary from destroying the sight. The spots are said to have been first discovered in the year 1611; and the honour of the discovery is disputed betwixt Galileo and Scheiner, a German Jesuit at Ingolstadt. But whatever merit Scheiner might have in the priority of the discovery, it is certain that Galileo far exceeded him in accuracy, though the work of Scheiner has considerable merit, as containing observations selected from above 3000, made by himself. Since his time the subject has been carefully studied by all the astronomers in Europe; the result of whose observations, as given by Dr Long, is to the following purpose.

58
 Solar spots when first discovered.
 59
 Dr Long's account of them.
 There is great variety in the magnitudes of the solar spots; the difference is chiefly in superficial extent of length and breadth; their depth or thickness is very small: some have been so large, as by computation to be capable of covering the continents of Asia and Africa; nay, the whole surface of the earth, or even five times its surface. The diameter of a spot, when near the middle of the disk, is measured by comparing the time it takes in passing over a cross hair of a telescope, with the time wherein the whole disk of the sun passes over the same hair; it may also be measured by the micrometer; and by either of these methods we may judge how many times the diameter of the spot is contained in the diameter of the sun. Spots are subject to increase and diminution of magnitude, and seldom continue long in the same state. They are of various shapes; most of them having a deep black nucleus surrounded by a dusky cloud, whereof the inner parts near the black are a little brighter than the outskirts. They change their shapes, something in the manner that our clouds do; though not often so suddenly: thus, what is of a certain figure to-day, shall to-morrow, or perhaps in a few hours, be of a different one; what is now but one spot, shall in a little time be broken into two or three; and sometimes two or three spots shall coalesce, and be united into one. Dr Long, many years since, while he was viewing the image of the sun through a telescope cast upon white paper, saw one roundish spot, by estimation

Appearance of Celestial Bodies. 60
 not much less than the diameter of our earth, break into two, which receded from one another with prodigious velocity. This observation was singular at the time; for though several writers had taken notice of this after it was done, none of them had been making any observation at the time it was actually doing.

The number of spots on the sun is very uncertain; sometimes there are a great many, sometimes very few; and sometimes none at all. Scheiner made observations on the sun from 1611 to 1629; and says he never found his disk quite free of spots, excepting a few days in December 1624. At other times he frequently saw 20, 30, and in the year 1625 he was able to count 50 spots on the sun at a time. In an interval afterwards of 20 years, from 1650 to 1670, scarce any spots were to be seen, and since that time some years have furnished a great number of spots, and others none at all; but since the beginning of the last century, not a year passed wherein some were not seen; and at present, says Mr Cassini, in his *Elemens d'Astronomie* published in 1740, they are so frequent, that the sun is seldom without spots, and often shows a good number of them at a time.

From these phenomena, it is evident, that the spots are not endowed with any permanency, nor are they at all regular in their shape, magnitude, number, or in the time of their appearance or continuance. Hevelius observed one that arose and vanished in 16 or 17 hours; nor has any been observed to continue longer than 70 days, which was the duration of one in the year 1676: those spots that are formed gradually, are gradually dissolved; while those that arise suddenly, are for the most part suddenly dissolved. When a spot disappears, that part where it was generally becomes brighter than the rest of the sun, and continues so for several days; on the other hand, those bright parts (called *facule*, as the others are called *macule*) sometimes turn to spots.

60
 The solar spots move from west to east.
 The solar spots appear to have a motion which carries them across the sun's disk. Every spot, if it continues long enough without being dissolved, appears to enter the sun's disk on the east side, to go from thence with a velocity continually increasing till it has gone half its way; and then to move slower and slower, till it goes off at the west side, after which it disappears for about the same space of time that it spent in crossing the disk, and then enters upon the east side again, nearly in the same place, and crosses it in the same tract, and with the same unequal motion as before. This apparent inequality in the motion of the spots is purely optical, and is in such proportion as demonstrates them to be carried round equably or in a circle, the plane of which continued passes through or near the eye of a spectator upon the earth.

Besides the real changes of the spots already mentioned, there is another which is purely optical, and is owing to their being seen on a globe differently turned towards us. If we imagine the globe of the sun to have a number of circles drawn upon its surface, all passing through the poles, and cutting his equator at equal distances, these circles which we may call meridians, if they were visible, would appear to us at unequal distances, as in fig. 2. Now, suppose a spot were round, and so large as to reach from one meridian to another, it would appear round only at *g*, when it was in the middle of that half of the globe which is to-
 wards.

Appearances of Celestial Bodies.

wards our earth; for then we view the full extent of its length and breadth: in every other place it turns away from us, and appears narrower, though of the same length, the farther it is from the middle; and on its coming on at *a*, and going off at *n*, it appears as small as a thread, the thin edge being then all that we see.

The motion of the spots is in the order of the signs (the same way that all motions in the solar system, those of the comets alone excepted, are performed); and therefore, as the earth revolves round the sun the same way with the solar spots, one of these will appear to remain longer on the disk than it would otherwise do if the earth remained at rest. Thus, in fig. 3. let *A B C D* be the orbit of the earth, *a b c d* the equator of the sun; let *a* be a spot seen in the middle of the disk by a spectator upon the earth at *A*. The spot being carried round through *b c d*, according to the order of the letters, will in about 25 days bring it again to *a*: but during that interval, the earth will be got to *B*, and the middle of the disk at *b*; so that about two days more will intervene before a spectator upon the earth at *C* will view it in the middle of the then apparent disk at *c*. There are, however, but few instances of such returning spots; so that Scheiner, out of his multitude of observations, found only three or four of this kind.

As fig. 2. is an orthographic projection of meridians on the sun's disk, it may be thought that they would show the apparent diurnal motion of the spots; so that, for example, a spot which to-day at noon is in the meridian marked *a*, would to-morrow at noon be in that marked *b*, the next day in that marked *c*, and so on: but Scheiner says, that, casting the sun's picture on paper through a telescope, the distance between the place of a spot at noon any given day and the place at noon the day immediately preceding, or the day immediately following, will be greater when the spot is near the circumference of the disk than according to the orthographic projection it ought to be. This deviation of spots he thought owing to the refraction of the glasses in the telescope being greater near the circumference than in the middle; and he was confirmed in this opinion, by finding, that if spots were observed by letting the sun shine through a small hole without a glass, upon white paper held at a good distance from the hole in a dark room, their places would then be every day according to the orthographic projection. But he found this method of observing the solar spots attended with great difficulties. Another proof that this deviation of the solar spots is occasioned by the different refraction of the glasses of the telescope, is deduced from the following experiment. Our author pierced with a needle 12 small holes at equal distances in a thin plate of brass; and placing the plate before the glasses of a short telescope, let the sun shine through, receiving 12 bright spots upon a white paper placed in such a manner that the light might fall perpendicularly upon it. Here also he found the distances between the spots near the outside greater than between those in the middle; whereas, when he received them upon paper without any glasses, the situation of the bright spots exactly corresponded to that of the small holes in the plate.

The face of the sun, when clear of spots, seen by

the naked eye through a smoked or coloured glass, or through a thin cloud, or the vapours near the horizon, appears all over equally luminous: but when viewed thro' the telescope, the glasses being smoked or coloured, besides the difference between the *faculae* and the other parts, the middle of the disk appears brighter than the outskirts; because the light is darted more directly towards us from the middle than from any other part, and the *faculae* appear more distinctly near the sides, as being on a darker ground than in the middle.

The phenomena of the solar spots, as delivered by Scheiner and Hevelius, may be summed up in the following particulars. 1. Every spot which hath a nucleus, or considerably dark part, hath also an umbra, or fainter shade, surrounding it. 2. The boundary betwixt the nucleus and umbra is always distinct and well defined. 3. The increase of a spot is gradual, the breadth of the nucleus and umbra dilating at the same time. 4. In like manner, the decrease of a spot is gradual, the breadth of the nucleus and umbra contracting at the same time. 5. The exterior boundary of the umbra never consists of sharp angles; but is always curvilinear, how irregular soever the outline of the nucleus may be. 6. The nucleus of a spot, whilst on the decrease, often changes its figure by the umbra encroaching irregularly upon it, insomuch that in a small space of time new encroachments are discernible, whereby the boundary betwixt the nucleus and umbra is perpetually varying. 7. It often happens, by these encroachments, that the nucleus of a spot is divided into two or more nuclei. 8. The nuclei of the spots vanish sooner than the umbra. 9. Small umbræ are often seen without nuclei. 10. An umbra of any considerable size is seldom seen without a nucleus in the middle of it. 11. When a spot which consisted of a nucleus and umbra is about to disappear, if it is not succeeded by a *facula*, or spot brighter than the rest of the disk, the place where it was is soon after not distinguishable from the rest.

In the Philosophical Transactions, Vol. LXIV. Dr Wilson, professor of astronomy at Glasgow, hath given a dissertation on the nature of the solar spots, and mentions the following appearances. 1. When the spot is about to disappear on the western edge of the sun's limb, the eastern part of the umbra first contracts, then vanishes, the nucleus and western part of the umbra remaining; then the nucleus gradually contracts and vanishes while the western part of the umbra remains. At last this disappears also; and if the spot remains long enough to become again visible, the eastern part of the umbra first becomes visible, then the nucleus; and when the spot approaches the middle of the disk, the nucleus appears environed by the umbra on all sides, as already mentioned. 2. When two spots lie very near to one another, the umbra is deficient on that side which lies next the other spot: and this will be the case, though a large spot should be contiguous to one much smaller; the umbra of the large spot will be totally wanting on that side next the small one. If there are little spots on each side of the large one, the umbra does not totally vanish; but appears flattened, or pressed in towards the nucleus on each side. When the little spots disappear, the umbra of the large one extends itself as usual. This circumstance, he observes, may sometimes prevent the disappearance of the umbra in the manner

61

Account of their phenomena by different observers.

Plate (LVIII. or) LX.

above

Appearances of Celestial Bodies.

above-mentioned; so that the western umbra may disappear before the nucleus, if a small spot happens to break out on that side.

In the same volume, p. 337. Mr Wollaston observes, that the appearances mentioned by Dr Wilson are not constant. He positively affirms, that the faculæ or bright spots on the sun are often converted into dark ones. "I have many times (says he) observed, near the eastern limb, a bright facula just come on, which has the next day shown itself as a spot, though I do not recollect to have seen such a facula near the western one after a spot's disappearance. Yet, I believe, both these circumstances have been observed by others; and perhaps not only near the limbs. The circumstance of the faculæ being converted into spots I think I may be sure of. That there is generally (perhaps always) a mottled appearance over the face of the sun, when carefully attended to, I think I may be as certain. It is most visible towards the limbs, but I have undoubtedly seen it in the centre; yet I do not recollect to have observed this appearance, or indeed any spots, towards his poles. Once I saw, with a twelve-inch reflector, a spot burst to pieces while I was looking at it. I could not expect such an event, and therefore cannot be certain of the exact particulars: but the appearance, as it struck me at the time, was like that of a piece of ice when dashed on a frozen pond, which breaks to pieces and slides in various directions." He also acquaints us, that the nuclei of the spots are not always in the middle of the umbra; and gives the figure of one seen November 13th 1773, which is a remarkable instance to the contrary. Mr Dunn, however, in his new Atlas of the Mundane System, gives some particulars very different from the above. "The face of the sun (says he) has frequently many large black spots, of various forms and dimensions, which move from east to west, and round the sun, according to some observations in 25 days, according to others in 26, and according to some in 27 days. The black or central part of each spot is in the middle of a great number of very small ones, which permit the light to pass between them. The small spots are scarce ever in contact with the central ones: but what is most remarkable, when the whole spot is near the limb of the sun, the surrounding small ones form nearly a straight line, and the central part projects a little over it, like Saturn in his ring."

The spots are by no means confined to one part of the sun's disk; though we have not heard of any being observed about his polar regions; and though their direction is from east to west, yet the paths they describe in their course over the disk are exceedingly different; sometimes being straight lines, sometimes curves, sometimes descending from the northern to the southern part of the disk, sometimes ascending from the southern to the northern, &c. This was observed by Mr Derham (Philos. Trans. N^o. 330) who hath given figures of the apparent paths of many different spots, wherein the months in which they appeared, and their particular progress each day, are marked.

Besides these spots, there are others which sometimes appear very round and black, travelling over the disk of the sun in a few hours. They are totally unlike the others, and will be shown to proceed from an interposition of the planets Mercury and Venus between the earth

and the sun. Excepting the two kinds of spots above-mentioned, however, no kind of object is discoverable on the surface of the sun, but he appears like an immense ocean of elementary fire or light.

2. With the moon the case is very different. Many darkish spots appear in her to the naked eye; and, through a telescope, their number is prodigiously increased: she also appears very plainly to be more protuberant in the middle than at the edges, or to have the figure of a globe, and not a flat circle. When the moon is horned or gibbous, the one side appears very ragged and uneven, but the other always exactly defined and circular. The spots in the moon always keep their places exactly; never vanishing, or going from one side to the other, as those of the sun do. We sometimes see more or less of the northern and southern, and eastern and western part of the disk or face; but this is owing to what is called her libration, and will hereafter be explained.

The astronomers Florentius, Langrenus, John Hevelius of Dantzic, Grimaldus, Ricciolus, Cassini, and M. de la Hire, have drawn the face of the moon as she is seen through telescopes magnifying between 200 and 300 times. Particular care has been taken to note all the shining parts in her surface; and, for the better distinguishing them, each has been marked with a proper name. Langrenus and Ricciolus have divided the lunar regions among the philosophers, astronomers, and other eminent men; but Hevelius and others, fearing lest the philosophers should quarrel about the division of their lands, have endeavoured to spoil them of their property, by giving the names belonging to different countries, islands, and seas on earth, to different parts of the moon's surface, without regard to situation or figure. The names adopted by Riccioli, however, are those which are generally followed, as the names of Hipparchus, Tycho, Copernicus, &c. are more pleasing to astronomers than those of Africa, the Mediterranean Sea, Sicily, and Mount Ætna. On Plate LXIII. is a tolerably exact representation of the full moon in her mean libration, with the numbers to the principal spots according to Riccioli, Cassini, Mayer, &c. The asterisk refers to one of the volcanoes discovered by Dr Herschel, to be afterwards more particularly noticed. The names are as follow:

- | | |
|------------------------|---------------------------|
| * Herschel's Volcano. | 20 Pitatus. |
| 1 Grimaldus. | 21 Tycho. |
| 2 Galileus. | 22 Eudoxus. |
| 3 Aristarchus. | 23 Aristoteles. |
| 4 Keplerns. | 24 Manilius. |
| 5 Cassendus. | 25 Menelaus. |
| 6 Shikardus. | 26 Hermes. |
| 7 Harpalus. | 27 Possidonius. |
| 8 Heraclides. | 28 Dionysius. |
| 9 Lansbergius. | 29 Plinius. |
| 10 Reinoldus. | 30 { Calharina Cyriillus. |
| 11 Copernicus. | { Theophilus. |
| 12 Helicon. | 31 Fracastorius. |
| 13 Capuanus. | 32 { Promontorium acutum. |
| 14 Bullialdus. | { Cenforinus. |
| 15 Eratosthenes. | 33 Messala. |
| 16 Timocharis. | 34 Promontorium Somnii. |
| 17 Plato. | 35 Proclus. |
| 18 Archimedes. | 36 Cleomedes. |
| 19 Insula Sinus Medii. | 37 Snellius et Furnerius. |
| | 38 Petavius. |

62 Mr Dunn's account.

63 Mercury and Venus sometimes appear as spots.

63 Telescopic view of the moon.

- Appearances of Celestial Bodies. 38 Petavius.
- 39 Langrenus.
- 40 Taruntius.
- A Mare Humororum.
- B Mare Nubium.
- C Mare Imbrium.

- D Mare Neëtaris.
- E Mare Tranquillitatis.
- F Mare Serenitatis.
- G Mare Fœcunditatis.
- H Mare Crisium.

We have already observed, that when the planet Mars approaches any of the fixed stars, they lose their light, and sometimes totally disappear before he seems to touch them: but it is not so with the moon; for though she very often comes in betwixt us and the stars, they preserve their lustre till immediately in seeming contact with her, when they suddenly disappear, and as suddenly re-appear on the opposite side. When Saturn, however, was hid by the moon in June 1762, Mr Dunn, who watched his appearance at the emerison, observed a kind of faint shadow to follow him for a little from the edge of the moon's disk. This appearance is represented fig. 88.

Plate LXIX.

64
Mercury appears always equally luminous.

3. Mercury, when looked at through telescopes magnifying about 200 or 300 times, appears equally luminous throughout his whole surface, without the least dark spot. He appears indeed to have the same difference of phases with the moon, being sometimes horned, sometimes gibbous, and sometimes shining almost with a round face, though not entirely full, because his enlightened side is never turned directly towards us; but at all times perfectly well defined without any ragged edge, and perfectly bright.

65
Spots, when first discovered on the disk of Venus.

4. Dr Long informs us, that the earliest account he had met with of any spots seen by means of the telescope on the disk of Venus was in a collection of letters printed at Paris in 1665, in one of which Mr Auzout relates his having received advice from Poland that Mr Burratini had, by means of large telescopes, seen spots upon the planet Venus similar to those upon the moon. In 1667, Cassini, in a letter to Mr Petit, mentions his having for a long time carefully observed Venus through an excellent telescope made by Campani, in order to know whether that planet revolved on its axis or not, as he had before found Jupiter and Mars to do. But though he then observed some spots upon her, he says, that even when the air was quiet and clear, they appeared faint, irregular, and not well defined; so that it was difficult to have such a distinct view of any of them as to be certain that it was the same spot which was seen again in any subsequent observation; and this difficulty was increased, in the first place, when Venus was in her inferior semicircle; because at that time she must be viewed through the thick vapours near the horizon; though otherwise it was most proper, on account of her being then nearest to us. In the second place, if we would observe her at some height above those vapours, it could only be for a short time; and, thirdly, when she is low in her inferior circle, and at that time nearest the earth, the enlightened part of her is too small to discover any motion in it. He was therefore of opinion, that he should succeed better in his observations when the planet was about its mean distance from us, showing about one-half of her enlightened hemisphere; at which time also he could observe her for a much longer time above the gross atmospheric vapours. His first appearance of success was October 14. 1666, at three-quarters past five in the evening; when he saw

66
Cassini's observations.

a bright spot (fig. 37.), but could not then view that spot long enough to draw any inference concerning the planet's motion. He had no farther success till the 20th of April the following year; when, about a quarter of an hour before sunrise, he began again to perceive on the disk of Venus, now about half enlightened, a bright part near the section, distant from the southern horn a little more than a fourth part of the diameter of the disk, and near the eastern edge. He took notice also of a darkish oblong spot nearer to the northern than the southern horn: at sunrise the bright part was advanced further from the southern horn than when he first observed it; but though he was pleased to find that he had now a convincing proof of the planet's motion, he was surpris'd that the spots moved from south to north in the lower part of the disk, and from north to south in the upper part; a kind of motion of which we have no example, except in the librations of the moon. This, however, was occasioned by the situation of the planet's axis. Cassini expected to have found the rotation of Venus similar to that of Jupiter and Mars, both of which have their axes perpendicular to their respective orbits, and turn round according to the order of the signs; so that, in each of them, the motion of the inferior half of their respective globe, or that part next the sun, is from east to west; in the superior half from west to east; but in Venus, whose axis is inclined 75 degrees towards her orbit, the coincidence is so near, that one-half of her disk appears to move from south to north, the other from north to south.

Appearances of Celestial Bodies. Plate LXVI.

67
Why the spots seem to move from south to north, &c.

On the 21st of April, at sunrise, the bright part was a good way off the section, and about a fourth part of the diameter distant from the southern horn. When the sun was eight degrees six minutes high, it seemed to be got beyond the centre, and was cut through by the section. At the time the sun was seven degrees high, the section cut it in the middle, which showed its motion to have some inclination towards the centre.

68
Particular account of the appearances of the spots at different times.

May 9. a little before sunrise, the bright spot was seen near the centre, a little to the northward, with two obscure ones situated between the section and the circumference, at a distance from each other, equal to that of each of them from the nearest angular point or horn of the planet. The weather being at that time clear, he observed for an hour and half a quarter the motion of the bright spot, which seemed to be exactly from south to north, without any sensible declination to east or west. A variation was at the same time perceived in the darkish spot too great to be ascribed to any optical cause. The bright spot was also seen on the 10th and 13th days of May before sunrise between the northern horn and the centre, and the same irregular change of darkish spots was taken notice of; but as the planet removed to a greater distance from the earth, it became more difficult to observe these appearances. The above phenomena are represented as they occurred, in fig. 37—43.

69
Cassini's conclusion concerning the revolution of Venus on its axis.

But though, from the appearances just now related, M. Cassini was of opinion that Venus revolved on her axis, he was by no means so positive in this matter as with regard to Mars and Jupiter. "The spots on these (says he) I could attentively observe for a whole night, when the planets were in opposition to the sun:

Appearances of Celestial Bodies.

Appearances of Celestial Bodies.

70 Difficulties attending these observations.

I could see them return to the same situation, and consider their motion during some hours, and judge whether they were the same spots or not, and what time they took in turning round: but it was not the same with the spots of Venus; for they can be observed only for so short a time, that it is much more difficult to know with certainty when they return into the same situation. I can, however, supposing that the bright spot which I observed on Venus, and particularly this year, was the same, say that she finishes her motion, whether of rotation or libration, in less than a day; so that, in 23 days nearly, the spot comes into the same situation on nearly the same hour of the day, though not without some irregularity. Now (supposing the bright spot observed to be always the same) whether this motion is an entire turning round, or only a libration, is what I dare not positively affirm."

71 Bianchini's observations.

In 1669 Mr Cassini again observed Venus through a telescope, but could not then perceive any spots upon her surface; the reason of which Du Hamel conjectures to have been the fluctuation of the vapours near the horizon, which prevented them from being visible. However, we hear nothing more of any spots being seen on her disk till the year 1726; when, on the 9th of February, Bianchini, with some of Campani's telescopes of 90 and 100 Roman palms, began to observe the planet at the altitude of 40° above the horizon, and continued his observations till, by the motion of several spots, he determined the position of her axis to be inclined as above mentioned, that the north pole pointed at a circle of latitude drawn through the 20th degree of Aquarius, elevated 15 or 20° above the orbit of Venus. He delineated also the figures of several spots which he supposed to be seas, and complimented the king of Portugal and some other great men by calling them by their names. Though none of Bianchini's observations were continued long enough to know whether the spots, at the end of the period assigned for the rotation of the planet, would have been in a different situation from what they were at the beginning of it; yet, from observations of two and of four days, he concluded the motion of the spots to be at the rate of 15° per day; at which advance the planet must turn round either once in 24 days or in 23 hours; but without farther observation it could not be determined which of the two was the period of revolution: for if an observer should at a particular hour, suppose seven in the evening, mark exactly the place of a spot, and at the same hour next evening find the spot advanced 15°, he would not be able to determine whether the spot had advanced only 15°, or had gone once quite round with the addition of 15° more in part of another rotation. Mr Bianchini, however, supposes Venus to revolve in 24 days eight hours; the principal proof adduced for which is an observation of three spots, A B C, being situated as in fig. 44. when they were viewed by himself and several persons of distinction for about an hour, during which they could not perceive any change of place. The planet being then hid behind the Barbarine palace, they could not have another view of her till three hours after, when the spots still appeared unmoved: "Now (says Mr Bianchini) if her rotation were so swift as to go round in 23 hours, in this second view, three hours after the former, the spots must have ad-

72 Doubts concerning the time she takes up in revolving round her axis.

73 Plate LXVI.

vanced near 50 degrees; so that the spot C would have been gone off at R, the spot B would have succeeded into the place of C, the spot A into the place of B, and there would have been no more but two spots, A and B, to have been seen."

73 Dispute betwixt Cassini and Bianchini.

Cassini, the son, in a memoir for 1732, denies the conclusion of Bianchini to be certain. He says, that, during the three hours interval, the spot C might be gone off the disk, and the spot B got into the place thereof, where, being near the edge, it would appear less than in the middle. That A, succeeding into the place of B, would appear larger than it had done near the edge, and that another spot might come into the place of A; and there were other spots besides these three on the globe of the planet, as appears by the figures of Bianchini himself, particularly one which would naturally come in the place of A. That if the rotation of Venus be supposed to be in 23 hours, it will agree with Bianchini's observations, as well as with those of his father; but that, on the other supposition, the latter must be entirely rejected as erroneous: and he concludes with telling us, that Venus had frequently been observed in the most favourable times by Mr Maraldi and himself with excellent telescopes of 80 and 100 feet focus, without their being able to see any distinct spot upon her disk. "Perhaps, (says Dr Long), those seen by Bianchini had disappeared, or the air in France was not clear enough; which last might be the reason why his father could never see those spots in France which he had observed in Italy, even when he made use of the longest telescopes." Neither of these astronomers take notice of any indentings in the curve which divides the illuminated part from the dark in the disk of Venus, though in some views of that planet by Fontana and Ricciolus, the curve is indented; and it has from thence been concluded, that the surface of the planet is mountainous like that of the moon. This had also been supposed by Burratini, already mentioned; and a late writer has observed, that "when the air is in a good state for observation, mountains like those of the moon may be observed with a very powerful telescope."

74 Cassini discovers her satellite.

Cassini, besides the discovery of the spots on the disk of Venus by which he was enabled to ascertain her revolution on an axis, had also a view of her satellite or moon, of which he gives the following account.— "A. D. 1686, Aug. 28th, at 15 minutes after four in the morning, looking at Venus with a telescope of 34 feet, I saw, at the distance of one third of her diameter eastward, a luminous appearance, of a shape not well defined, that seemed to have the same phase with Venus, which was then gibbous on the western side. The diameter of this phenomenon was nearly equal to a fourth part of the diameter of Venus. I observed it attentively for a quarter of an hour, and having left off looking at it for four or five minutes, I saw it no more; but day-light was then advanced. I had seen a like phenomenon which resembled the phase of Venus, Jan. 25th, A. D. 1672, from 52 minutes after six in the morning to two minutes after seven, when the brightness of the twilight made it disappear. Venus was then horned, and this phenomenon, the diameter whereof was nearly a fourth part of the diameter of Venus, was of the same shape. It was distant from the southern horn of Venus, a diameter of the planet,

Appearance of Celestial Bodies. on the western side. In these two observations, I was in doubt whether it was not a satellite of Venus of such a consistence as not to be very well fitted to reflect the light of the sun; and which, in magnitude, bore nearly the same proportion to Venus as the moon does to the earth, being at the same distance from the sun and the earth as Venus was, the phases whereof it resembled. Notwithstanding all the pains I took in looking for it after these two observations, and at divers other times, in order to complete so considerable a discovery, I was never able to see it. I therefore suspend my judgment of this phenomenon. If it should return often, there will be these two epochs, which, compared with other observations, may be of use to find out the periodical time of its return, if it can be reduced to any rule."

75
Discovered
also by Mr
Short.

A similar observation was made by Mr Short on the 23d of October 1740, about sunrise. He used at this time a reflecting telescope of about 16.5 inches, which magnified between 50 and 60 times, with which he perceived a small star at about 10' distance from Venus, as measured by the micrometer; and, putting on a magnifying power of 240 times, he found the star put on the same appearance with the planet herself. Its diameter was somewhat less than a third of that of the primary, but its light was less vivid, though exceedingly sharp and well defined. The same appearance continued with a magnifying power of 140 times. A line, passing through the centre of Venus and it, made an angle of 18 or 20 degrees with the equator: he saw it several times that morning for about the space of an hour, after which he lost sight of it, and could never find it again.

From this time the satellite of Venus, though very frequently looked for by astronomers, could never be perceived, which made it generally believed that Cassini and Mr Short had been mistaken; but as the transits of the planet over the sun in 1761 and 1769 seemed to promise a greater certainty of finding it, the satellite was very carefully looked for by almost every one who had an opportunity of seeing the transit, but generally without success. Mr Baudouin at Paris had provided a telescope of 25 feet, in order to observe the passage of the planet over the sun, and to look for its satellite; but he did not succeed either at that time or in the months of April and May following. Mr Montaigne, however, one of the members of the Society of Limoges, had better success. On the 3d of May 1761, he perceived, about half an hour after nine at night, at the distance of 20' from Venus, a small crescent, with the horns pointing the same way as those of the planet; the diameter of the former being about one-fourth of that of the latter; and a line drawn from Venus to the satellite making an angle with the vertical of about 20° towards the south. But though he repeated this observation several times, some doubt remained whether it was not a small star. Next day he saw the same star at the same hour, distant from Venus about half a minute, or a minute more than before, and making with the vertical an angle of 10° below on the north side; so that the satellite seemed to have described an arc of about 30°, whereof Venus was the centre, and the radius 20'. The two following nights were hazy, so that Venus could only be seen; but on the 7th of May, at the same hour as before, he saw

76
Seen by Mr
Montaigne
at the tran-
sit in 1761.

the satellite again above Venus, and on the north side, at the distance of 25 or 26' upon a line which made an angle of about 45°, with the vertical towards the right hand. The light of the satellite was always very weak, but it had the same phasis with its primary, whether viewed together with it in the field of his telescope or by itself. The telescope was nine feet long, and magnified an object between 40 and 50 times, but had no micrometer; so that the distances above mentioned are only from estimation.

Fig. 4. represents the three observations of Mr Montaigne. V is the planet Venus; ZN the vertical. EC, a parallel to the ecliptic, making then an angle with the vertical of 45°; the numbers 3, 4, 7, mark the situations of the satellite on the respective days. From the figure it appears that the points 3 and 7 would have been diametrically opposite, had the satellite gone 15° more round the point V at the last observation; so that in four days it went through 155°. Then, as 155° is to four days or 96 hours, so is 360° to a fourth number, which gives 9 days 7 hours for the whole length of the synodical revolution. Hence Mr Baudouin concluded, that the distance of this satellite was about 60 of the semidiameters of Venus from its surface; that its orbit cut the ecliptic nearly at right angles; had its ascending node in 22° of Virgo; and was in its greatest northern digression on the 7th at nine at night; and he supposed, that at the transit of the primary the satellite would be seen accompanying it. By a subsequent observation, however, on the 11th of May, he corrected his calculation of the periodical time of the satellite, which he now enlarged to 12 days; in consequence of which he found that it would not pass over the disk of the sun along with its primary, but go at the distance of above 20' from his southern limb; though if the time of its revolution should be 15 hours longer than 12 days, it might then pass over the sun after Venus was gone off. He imagined the reason why this satellite was so difficult to be observed might be, that one part of its globe was crufted over with spots, or otherwise unfit to reflect the light of the sun. By comparing the periodical time of this satellite with that of our moon, he computed the quantity of matter in Venus to be nearly equal to that in our earth; in which case it must have considerable influence in changing the obliquity of the ecliptic, the latitudes and longitudes of stars, &c.

This is all the evidence which has yet been published concerning the existence of the satellite of Venus; as it does not appear that, during the transit of 1769, any of the observers had the good fortune to perceive it. In the Philosophical Transactions for 1761, Mr Hirst gives an account of his having observed an atmosphere round the planet Venus. The observations were made at Fort St George; and looking attentively at that part of the sun's disk where he expected the planet would enter, he plainly perceived a faint shade or penumbra; on which he called out to his two assistants, "Tis a coming!" and two or three seconds after, the first external contact took place, in the moment whereof all the three agreed; but he could not see the penumbra after the egress; and of the other two gentlemen, one had gone home, and the other lost the planet out of the field of his telescope. Mr Dunn at Chelsea saw a penumbra, or small diminution of light,

Appearances of Celestial Bodies.

Plate (LVIII. or LX.

77
Why this satellite is so difficult to be seen.

78
Observations concerning the atmosphere of Venus.

light, that grew darker and darker for about five seconds before the internal contact preceding the egress; from whence he determines that Venus is surrounded with an atmosphere of about 50 geographical miles high. His observations, he tells us, were made with an excellent six-feet Newtonian reflector, with a magnifying power of 110, and of 220 times: he had a clear dark glass next his eye, and the sun's limb appeared well defined; but a very narrow watery penumbra appeared round Venus. The darkest part of the planet's phasis was at the distance of about a sixth part of her diameter from its edge; from which an imperfect light increased to the centre, and illuminated round about.

In the northern parts of Europe this penumbra could not be seen. Mr Wargentin, who communicated several observations of the first external contact, says, that he could not mark the time exactly, because of the undulation of the limb of the sun; but thought it very remarkable that, at the egress, the limb of Venus that was gone off the sun showed itself with a faint light during almost the whole time of emersion. Mr Bergman, who was then at the observatory at Upsal, begins his account at the time when three fourths of the disk of the planet was entered upon that of the sun; and he says, that the part which was not come upon the sun was visible, though dark, and surrounded by a crescent of faint light, as in fig. 7: but this appearance was much more remarkable at the egress; for as soon as any part of the planet was got off the sun, that part was visible with a like crescent, but brighter, fig. 8. As more of the planetary disk went off that of the sun, however, that part of the crescent which was farthest from the sun grew fainter, and vanished, until at last only the horns could be seen, as in fig. 9. The total ingress was not instantaneous: but, as two drops of water, when about to part, form a ligament between them; so there was a dark swelling stretched out between Venus and the sun, as in fig. 10; and when this ligament broke, the planet appeared to have got about an eighth part of her diameter from the nearest limb of the sun, fig. 11; he saw the like appearance at going off, but not so distinct, fig. 12. Mr Chappe likewise took notice, that the part of Venus which was not upon the sun was visible during part of the time of ingresses and egress; that it was farther surrounded by a small luminous ring of a deep yellow near the place that appeared in the form of a crescent, which was much brighter at the going off than coming upon the sun; and that, during the whole time the disk of Venus was upon the sun, he saw nothing of it. The time of total ingress was instantaneous like a flash of lightning; but at the egress the limb of the sun began to be obscured three seconds before the interior contact. Some of the French astronomers attributed this luminous ring round Venus to the inflection of the sun's rays, as they also do the light seen round the moon in solar eclipses; but Mr Chappe supposes it to have been owing to the sun enlightening more than one half of the planetary globe, though he owns this cause not to be altogether sufficient. Mr Fouchy, who observed the transit at La Muette in France, perceived, during the whole time, a kind of ring round Venus, brighter than the rest of the sun, which became fainter the farther it went from the planet, but appeared more vivid

in proportion as the sun was clearer. Mr Ferner, who observed at the same place, confirms the testimony of Mr Fouchy. "During the whole time (says he) of my observing with the telescope, and the blue and green glasses, I perceived a light round about Venus, which followed her like a luminous atmosphere more or less lively, according as the air was more or less clear. Its extent altered in the same manner; nor was it well terminated, throwing out, at it were, some feeble rays on all sides."

"I am not clear, (says Dr Long) as to the meaning of the luminous circle here mentioned, whether, when the whole planet was upon the sun, they saw a ring of light round it, distinct from the light of the sun; or whether they mean only the light which surrounded that part of Venus that was not upon the sun." Mr Chappe takes this and other accounts of the observations made in France in this latter sense; and though he sometimes called the luminous part of the crescent that surrounded the part of the planet not upon the sun a ring, he explains himself that he did so, because at the coming upon the sun he perceived it at one side of the planet, and on the opposite side on its going off: for which reason he supposed that it surrounded it on all sides. See fig. 13. 14.

5. Much larger and more remarkable spots have been perceived on the disk of Mars than that of any other primary planet. They were first observed in 1666 by Cassini at Bologna with a telescope of Campani about 16½ feet long; and continuing to observe them for a month, he found they came into the same situation in 24 hours and 40 minutes. The planet was observed by some astronomers at Rome with longer telescopes made by Eustachio Divini; but they assigned to it a rotation in 13 hours only. This, however, was afterwards shown by Mr Cassini to have been a mistake, and to have arisen from their not distinguishing the opposite sides of the planet, which it seems have spots pretty much alike. He made further observations on the spots of this planet in 1670; from whence he drew an additional confirmation of the time the planet took to revolve. The spots were again observed in subsequent oppositions; particularly for several days in 1704 by Maraldi, who took notice that they were not always well defined, and that they not only changed their shape frequently in the space between two oppositions, but even in the space of a month. Some of them, however, continued of the same form long enough to ascertain the time of the planet's revolution. Among these there appeared this year an oblong spot, resembling one of the belts of Jupiter when broken. It did not reach quite round the body of the planet; but had, not far from the middle of it, a small protuberance towards the north, so well defined that he was thereby enabled to settle the period of its revolution at 24 hours 39 minutes; only one minute less than what Cassini had determined it to be. See Plate fig. 45.

The near approach of Mars to the earth in 1719, gave a much better opportunity of viewing him than had been obtained before; as he was then within 2½ deg. of his perihelion, and at the same time in opposition to the sun. His apparent magnitude and brightness were thus so much increased, that he was by the vulgar taken for a new star. His appearance at that time,

Appearances of Celestial Bodies.

Appearances of Celestial Bodies.

Plate LXI.

80 Spots when first seen on Mars.

Plate LXVII.

time, as seen by Maraldi through a telescope of 34 feet long, is represented fig. 46. There was then a long belt that reached half way round, to the end of which another shorter belt was joined, forming an obtuse angle with the former, as in fig. 47. This angular point was observed on the 19th and 20th of August, at 11 hours 15 minutes, a little east of the middle of the disk; and 37 days after, on the 25th and 26th of September, returned to the same situation. This interval, divided by 36, the number of revolutions contained in it gives 24 hours 40 minutes for the period of one revolution; which was verified by another spot of a triangular shape, one angle whereof was towards the north pole, and the base towards the south, which on the 5th and 6th of August appeared as in fig. 48. and after 72 revolutions returned to the same situation on the 16th and 17th of October. The appearances of Mars, as delineated by Mr Hook, when viewed through a 36 feet telescope, are represented fig. 28. He appeared through this instrument as big as the full moon. Some of the belts of this planet are said to be parallel to his equator; but that seen by Maraldi was very much inclined to it.

Plate LXVII.

81
Bright spots about the poles of Mars.

Besides these dark spots, former astronomers took notice that a segment of his globe about the south pole exceeded the rest of his disk so much in brightness, that it appeared beyond them as if it were the segment of a larger globe. Maraldi informs us, that this bright spot had been taken notice of for 60 years, and was more permanent than the other spots on the planet. One part of it is brighter than the rest, and the least bright part is subject to great changes, and has sometimes disappeared.

82
Mr Herschel's account of these spots.

A similar brightness about the north pole of Mars was also sometimes observed; and these observations are now confirmed by Mr Herschel, who hath viewed the planet with much better instruments, and much higher magnifying powers than any other astronomer ever was in possession of. His observations were made with a view to determine the figure of the planet, the position of his axis, &c. A very particular account of them is given in the 74th volume of the Philosophical Transactions, but which our limits will not allow us to insert. Fig. 49—72. show the particular appearances of Mars, as viewed on the days there marked. The magnifying powers he used were sometimes as high as 932; and with this the south polar spot was found to be in diameter 41". Fig. 73 shows the connection of the other figures marked 64, 65, 66, 67, 68, 69, 70, which complete the whole equatorial succession of spots on the disk of the planet. The centre of the circle marked 65 is placed on the circumference of the inner circle, by making its distance from the circle marked 67 answer to the interval of time between the two observations, properly calculated and reduced to sidereal measure. The same is done with regard to the circles marked 66, 67, &c.; and it will be found by placing any one of these connected circles in such a manner as to have its contents in a similar situation with the figures in the single representation, which bears the same number, that there is a sufficient resemblance between them; though some allowance must undoubtedly be made for the distortions occasioned by this kind of projection.

Plate LXVII.

With regard to the bright spots themselves, Mr Herschel N^o 31,

schel informs us, that the poles of the planet are not exactly in the middle of them, though nearly so. "From the appearance and disappearance (says he) of the bright north polar spot in the year 1781, we collect that the circle of its motion was at some considerable distance from the pole. By calculation, its latitude must have been about 76 or 77° north; for I find that, to the inhabitants of Mars, the declination of the sun, June 25th, 12 hours 15 minutes of our time was about 9° 56' south; and the spot must have been so far removed from the north pole as to fall a few degrees within the enlightened part of the disk to become visible to us. The south pole of Mars could not be many degrees from the centre of the large bright southern spot of the year 1781; though this spot was of such a magnitude as to cover all the polar regions farther than the 70th or 65th degree; and in that part which was on the meridian, July 3d, at 10 hours 54 minutes, perhaps a little farther.

83
Causes of the appearance and disappearance of these spots.

"From the appearances of the south polar spot in 1781, we may conclude that its centre was nearly polar. We find it continued visible all the time Mars revolved on his axis; and to present us generally with a pretty equal share of the luminous appearance, a spot which covered from 45 to 60° of a great circle on the globe of the planet, could not have any considerable polar distance. From the observations and calculations made concerning the poles of Mars, we may conclude, that his north pole must be directed towards some point of the heavens, between 9^s 24' 35" position and 6^s 7' 15"; because the change of the situation of the pole from left to right, which happened in the time the planet passed from one place to the other, is a plain indication of its having gone through the node of its axis. Next, we may also conclude, that the node must be considerably nearer the latter point of the ecliptic than the former; for, whatever be the inclination of the axis, it will be seen under equal angles at equal distances from the node. But by a trigonometrical process of solving a few triangles, we soon discover both the inclination of the axis, and the place where it intersects the ecliptic at rectangles (which, for want of a better term, I have perhaps improperly called its *node*). Accordingly I find by calculation, that the node is in 17° 47' of Pisces, the north pole of Mars being directed towards that part of the heavens; and that the inclination of the axis to the ecliptic is 59° 40'. By further calculations we find that the pole of Mars on the 17th of April 1777, was then actually 81° 27' inclined to the ecliptic, and pointed towards the left as seen from the sun.

84
Of the position of the poles of Mars.

"The inclination and situation of the node of the axis of Mars, with respect to the ecliptic, being found, may be thus reduced to the orbit of the planet himself. Let E C (fig. 74.) be a part of the ecliptic, O M part of the orbit of Mars, P E O a line drawn from P, the celestial pole of Mars, through E, that point which has been determined to be the place of the node of the axis of Mars in the ecliptic, and continued to O, where it intersects his orbit. Now, if, according to Mr de La Laude, we put the node of the orbit of Mars for 1783 in 1^s 17' 58", we have from the place of the node of the axis, that is, 11^s 17' 47" to the place of the node of the orbit, an arch E N of 69° 11'. In the triangle N E O, right-angled at

Plate LXVII.

Fig. 26.

The Principal fixed Stars in the North Hemisphere Delineated on the Plane of the Equator.

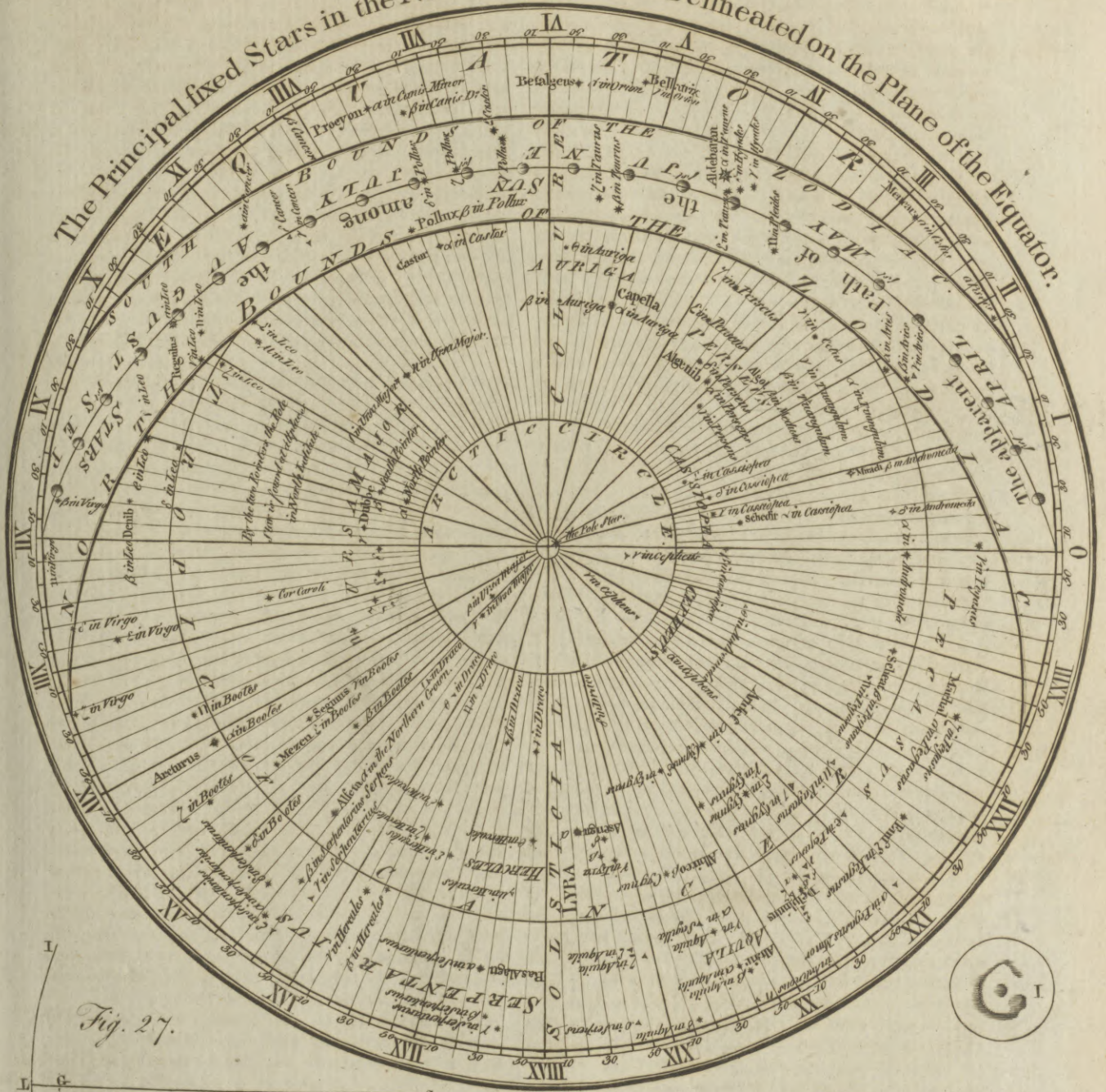


Fig. 27.

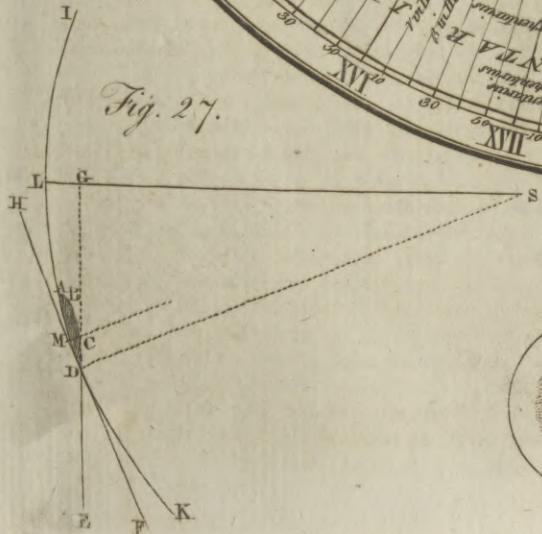
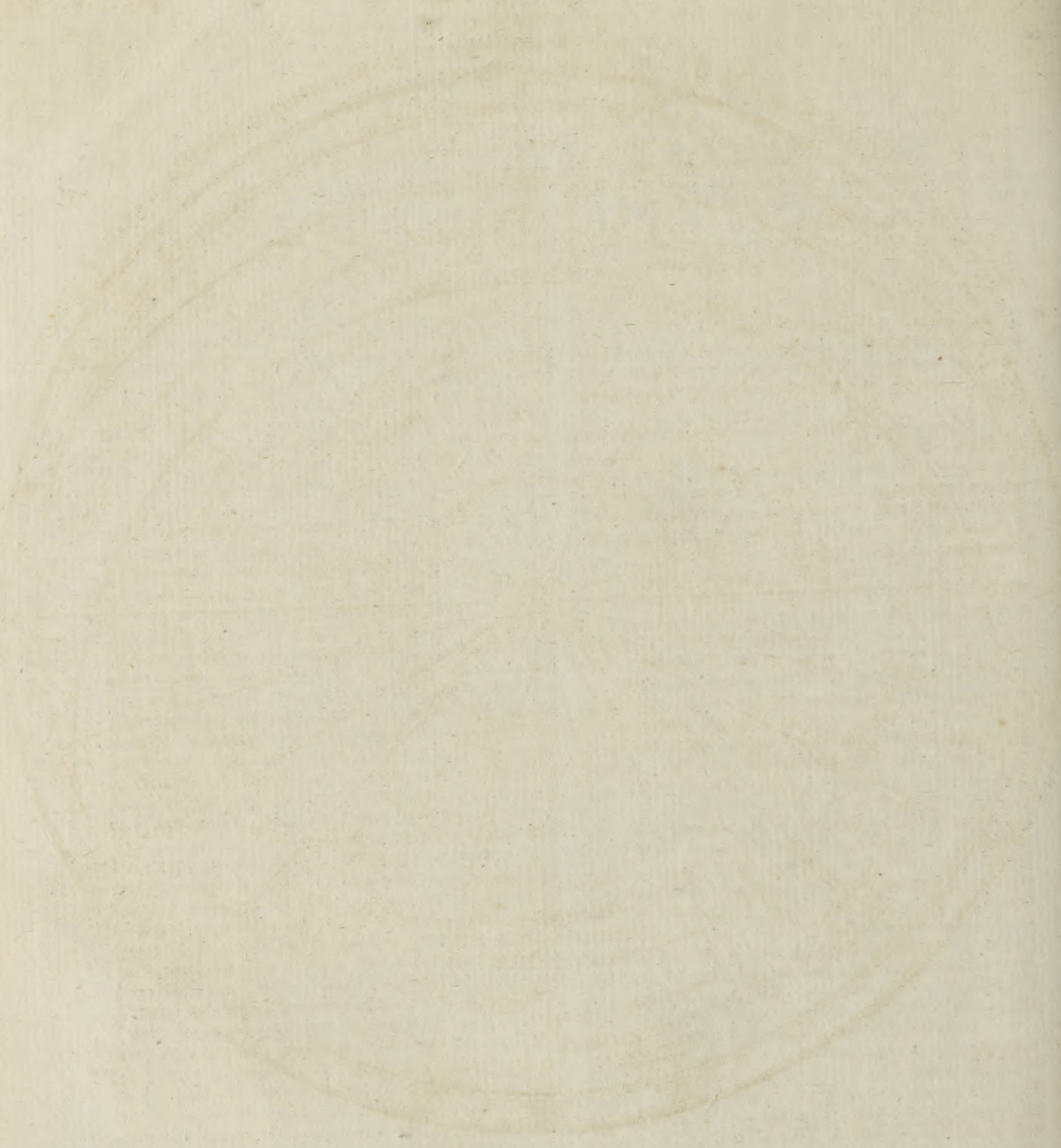


Fig. 28.





Appearances of the Celestial Bodies thro' Telescopes. at E, there is also given the angle ENO, according to the same author, $1^{\circ} 51'$, which is the inclination of the orbit of Mars to the ecliptic. Hence we find the angle EON $89^{\circ} 5'$, and the side ON $60^{\circ} 12'$. Again, when Mars is in the node of its orbit N, we have by calculation the angle PNE = $63^{\circ} 7'$; to which adding the angle ENO = $1^{\circ} 51'$, we have PNO = $64^{\circ} 58'$: from which two angles, PON and PNO, with the distance ON, we obtain the inclination of the axis of Mars, and place of its node with respect to its own orbit; the inclination being $61^{\circ} 18'$, and the place of the node of the axis $58^{\circ} 31'$ preceding the intersection of the ecliptic with the orbit of Mars, or in our $19^{\circ} 28'$ of Pisces."

85
Of the seasons in Mars. Our author next proceeds to shew how the seasons in this planet may be calculated, &c. Which conjectures, though they belong properly to the next section, yet are so much connected with what has gone before, that we shall insert here what he says upon the subject.

"Being thus acquainted with what the inhabitants of Mars will call the obliquity of their ecliptic, and the situation of their equinoctial and solstitial points, we are furnished with the means of calculating the seasons on that planet, and may account, in a manner which I think highly probable, for the remarkable appearance about its polar regions.

"But first, it may not be improper to give an instance how to resolve any query concerning the Martial seasons. Thus, let it be required to compute the declination of the sun on Mars, June 25. 1781, at midnight of our time. If φ , γ , II, δ , &c. (fig. 75.) represent the ecliptic of Mars, and φ δ δ δ the ecliptic of our planet, A a, b B the mutual intersection of the Martial and terrestrial ecliptics, then there is given the heliocentric longitude of Mars, $\varphi m = 9, 10^{\circ} 30'$; then taking away six signs, and δb or $\varphi a = 1, 17^{\circ} 58'$, there remains $bm = 1, 22^{\circ} 32'$. From this arch, with the given inclination, $1^{\circ} 51'$ of the orbits to each other, we have cosine of inclination to radius, as tangent of bm to tangent of BM = $1, 22^{\circ} 33'$. And taking away B $\varphi = 1, 1^{\circ} 29'$, which is the complement to δB (or δA , already shown to be $1, 28^{\circ} 31'$), there will remain $\varphi M = 1, 21^{\circ} 4'$, the place of Mars in its own orbit; that is, on the time above mentioned, the sun's longitude on Mars will be $6, 21^{\circ} 4'$; and the obliquity of the Martial ecliptic, $28^{\circ} 42'$, being also given, we find, by the usual method, the sun's declination $9^{\circ} 56'$ south.

86
considerable resemblance betwixt the north and south. "The analogy between Mars and the earth is perhaps by far the greatest in the whole solar system. Their diurnal motion is nearly the same; the obliquity of their respective ecliptics not very different: of all the superior planets, the distance of Mars from the sun is by far the nearest alike to that of the earth; nor will the length of the Martial year appear very different from what we enjoy, when compared to the surprising duration of the years of Jupiter, Saturn, and the Georgium Sidus. If then we find that the globe we inhabit has its polar regions frozen and covered with mountains of ice and snow that only partly melt when alternately exposed to the sun, I may well be permitted to surmise, that the same causes may probably have the same effect on the globe of Mars; that the bright polar spots are owing to the vivid re-

Appearance of the Celestial Bodies thro' Telescopes. flection of light from frozen regions; and that the reduction of those spots is to be ascribed to their being exposed to the sun. In the year 1781, the south polar spot was extremely large, which we might well expect, as that pole had but lately been involved in a whole twelvemonth's darkness and absence of the sun; but in 1783, I found it considerably smaller than before, and it decreased continually from the 20th of May till about the middle of September, when it seemed to be at a stand. During this last period the south pole had already been above eight months enjoying the benefit of summer, and still continued to receive the sun-beams, though, towards the latter end, in such an oblique direction as to be but little benefited by them. On the other hand, in the year 1781, the north polar spot, which had then been its twelvemonth in the sunshine, and was but lately returning into darkness, appeared small, though undoubtedly increasing in size. Its not being visible in the year 1783, is no objection to these phenomena, being owing to the position of the axis, by which it was removed out of sight.

88
Of the spheroidal form of Mars. "That a planetary globe, such as Mars, turning on an axis, should be of a spheroidal form, will easily find admittance, when two familiar instances in Jupiter and the earth, as well as the known laws of gravitation and the centrifugal force of rotatory bodies, lead the way to the reception of such doctrines. So far from creating difficulties, or doubts, it will rather appear singular, that the spheroidal form of this planet has not already been noticed by former astronomers; and yet, reflecting on the general appearance of Mars, we soon find, that opportunities of making observations on its real form cannot be very frequent: for when it is near enough to view it to an advantage, we see it generally gibbous, and its appositions are so scarce, and of so short a duration, that in more than two years time, we have not above three or four weeks for such observations. Besides, astronomers being generally accustomed to see this planet distorted, the spheroidal form might easily be overlooked.

89
Difference betwixt the equatorial and polar diameters of Mars. "September 25. 1783. At $9^h 50'$, the equatorial diameter of Mars measured $21'' 53'''$; the polar diameter $21'' 15'''$, full measure; that is certainly not too small. This difference of the diameters was shewn, on the 28th of the same month, to Mr Wilson of Glasgow, who saw it perfectly well, so as to be convinced that it was not owing to any defect or distortion occasioned by the lens; and because I wished him to be satisfied of the reality of the appearance, I reminded him of several precautions; such as causing the planet to pass directly through the centre of the field of view, and judging of its figure when it was most distinct and best defined, &c. Next day the difference between the two diameters was shown to Dr Blagden and Mr Aubert. The former not only saw it immediately, but thought the flattening almost as much as that of Jupiter. Mr Aubert also saw it very plainly, so as to entertain no manner of doubt about the appearance.

"September 30th, $10^h 52'$, the equatorial diameter was $22'' 9'''$, with a magnifying power of 278. By a second measure it was $22'' 31'''$, full large; the polar diameter, very exact, was $21'' 26'''$. On the 1st of October, at $10^h 50'$, the equatorial diameter measured 103 by the micrometer, and the polar 98; the value of the divisions in seconds and thirds not being well determined.

Appearances of the Celestial Bodies thro' Telescopes.

determined, on account of some changes lately made in the focal length of the object metals of the telescope. On the 13th, the equatorial diameter was exactly 22" 35"; the polar diameter 21" 33". In a great number of succeeding observations, the same appearance occurred; but on account of the quick changes in the appearance of this planet, Mr Herschel thought proper to settle the proportion betwixt the equatorial and polar diameters from those which were made on the very day of the apposition, and which were also to be preferred on account of their being repeated with a very high power, and in a fine clear air, with two different instruments of an excellent quality. From these he determined the proportions to be as 103 to 98, or 1355 to 1272.

90 Of the atmosphere of Mars.

It has been commonly related by astronomers, that the atmosphere of this planet is possessed of such strong refractive powers, as to render the small fixed stars near which it passes invisible. Dr Smith relates an observation of Cassini, where a star in the water of Aquarius, at the distance of six minutes from the disk of Mars, became so faint before its occultation, that it could not be seen by the naked eye, nor with a three-foot telescope. This would indicate an atmosphere of a very extraordinary size and density; but the following observations of Mr Herschel seem to shew that it is of much smaller dimensions. " 1783, Oct. 26th, There are two small stars preceding Mars, of different sizes; with 460 they appear both dusky red, and are pretty unequal; with 278 they appear considerably unequal. The distance from Mars of the nearest, which is also the largest, with 227 measured 3' 26" 20". Some time after, the same evening, the distance was 3' 8" 55", Mars being retrograde. Both of them were seen very distinctly. They were viewed with a new 20 feet reflector, and appeared very bright. October 27th, the small star is not quite so bright in proportion to the large one as it was last night, being a good deal nearer to Mars, which is now on the side of the small star; but when the planet was drawn aside, or out of view, it appeared as plainly as usual. The distance of the small star was 2' 5" 25". The largest of the two stars, (adds he), on which the above observations were made, cannot exceed the 12th, and the smallest the 13th or 14th magnitude; and I have no reason to suppose that they were any otherwise affected by the approach of Mars, than what the brightness of its superior light may account for. From other phenomena it appears, however, that this planet is not without a considerable atmosphere; for besides the permanent spots on its surface, I have often noticed occasional changes of partial bright belts, and also once a darkish one in a pretty high latitude; and these alterations we can hardly ascribe to any other cause than the variable disposition of clouds and vapours floating in the atmosphere of the planet."

91 Belts of Jupiter when first discovered.

6. Jupiter has the same general appearance with Mars, only that the belts on his surface are much larger and more permanent. Their general appearance, as described by Dr Long, is represented fig. 76-79.; by Mr Dun, fig. 18.; by Mr Wollaston, fig. 21. 22, 23.; and by Mr Ferguson, fig. 153. But they are not to be seen but by an excellent telescope. They are said to have been first discovered by Fontana and two other Italians; but Cassini was

the first who gave a good account of them. Their number is very variable, as sometimes only one, and at others no fewer than eight, may be perceived. They are generally parallel to one another, but not always so; and their breadth is likewise variable, one belt having been observed to grow narrow, while another in its neighbourhood has increased in breadth, as if the one had flowed into the other: and in this case Dr Long observes, that a part of an oblique belt lay between them, as if to form a communication for this purpose. The time of their continuance is very uncertain, sometimes remaining unchanged for three months; at others, new belts have been formed in an hour or two. In some of these belts large black spots have appeared, which moved swiftly over the disk from east to west, and returned in a short time to the same place; from whence the rotation of this planet about its axis has been determined. On the 9th of May 1664, Dr Hook, with a good 12 feet telescope, observed a small spot in the biggest of the three obscure belts of Jupiter; and observing it from time to time, found that in two hours it had moved from east to west about half the visible diameter of the planet. In 1665, Cassini observed a spot near the largest belt of Jupiter which is most frequently seen. It appeared round, and moved with the greatest velocity when in the middle, but appeared narrower, and moved slower, the nearer it was to the circumference. "These circumstances (says Dr Long), showed that the spot adhered to the body of Jupiter, and was carried round upon it. It continued thereon till the year following; long enough to determine the periodical time of Jupiter's rotation upon his axis to be nine hours 56 minutes." This principal, or ancient spot as it is called, is the largest, and of the longest continuance of any hitherto known, and has appeared and vanished no fewer than eight times between the years 1665 and 1708: from the year last mentioned it was invisible till 1713. The longest time of its continuing to be visible was three years; and the longest time of its disappearing was from 1708 to 1713: it seems to have some connection with the principal southern belt; for the spot has never been seen when that disappeared, though that belt has often been visible without the spot. Besides this ancient spot, Cassini, in the year 1699, saw one of less stability that did not continue of the same shape or dimensions, but broke into several small ones, whereof the revolution was but nine hours 51 minutes; and two other spots that revolved in nine hours 52 minutes and a half. The figure of Jupiter is evidently an oblate spheroid, the longest diameter of his disk being to the shortest as 13 to 12. His rotation is from west to east, like that of the sun, and the plane of his equator is very nearly coincident with that of his orbit; so that there can scarce be any difference of seasons in that planet. His rotation has been observed to be somewhat quicker in his aphelion than his perihelion.

Appearances of the Celestial Bodies thro' Telescopes.

92 Spots sometimes appear in them.

93 Account of one of the spots.

94 No difference of seasons in Jupiter.

95 Is attended by four moons.

The most remarkable circumstance attending that planet is his having four moons, which constantly revolve round him at different distances. See fig. 18. and 186. These are all supposed to move in ellipses; though the eccentricities of all of them are too small to be measured, excepting that of the fourth; and even this amounts to no more than 0.007 of its mean distance from the primary. The orbits of these planets were thought

Sect. II. A S T R O N O M Y.

thought by Galileo to be in the same plane with that of their primary : but Mr Cassini has found that their orbits make a small angle with it ; and as he did not find any difference in the place of their nodes, he concluded that they were all in the same place, and that their ascending nodes were in the middle of Aquarius. After observing them for more than 36 years, he found their greatest latitude, or deviation from the plane of Jupiter's orbit, to be 2° 55'. The first of these satellites revolves at the distance of 5.697 of Jupiter's semidiameters, or 1' 51" as measured by proper instruments ; its periodical time is 1 d. 18 h. 27' 34". The next satelkite revolves at the distance of 9.017 semidiameters, or 2' 56", in 3 d. 13 h. 13' 42"; the third at the distance of 14.384 semidiameters, or 4' 42", in 7 d. 3 h. 42' 36"; and the fourth at the distance of 25.266, or 8' 16", in 16 d. 16 h. 32' 09".

96
Distances and periodical times of Jupiter's moons.

97
Occultations and eclipses of Jupiter's satellites.

98
The satellites sometimes appear as dark spots.

Since the time of Cassini, it has been found that the nodes of Jupiter's satellites are not in the same place ; and from the different points of view in which we have an opportunity of observing them from the earth, we see them sometimes apparently moving in straight lines, and at other times in elliptic curves. All of them, by reason of their immense distance, seem to keep near their primary, and their apparent motion is a kind of oscillation like that of a pendulum, going alternately from their greatest distance on one side to the greatest distance on the other, sometimes in a straight line, and sometimes in an elliptic curve. When a satelkite is in its superior semicircle, or that half of its orbit which is more distant from the earth than Jupiter is, its motion appears to us direct, according to the order of the signs ; but in its inferior semicircle, when it is nearer to us than Jupiter, its motion appears retrograde ; and both these motions seem quicker the nearer the satellites are to the centre of the primary, slower the more distant they are, and at the greatest distance of all they appear for a short time to be stationary.

From this account of the system of Jupiter and his satellites, it is evident, that occultations of them must frequently happen by their going behind their primary, or by coming in betwixt us and it. The former takes place when they proceed towards the middle of their upper semicircle ; the latter, when they pass thro' the same part of their inferior semicircle. Occultations of the former kind happen to the first and second satelkite : at every revolution, the third very rarely escapes an occultation, but the fourth more frequently by reason of its greater distance. It is seldom that a satelkite can be discovered upon the disk of Jupiter, even by the best telescopes, excepting at its first entrance, when by reason of its being more directly illuminated by the rays of the sun than the planet itself, it appears like a lucid spot upon it. Sometimes, however, a satelkite in passing over the disk, appears like a dark spot, and is easily to be distinguished. This is supposed to be owing to spots on the body of these secondary planets ; and it is remarkable, that the same satelkite has been known to pass over the disk at one time as a dark spot, and at another so luminous that it could not be distinguished from Jupiter himself, except at its coming on and going off. To account for this, we must say, that either the spots are subject to change ; or if they be permanent like those of our moon, that the satellites at different times turn different parts of their globes to-

wards us. Possibly both these causes may contribute to produce the phenomena just mentioned. For these reasons also both the light and apparent magnitude of the satellites are variable : for the fewer spots there are upon that side which is turned towards us, the brighter it will appear ; and as the bright side only can be seen, a satelkite must appear larger the more of its bright side it turns towards the earth, and the less so the more it happens to be covered with spots. The fourth satelkite, though generally the smallest, sometimes appears bigger than any of the rest : the third sometimes seems least, though usually the largest ; nay, a satelkite may be so covered with spots as to appear less than its shadow passing over the disk of the primary, tho' we are certain that the shadow must be smaller than the body which casts it. To a spectator placed on the surface of Jupiter, each of these satellites would put on the phases of the moon ; but as the distance of any of them from Jupiter is but small when compared with the distance of that planet from the sun, the satellites are therefore illuminated by the sun very nearly in the same manner with the primary itself ; hence they appear to us always round, having constantly the greatest part of their enlightened half turned towards the earth : and indeed they are so small, that were they to put on the phases of the moon, these phases could scarce be discerned through the best telescopes.

Appearance of the Celestial Bodies thro' Telescopes.

99
Why they vary in their light and apparent magnitude.

When the satellites pass through their inferior semicircles, they may cast a shadow upon their primary, and thus cause an eclipse of the sun to his inhabitants if there are any ; and in some situations this shadow may be observed going before or following the satelkite. On the other hand, in passing through their superior semicircles, the satellites may be eclipsed in the same manner as our moon by passing through the shadow of Jupiter : and this is actually the case with the first, second, and third of these bodies ; but the fourth, by reason of the largeness of its orbit, passes sometimes above or below the shadow, as is the case with our moon. The beginnings and endings of these eclipses are easily seen by a telescope when the earth is in a proper situation with regard to Jupiter and the sun ; but when this or any other planet is in conjunction with the sun, the superior brightness of that luminary renders both it and the satellites invisible. From the time of its first appearing after a conjunction until near the apposition, only the immersions of the satellites into his shadow, or the beginnings of the eclipses, are visible ; at the apposition, only the occultations of the satellites, by going behind or coming before their primary, are observable ; and from the apposition to the conjunction, only the immersions, or end of the eclipses, are to be seen. This is exactly true in the first satelkite, of which we can never see an immersion with its immediately subsequent emersion : and it is but rarely that they can be both seen in the second ; as in order to their being so, that satelkite must be near one of its limits, at the same time that the planet is near his perihelion and quadrature with the sun. With regard to the third, when Jupiter is more than 46 degrees from conjunction with, or opposition to, the sun, both its immersions and immediately subsequent emersions are visible ; as they likewise are in the fourth, when the distance of Jupiter from conjunction or opposition is 24 degrees.

100
Their shadows sometimes visible on the disk of Jupiter.

101
Three of Jupiter's moons eclipsed in every revolution.

102
At what time the eclipses, occultations, &c. of Jupiter's satellites are visible.

Appearances of the Celestial Bodies thro' Telescopes.

When Jupiter is in quadrature with the sun, the earth is farthest out of the line that passes through the centres of the sun and Jupiter, and therefore the shadow of the planet is then most exposed to our view: but even then the body of the planet will hide from us one side of that part of the shadow which is nearest to it, through which the first satellite passes; which is the reason that, though we see the entrance of that satellite into the shadow, or its coming out from thence, as the earth is situated on the east or west side thereof, we cannot see them both; whereas the other satellites going through the shadow at a greater distance from Jupiter, their ingresses and egresses are both visible.

103
Telescopic appearance of Saturn.

7. Saturn, when viewed through a good telescope, makes a more remarkable appearance than any of the other planets. Galileo first discovered his uncommon shape, which he thought to be like two small globes, one on each side of a large one: and he published his discovery in a Latin sentence; the meaning of which was, that he had seen him appear with three bodies; though, in order to keep the discovery a secret, the letters were transposed. Having viewed him for two years, he was surpris'd to see him become quite round without these appendages, and then after some time to assume them as before. These adjoining globes were what are now called the *ansa* of his ring, the true shape of which was first discovered by Huygens about 40 years after Galileo, first with a telescope of 12 feet, and then with one of 23 feet, which magnified objects 100 times. From the discoveries made by him and other astronomers, it appears that this planet is surrounded by a broad thin ring, the edge of which reflects little or none of the sun's light to us, but the planes of the ring reflect the light in the same manner that the planet itself does; and if we suppose the diameter of Saturn to be divided into three equal parts, the diameter of the ring is about seven of these parts. The ring is detached from the body of Saturn in such a manner, that the distance between the innermost part of the ring and the body is equal to its breadth. If we had a view of the planet and his ring, with our eyes, perpendicular to one of the planes of the latter, we should see them as in fig. 80.: but our eye is never so much elevated above either plane as to have the visual ray stand at right angles to it, nor indeed is it ever elevated more than about 30 degrees above it; so that the ring, being commonly viewed at an oblique angle, appears of an oval form, and through very good telescopes double, as represented fig. 18. and 153. Both the outward and inward rim is projected into an ellipsis, more or less oblong according to the different degrees of obliquity with which it is viewed. Sometimes our eye is in the plane of the ring, and then it becomes invisible; either because the outward edge is not fitted to reflect the sun's light, or more probably because it is too thin to be seen at such a distance. As the plane of this ring keeps always parallel to itself, that is, its situation in one part of the orbit is always parallel to that in any other part, it disappears twice in every revolution of the planet, that is, about once in 15 years; and he sometimes appears quite round for nine months together. At other times, the distance betwixt the body of the planet and the ring is very perceptible; insomuch that Mr Whiston tells us of Dr Clarke's father having seen a star through the opening, and supposed him to have

104
This ring first discovered by Huygens.

been the only person who ever saw a light so rare, as the opening, though certainly very large, appears very small to us. When Saturn appears round, if our eye be in the plane of the ring, it will appear as a dark line across the middle of the planet's disk; and if our eye be elevated above the plane of the ring, a shadowy belt will be visible, caused by the shadow of the ring as well as by the interposition of part of it betwixt the eye and the planet. The shadow of the ring is broadest when the sun is most elevated, but its obscure parts appear broadest when our eye is most elevated above the plane of it. When it appears double, the ring next the body of the planet appears brightest; when the ring appears of an elliptical form, the parts about the ends of the largest axis are called the *ansa*, as has been already mentioned. These, a little before and after the disappearing of the ring, are of unequal magnitude: the largest *ansa* is longer visible before the planet's round phase, and appears again sooner than the other. On the 1st of October 1714, the largest *ansa* was on the east side, and on the 12th on the west side of the disk of the planet, which makes it probable that the ring has a rotation round an axis: but whether or not this is the case with Saturn himself has not been discovered, on account of the deficiency of spots by which it might be determined. He has indeed two belts, discovered with very long telescopes, which appear parallel to that formed by the edge of the ring above-mentioned; but these are rectilinear when the ring appears elliptic, as in fig. 81. and seem to be permanent. In 1683, however, Dom. Cassini and Fatio perceived a bright streak upon Saturn, which was not permanent like the dark belts, but was visible one day and disappeared the next, when another came into view near the edge of his disk. This induced Cassini to suppose, that Saturn might have a rotation round his axis; but the distance of this planet is so great, that we can scarce hope to determine his revolution so accurately as that of the others. It will disappear in May 1789; the earth being about to pass from its northern side, which is enlightened, to the southern, which is obscure.

105
Ring of Saturn probably has a revolution on its axis.

106
Belts discovered on Saturn.

The astronomer-royal (Dr Maskelyne) informs us of this disappearance in 1789, and reappearance in 1790, in the following manner: "On May 3d and August 26th 1789, the plane of Saturn's ring will pass through the earth; on October 11th it will pass through the sun; and January 29th 1790 it will again pass through the earth. Hence, and supposing with M. de la Lande that the ring is but just visible with the best telescopes in common use, when the sun is elevated 3' above its plane, or 3 days before the plane passes through the sun, and when the earth is elevated 2 1/2' above the plane, or one day from the earth's passing it, the phenomena of disappearance and reappearance may be expected to take place as follows.

"May 2d 1789, Saturn's ring will disappear; the earth being about to pass from its northern side, which is enlightened, to its southern side, which is obscure.

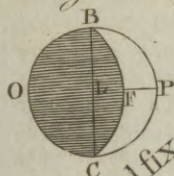
"August 27th, the earth having repass'd to the northern or enlightened side, the ring will reappear.

"October 8th, the ring will disappear; its plane being near passing through the sun, when it will change its enlightened side from the northern to the southern

Fig. 31.



Fig. 30.



The Principal fixed Stars in the South Hemisphere Delineated on the Plane of the Equator.

Fig. 29.

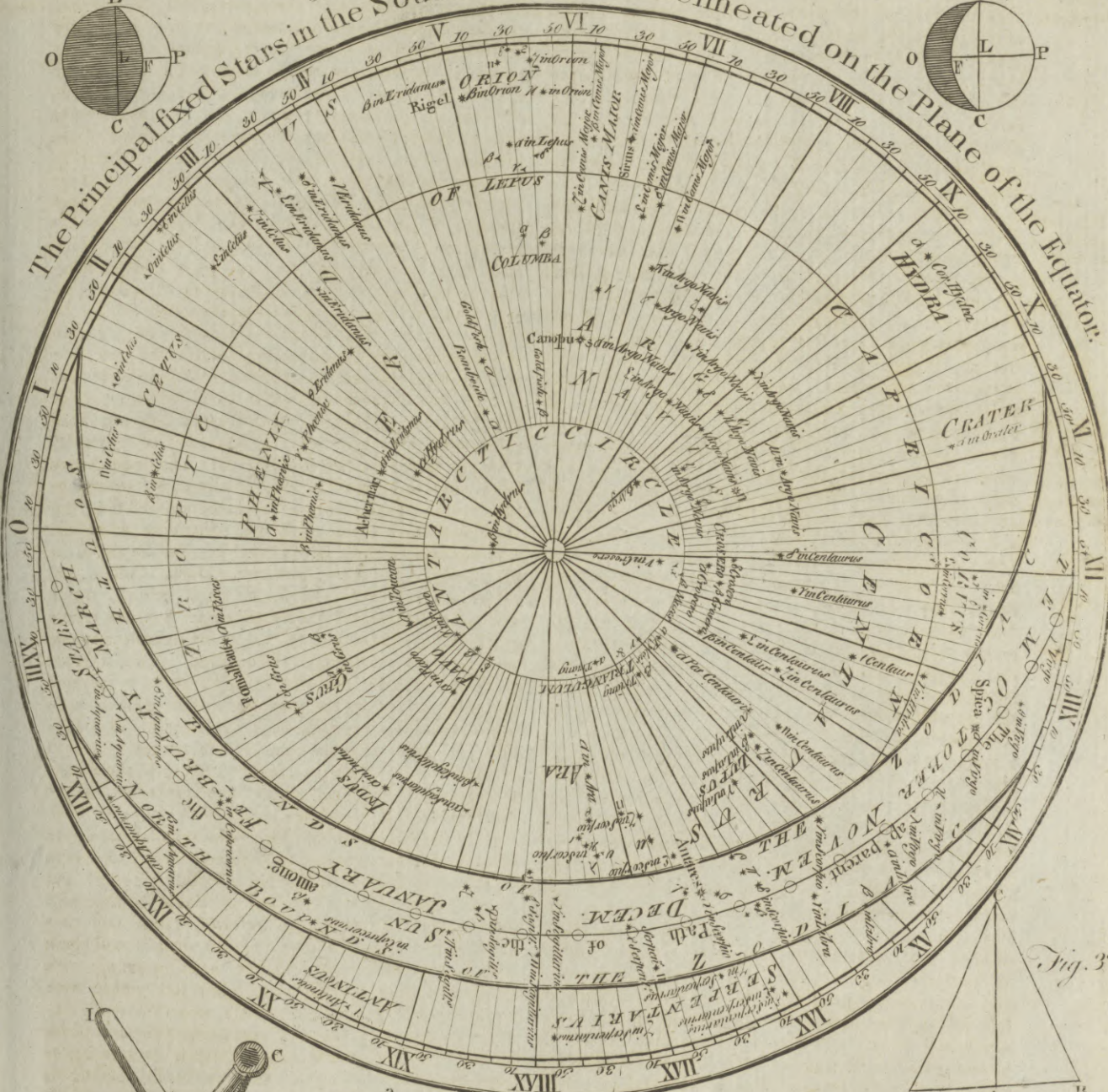


Fig. 33.

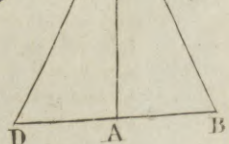
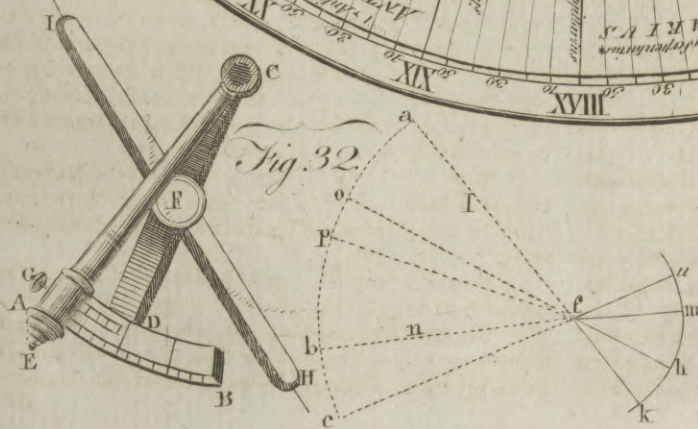


Fig. 34. Comet



Fig. 32.



Appearances of the Celestial Bodies thro' Telescopes.

one, consequently the dark side will be then turned to the earth. " January 30th 1790, the earth having passed from the northern or dark side of the ring, to the southern or enlightened one, the ring will become visible, to continue so until the year 1803."

In the diagram, fig. 159. are delineated the phases of the ring from its full appearance in the year 1782 to its disappearance in 1789, and its full reappearance 1796.

Saturn is still better attended than Jupiter (see fig. 18. and 186); having, besides the ring abovementioned, no fewer than five moons continually circulating round him. The first, at the distance of 2.097 semidiameters of his ring, and 4.893 of the planet itself, performs its revolution in 1 d. 21 h. 18' 27"; the second, at 2.686 semidiameters of the ring, and 6.268 of Saturn, revolves in 2 d. 17 h. 41' 22"; the third, at the distance of 8.754 semidiameters of Saturn, and 3.752 of the ring, in 4 d. 12 h. 25' 12"; the fourth, called the *Huygenian satellite*, at 8.698 semidiameters of the ring, and 20.295 of Saturn, revolves in 15 d. 22 h. 41' 12"; while the fifth, placed at the vast distance of 59.154 semidiameters of Saturn, or 25.348 of his ring, does not perform its revolution in less than 79 d. 7 h. 47' 00". The orbits of all these satellites, except the fifth, are nearly in the same plane, which makes an angle with the plane of Saturn's orbit of about 31°; and by reason of their being inclined at such large angles, they cannot pass either across their primary or behind it with respect to the earth, except when very near their nodes; so that eclipses of them happen much more seldom than of the satellites of Jupiter. There is, however, an account in the *Philos. Transact.* of an occultation of the fourth satellite behind the body of Saturn; and there is a curious account by Cassini, in the *Memoirs of the Royal Academy for 1692*, of a fixed star being covered by the fourth satellite, so that for 13 minutes they appeared both as one star. By reason of their extreme smallness, these satellites cannot be seen unless the air is very clear; and Dom. Cassini for several years observed the fifth satellite to grow less and less as it went through the eastern part of its orbit until it became quite invisible, while in the western part it gradually became more and more bright until it arrived at its greatest splendor.—" This phenomenon (says Dr Long) cannot be better accounted for than by supposing one half of the surface of this satellite to be unfit to reflect the light of the sun in sufficient quantity to make it visible, and that it turns round its axis nearly in the same time as it revolves round its primary; and that, by means of this rotation, and keeping always the same face toward Saturn, we upon the earth may, during one half of its periodical time, be able to see successively more and more of its bright side, and during the other half of its period have more and more of the spotted or dark side turned toward us. In the year 1705, this satellite unexpectedly became visible in all parts of its orbit through the very same telescopes that were before often made use of to view it in the eastern part without success: this shows the spots upon this satellite, like those upon Jupiter and some other of the primary planets, are not permanent, but subject to change."

3. With regard to the *Georgium Sidus*, still less is

known than of Saturn. Its apparent magnitude is so small, that it can seldom be seen with the naked eye; and even with the telescope it appears but of a few seconds diameter. It is attended by two satellites at the proportional distances marked in fig. 82. according to the observations of Mr Herschel; but he had not an opportunity of observing them long enough to determine their periodical times with exactness; though he supposes the innermost to perform its revolution in about eight days and three quarters, the other in thirteen days and a half.

9. The Comets, viewed through a telescope, have a very different appearance from any of the planets. The nucleus, or star, seems much more dim. Sturmius tells us, that observing the comet of 1680 with a telescope, it appeared like a coal dimly glowing; or a rude mass of matter illuminated with a dusky smoky light, less sensible at the extremes than in the middle; and not at all like a star, which appears with a round disk and a vivid light.

Hévelius observed of the comet in 1661, that its body was of a yellowish colour, bright and conspicuous, but without any glittering light. In the middle was a dense ruddy nucleus, almost equal to Jupiter, encompassed with a much fainter, thinner matter.—Feb. 5th. The nucleus was somewhat bigger and brighter, of a gold colour, but its light more dusky than the rest of the stars; it appeared also divided into a number of parts.—Feb. 6th. The nuclei still appeared, though less than before. One of them on the left side of the lower part of the disk appeared to be much denser and brighter than the rest; its body round, and representing a little lucid star; the nuclei still encompassed with another kind of matter.—Feb. 10th. The nuclei more obscure and confused, but brighter at top than at bottom.—Feb. 13th. The head diminished much both in brightness and in magnitude.—March 2d. Its roundness a little impaired, and the edges lacerated.—March 28th. Its matter much dispersed; and no distinct nucleus at all appearing.

Wiegelius, who saw through a telescope the comet of 1664, the moon, and a little cloud illuminated by the sun, at the same time, observed that the moon appeared of a continued luminous surface, but the comet very different, being perfectly like the little cloud enlightened by the sun's beams.

The comets, too, are to appearance surrounded with atmospheres of a prodigious size, often rising ten times higher than the nucleus. They have often likewise different phases, like the moon.

" The head of a comet (says Dr Long) to the eye, unassisted by glasses, appears sometimes like a cloudy star; sometimes shines with a dull light like that of the planet Saturn: some comets have been said to equal, some to exceed, stars of the first magnitude; some to have surpassed Jupiter, and even Venus; and to have cast a shadow as Venus sometimes does.

" The head of a comet, seen through a good telescope, appears to consist of a solid globe, and an atmosphere that surrounds it. The solid part is frequently called the *nucleus*; which through a telescope is easily distinguished from the atmosphere or hairy appearance.

" A comet is generally attended with a blaze or tail, whereby it is distinguished from a star or planet;

Appearances of the Celestial Bodies thro' Telescopes.

109
Georgium Sidus attended by two satellites.

110
Of the comets.

111
Their atmospheres and phases.

112
Dr Long's account of them.

107
His five satellites.

108
Fifth satellite sometimes disappears, and why.

Appearances of the Celestial Bodies thro' Telescopes.

as it is also by its motion. Sometimes the tail only of a comet has been visible at a place where the head has been all the while under the horizon; such an appearance is called a *beam*.

nefs in the middle; and the like was taken notice of by a curious observer in that of 1744.

“ There are three comets, viz. of 1680, 1744, and 1759, that deserve to have a farther account given of them. The comet of 1680 was remarkable for its near approach to the sun; so near, that in its perihelion it was not above a sixth part of the diameter of that luminary from the surface thereof. Fig. 85, taken from Newton's Principia, represents so much of the trajectory of this comet as it passed through while it was visible to the inhabitants of our earth, in going from and returning to its perihelion. It shows also the tail, as it appeared on the days mentioned in the figure. The tail, like that of other comets, increased in length and brightness as it came nearer to the sun; and grew shorter and fainter as it went farther from him and from the earth, till that and the comet were too far off to be any longer visible.

113 Appearances of the comet of 1618.

“ The nucleus of the comet of 1618 is said, a few days after coming into view, to have broken into three or four parts of irregular figures. One observer compares them to so many burning coals; and says they changed their situation while he was looking at them, as when a person stirs a fire; and a few days after were broken into a great number of smaller pieces. Another account of the same is, that on the 1st and 4th of December, the nucleus appeared to be a round, solid, and luminous body, of a dusky lead colour, larger than any star of the first magnitude. On the 8th of the same month it was broken into three or four parts of irregular figures; and on the 20th was changed into a cluster of small stars.

116 Account of the comet of 1680.

114 Phenomena of their tails.

“ As the tail of a comet is owing to the heat of the sun, it grows larger as the comet approaches near to, and shortens as it recedes from, that luminary. If the tail of a comet were to continue of the same length, it would appear longer or shorter according to the different views of the spectator; for if his eye be in a line drawn through the middle of the tail lengthwise, or nearly so, the tail will not be distinguished from the rest of the atmosphere, but the whole will appear round; if the eye be a little out of that line, the tail will appear short as in fig. 83.; and it is called a *bearded comet* when the tail hangs down towards the horizon, as in that figure. If the tail of a comet be viewed side-wise, the whole length of it is seen. It is obvious to remark, that the nearer the eye is to the tail, the greater will be the apparent length thereof.

“ The comet of 1744 was first seen at Laufanne in Switzerland, Dec. 13th, 1743, N. S. From that time it increased in brightness and magnitude as it was coming nearer to the sun. The diameter of it, when at the distance of the sun from us, measured about one minute; which brings it out equal to three times the diameter of the earth. It came so near Mercury, that, if its attraction had been proportionable to its magnitude, it was thought probable it would have disturbed the motion of that planet. Mr Betts of Oxford, however, from some observations made there, and at Lord Macclesfield's observatory at Sherburn, found, that when the comet was at its least distance from Mercury, and almost twice as near the sun as that planet was, it was still distant from him a fifth part of the distance of the sun from the earth; and could therefore have no effect upon the planet's motions. He judged the comet to be at least equal in magnitude to the earth. He says, that in the evening of Jan. 23, this comet appeared exceedingly distinct and bright, and the diameter of its nucleus nearly equal to that of Jupiter. Its tail extended above 16 degrees from its body; and was in length, supposing the sun's parallax 10", no less than 23 millions of miles. Dr Bevis, in the month of May 1744, made four observations of Mercury, and found the places of that planet, calculated from correct tables, differed so little from the places observed, as to show that the comet had no influence upon Mercury's motion.

117 Of that comet of 1744.

“ The tails of comets often appear bent, as in fig. 84 and 85, owing to the resistance of the æther; which, though extremely small, may have a sensible effect on so thin a vapour as the tails consist of. This bending is seen only when the earth is not in the plane of the orbit of the comet continued. When that plane passes thro' the eye of the spectator, the tail appears straight, as in fig. 86, 87.

“ Longomontanus mentions a comet, that, in 1618, Dec. 10th, had a tail above 100 degrees in length; which shows that it must then have been very near the earth. The tail of a comet will at the same time appear of different lengths in different places, according as the air in one place is clearer than in another. It need not be mentioned, that in the same place, the difference in the eyes of the spectators will be the cause of their disagreeing in their estimate of the length of the tail of a comet.

“ The nucleus, which had before been always round, on the 10th of February appeared oblong in the direction of the tail, and seemed divided into two parts by a black stroke in the middle. One of the parts had a sort of beard brighter than the tail; this beard was surrounded by two unequal dark strokes, that separated the beard from the hair of the comet. The odd phenomena disappeared the next day, and nothing was seen but irregular obscure spaces like smoke in the middle of the tail; and the head resumed its natural form. Feb. 15th, the tail was divided into two branches; the eastern part about seven or eight degrees long, the western 24. On the 23d, the tail began to be bent; it showed no tail till it was as near to the sun as the orbit of Mars; the tail grew longer as it approached nearer the sun; and at its greatest length was computed to equal a third part of the distance of the earth from the sun. Fig. 84. is a view of this comet, taken

115 Difference between the observations of Hevelius and Hooke.

“ Hevelius is very particular in telling us, that he observed the comet of 1665 to cast a shadow upon the tail; for in the middle thereof there appeared a dark line. It is somewhat surprising, that Hooke should be positive in affirming, on the contrary, that the place where the shadow of that comet should have been, if there had been any shadow, was brighter than any other part of the tail. He was of opinion that comets have some light of their own: His observations were made in a hurry; he owns they were short and transitory. Hevelius's were made with so much care, that there is more reason to depend upon them. Dom. Cassini observed, in the tail of the comet of 1680, a dark-

by

appearan- of the celestial bodies thro' telescopes. by an observer at Cambridge. I remember that in viewing it I thought the tail seemed to sparkle, or vibrate luminous particles. Hevelius mentions the like in other comets; and that their tails lengthen and shorten while we are viewing. This is probably owing to the motion of our air.

118 The comet of 1759 did not make any considerable appearance by reason of the unfavourable situation of the earth all the time its tail might otherwise have been conspicuous; the comet being then too near the sun to be seen by us; but deserves our particular consideration, as it was the first that ever had its return foretold." See the following Section.

Hevelius gives pictures of comets of various shapes; as they are described by historians to have been like a sword, a buckler, a tun, &c. These are drawn by fancy only, from the description in words. He gives, however, also pictures of some comets, engraved by his own hand from the views he had of them through a very long and excellent telescope. In these we find changes in the nucleus and the atmosphere of the same comet. The nucleus of the comet of 1661, which in one observation appeared as one round body, as it is represented in fig. 87. in subsequent views seemed to consist of several smaller ones separated from one another, as in fig. 86. The atmosphere surrounding the nucleus, at different times, varied in the extent thereof; as did also the tail in length and breadth. The nuclei of other comets, as has already been observed, have sometimes phases like the moon. Those of 1744 and 1769 had both this kind of appearance. See fig. 34.

119 The fixed stars, when viewed through the best telescopes, appear not at all magnified, but rather diminished in bulk; by reason, as is thought by some, that the telescope takes off that twinkling appearance they make to the naked eye; but by others more probably, that the telescope tube excludes a quantity of the rays of light, which are not only emitted from the particular stars themselves, but by many thousands more, which falling upon our eye-lids and the aerial particles about us, are reflected into our eyes so strongly as to excite vibrations, not only on those points of the retina where the images of the stars are formed, but also in other points at the same distance round about. This without the telescope makes us imagine the stars to be much bigger than when we see them only by a few rays coming directly from them, so as to enter our eyes without being intermixed with others. The number of stars appears increased prodigiously through the telescope; ; 70 stars have been counted in the constellation called *Pleiades*, and no fewer than 2000 in that of *Orion*. The late improvements of Mr *Herschel*, however, have shown the number of stars to be exceedingly beyond even what the discoveries of former astronomers would induce us to suppose. He has also shown, that many which to the eye, or through ordinary glasses, appear single, do in fact consist of two or more stars; and that the galaxy or milky-way owes its light entirely to multitudes of small stars placed so close, that the naked eye, or even ordinary telescopes, cannot discover them.

120 He has shown also, that the nebulae, or small whitish specks, discoverable by telescopes in various parts of the heavens, are owing to the same cause. Former astro-

nomers could only reckon 103; but Dr *Herschel* has discovered upwards of 1250. He has also discovered a species of them, which he calls *planetary nebulae*, on account of their brightness and shining with a well-defined disk, being also capable of being magnified more than the fixed stars.

Conclusions from the foregoing Appearances.

SECT. III. *Conclusions from the foregoing Appearances.*

THE conjectures which have been formed concerning the nature of the celestial bodies are so numerous, that a recital of them would fill a volume; while at the same time many of them are so ridiculous, that absurdity itself would seem almost to have been exhausted on this subject.

1. As a specimen of what were the opinions of the ancient philosophers concerning the nature of the sun, it may suffice to mention, that *Anaximander* and *Anaximenes* held, that there was a circle of fire all along the heavens, which they called *the circle of the sun*; between the earth and this fiery circle was placed another circle of some opaque matter, in which there was a hole like the mouth of a German flute. Through this hole the light was transmitted, and appeared to the inhabitants of this earth as a round and distinct body of fire. The eclipses of the sun were occasioned by stopping this hole.

121 Opinions of the ancients concerning the sun.

We must not, however, imagine, that the opinions of all the ancients were equally absurd with those of *Anaximander* and *Anaximenes*. Many of them had more just notions, though very imperfect and obscure. *Anaxagoras* held the sun to be a fiery globe of some solid substance, bigger than *Peloponnesus*; and many of the moderns have adopted this notion, only increasing the magnitude of the globe prodigiously. *Sir Isaac Newton* has proposed it as a query, Whether the sun and fixed stars are not great *Earths* made vehemently hot, whose parts are kept from fuming away by the vast weight and density of their superincumbent atmospheres, and whose heat is preserved by the prodigious action and reaction of their parts upon one another? But though *Sir Isaac* has proposed this as a query, and taken the existence of a solar atmosphere for granted, there have yet been no proofs adduced in favour of that opinion besides those of analogy and probability.

122 Of Sir Isaac Newton.

There is, however, an appearance in the heavens termed *the semita luminosa*, or *zodiacal light*, which is now generally supposed to be owing to the sun's atmosphere. This was first discovered by *Dom. Cassini* in 1683. It is something like the milky-way, a faint twilight, or the tail of a comet, thin enough to let stars be seen through it, and seems to surround the sun in the form of a lens, the plane whereof is nearly coincident with that of the sun's equator. It is seen stretched along the zodiac, and accompanies the sun in his annual motion through the twelve signs. Each end terminates in an angle of about 21°: the extent of it in length from either of the angular points varies from 50 to 100°; it reaches beyond the orbit of *Venus*, but not so far as that of the earth. The breadth of it near the horizon is also various; from 12 almost to 30°: near the sun, where it may reasonably be supposed to be broadest, it cannot be seen. This light is weakest in the morning and strongest at night; disappearing in full moon.

123 Of the existence of a solar atmosphere.

124 *Semita luminosa*, or *zodiacal light*.

Appearances of the Celestial Bodies thro' Telescopes.

113 Appearances of the comet of 1618.

114 Phenomena of their tails.

115 Difference between the observations of Hevelius and Hooke.

as it is also by its motion. Sometimes the tail only of a comet has been visible at a place where the head has been all the while under the horizon; such an appearance is called a *beam*.

“ The nucleus of the comet of 1618 is said, a few days after coming into view, to have broken into three or four parts of irregular figures. One observer compares them to so many burning coals; and says they changed their situation while he was looking at them, as when a person fires a fire; and a few days after were broken into a great number of smaller pieces. Another account of the same is, that on the 1st and 4th of December, the nucleus appeared to be a round, solid, and luminous body, of a dusky lead colour, larger than any star of the first magnitude. On the 8th of the same month it was broken into three or four parts of irregular figures; and on the 20th was changed into a cluster of small stars.

“ As the tail of a comet is owing to the heat of the sun, it grows larger as the comet approaches near to, and shortens as it recedes from, that luminary. If the tail of a comet were to continue of the same length, it would appear longer or shorter according to the different views of the spectator; for if his eye be in a line drawn through the middle of the tail lengthwise, or nearly so, the tail will not be distinguished from the rest of the atmosphere, but the whole will appear round; if the eye be a little out of that line, the tail will appear short as in fig. 83.; and it is called a *bearded comet* when the tail hangs down towards the horizon, as in that figure. If the tail of a comet be viewed sideways, the whole length of it is seen. It is obvious to remark, that the nearer the eye is to the tail, the greater will be the apparent length thereof.

“ The tails of comets often appear bent, as in fig. 84 and 85, owing to the resistance of the æther; which, though extremely small, may have a sensible effect on so thin a vapour as the tails consist of. This bending is seen only when the earth is not in the plane of the orbit of the comet continued. When that plane passes thro' the eye of the spectator, the tail appears straight, as in fig. 86, 87.

“ Longomontanus mentions a comet, that, in 1618, Dec. 10th, had a tail above 100 degrees in length; which shows that it must then have been very near the earth. The tail of a comet will at the same time appear of different lengths in different places, according as the air in one place is clearer than in another. It need not be mentioned, that in the same place, the difference in the eyes of the spectators will be the cause of their disagreeing in their estimate of the length of the tail of a comet.

“ Hevelius is very particular in telling us, that he observed the comet of 1665 to cast a shadow upon the tail; for in the middle thereof there appeared a dark line. It is somewhat surprising, that Hooke should be positive in affirming, on the contrary, that the place where the shadow of that comet should have been, if there had been any shadow, was brighter than any other part of the tail. He was of opinion that comets have some light of their own: His observations were made in a hurry; he owns they were short and transitory. Hevelius's were made with so much care, that there is more reason to depend upon them. Dom. Cassini observed, in the tail of the comet of 1680, a dark-

ness in the middle; and the like was taken notice of by a curious observer in that of 1744.

“ There are three comets, viz. of 1680, 1744, and 1759, that deserve to have a farther account given of them. The comet of 1680 was remarkable for its near approach to the sun; so near, that in its perihelion it was not above a sixth part of the diameter of that luminary from the surface thereof. Fig. 85, taken from Newton's Principia, represents so much of the trajectory of this comet as it passed through while it was visible to the inhabitants of our earth, in going from and returning to its perihelion. It shows also the tail, as it appeared on the days mentioned in the figure. The tail, like that of other comets, increased in length and brightness as it came nearer to the sun; and grew shorter and fainter as it went farther from him and from the earth, till that and the comet were too far off to be any longer visible.

“ The comet of 1744 was first seen at Lausanne in Switzerland, Dec. 13th, 1743, N. S. From that time it increased in brightness and magnitude as it was coming nearer to the sun. The diameter of it, when at the distance of the sun from us, measured about one minute; which brings it out equal to three times the diameter of the earth. It came so near Mercury, that, if its attraction had been proportionable to its magnitude, it was thought probable it would have disturbed the motion of that planet. Mr Betts of Oxford, however, from some observations made there, and at Lord Macclesfield's observatory at Sherburn, found, that when the comet was at its least distance from Mercury, and almost twice as near the sun as that planet was, it was still distant from him a fifth part of the distance of the sun from the earth; and could therefore have no effect upon the planet's motions. He judged the comet to be at least equal in magnitude to the earth. He says, that in the evening of Jan. 23, this comet appeared exceedingly distinct and bright, and the diameter of its nucleus nearly equal to that of Jupiter. Its tail extended above 16 degrees from its body; and was in length, supposing the sun's parallax 10'', no less than 23 millions of miles. Dr Bevis, in the month of May 1744, made four observations of Mercury, and found the places of that planet, calculated from correct tables, differed so little from the places observed, as to show that the comet had no influence upon Mercury's motion.

“ The nucleus, which had before been always round, on the 10th of February appeared oblong in the direction of the tail, and seemed divided into two parts by a black stroke in the middle. One of the parts had a sort of beard brighter than the tail; this beard was surrounded by two unequal dark strokes, that separated the beard from the hair of the comet. The odd phenomena disappeared the next day, and nothing was seen but irregular obscure spaces like smoke in the middle of the tail; and the head resumed its natural form. Feb. 15th, the tail was divided into two branches; the eastern part about seven or eight degrees long, the western 24. On the 23d, the tail began to be bent; it showed no tail till it was as near to the sun as the orbit of Mars; the tail grew longer as it approached nearer the sun; and at its greatest length was computed to equal a third part of the distance of the earth from the sun. Fig. 84. is a view of this comet, taken

by

Appearances of the Celestial Bodies thro' Telescopes.

116 Account of the comet of 1680.

117 Of that of 1744.

Appearances of the Celestial Bodies thro' Telescopes.

by an observer at Cambridge. I remember that in viewing it I thought the tail seemed to sparkle, or vibrate luminous particles. Hevelius mentions the like in other comets; and that their tails lengthen and shorten while we are viewing. This is probably owing to the motion of our air.

118 Of the comet of 1759.

"The comet of 1759 did not make any considerable appearance by reason of the unfavourable situation of the earth all the time its tail might otherwise have been conspicuous; the comet being then too near the sun to be seen by us; but deserves our particular consideration, as it was the first that ever had its return foretold." See the following Section.

Hevelius gives pictures of comets of various shapes; as they are described by historians to have been like a sword, a buckler, a tun, &c. These are drawn by fancy only, from the description in words. He gives, however, also pictures of some comets, engraved by his own hand from the views he had of them through a very long and excellent telescope. In these we find changes in the nucleus and the atmosphere of the same comet. The nucleus of the comet of 1661, which in one observation appeared as one round body, as it is represented in fig. 87. in subsequent views seemed to consist of several smaller ones separated from one another, as in fig. 86. The atmosphere surrounding the nucleus, at different times, varied in the extent thereof; as did also the tail in length and breadth. The nuclei of other comets, as has already been observed, have sometimes phases like the moon. Those of 1744 and 1769 had both this kind of appearance. See fig. 34.

119 Number of fixed stars increased by telescopes.

10. The fixed stars, when viewed through the best telescopes, appear not at all magnified, but rather diminished in bulk; by reason, as is thought by some, that the telescope takes off that twinkling appearance they make to the naked eye; but by others more probably, that the telescope tube excludes a quantity of the rays of light, which are not only emitted from the particular stars themselves, but by many thousands more, which falling upon our eye-lids and the aerial particles about us, are reflected into our eyes so strongly as to excite vibrations, not only on those points of the retina where the images of the stars are formed, but also in other points at the same distance round about. This without the telescope makes us imagine the stars to be much bigger than when we see them only by a few rays coming directly from them, so as to enter our eyes without being intermixed with others. The number of stars appears increased prodigiously through the telescope; 70 stars have been counted in the constellation called *Pleiades*, and no fewer than 2000 in that of *Orion*. The late improvements of Mr *Herschel*, however, have shown the number of stars to be exceedingly beyond even what the discoveries of former astronomers would induce us to suppose. He has also shown, that many which to the eye, or through ordinary glasses, appear single, do in fact consist of two or more stars; and that the galaxy or milky-way owes its light entirely to multitudes of small stars placed so close, that the naked eye, or even ordinary telescopes, cannot discover them.

120 Of the nebulae.

He has shown also, that the nebulae, or small whitish specks, discoverable by telescopes in various parts of the heavens, are owing to the same cause. Former astro-

nomers could only reckon 103; but Dr *Herschel* has discovered upwards of 1250. He has also discovered a species of them, which he calls *planetary nebulae*, on account of their brightness and shining with a well-defined disk, being also capable of being magnified more than the fixed stars.

Conclusions from the foregoing Appearances.

SECT. III. Conclusions from the foregoing Appearances.

THE conjectures which have been formed concerning the nature of the celestial bodies are so numerous, that a recital of them would fill a volume; while at the same time many of them are so ridiculous, that absurdity itself would seem almost to have been exhausted on this subject.

1. As a specimen of what were the opinions of the ancient philosophers concerning the nature of the sun, it may suffice to mention, that *Anaximander* and *Anaximenes* held, that there was a circle of fire all along the heavens, which they called *the circle of the sun*; between the earth and this fiery circle was placed another circle of some opaque matter, in which there was a hole like the mouth of a German flute. Through this hole the light was transmitted, and appeared to the inhabitants of this earth as a round and distinct body of fire. The eclipses of the sun were occasioned by stopping this hole.

121 Opinions of the ancients concerning the sun.

We must not, however, imagine, that the opinions of all the ancients were equally absurd with those of *Anaximander* and *Anaximenes*. Many of them had more just notions, though very imperfect and obscure. *Anaxagoras* held the sun to be a fiery globe of some solid substance, bigger than *Peloponnesus*; and many of the moderns have adopted this notion, only increasing the magnitude of the globe prodigiously. *Sir Isaac Newton* has proposed it as a query, Whether the sun and fixed stars are not great *Earths* made vehemently hot, whose parts are kept from fuming away by the vast weight and density of their superincumbent atmospheres, and whose heat is preserved by the prodigious action and reaction of their parts upon one another? But though *Sir Isaac* has proposed this as a query, and taken the existence of a solar atmosphere for granted, there have yet been no proofs adduced in favour of that opinion besides those of analogy and probability.

122 Of Sir Isaac Newton.

There is, however, an appearance in the heavens termed the *semita luminosa*, or *zodiacal light*, which is now generally supposed to be owing to the sun's atmosphere. This was first discovered by *Dom. Cassini* in 1683. It is something like the milky-way, a faint twilight, or the tail of a comet, thin enough to let stars be seen through it, and seems to surround the sun in the form of a lens, the plane whereof is nearly coincident with that of the sun's equator. It is seen stretched along the zodiac, and accompanies the sun in his annual motion through the twelve signs. Each end terminates in an angle of about 21°: the extent of it in length from either of the angular points varies from 50 to 100°; it reaches beyond the orbit of *Venus*, but not so far as that of the earth. The breadth of it near the horizon is also various; from 12 almost to 30°: near the sun, where it may reasonably be supposed to be broadest, it cannot be seen. This light is weakest in the morning and strongest at night; disappearing in full

123 Of the existence of a solar atmosphere.

124 Semita luminosa, or zodiacal light.

MOON.

Conclusions from the foregoing Appearances.

moonlight or in strong twilight, and therefore is not at all visible about midsummer in places so near either of the poles as to have their twilight all the night long, but may be seen in those places in the middle of winter both morning and evening, as it may in places under and near the equator all the year round. In north latitude it is most conspicuous after the evening twilight about the latter end of February, and before the morning twilight in the beginning of October; for at those times it stands most erect above the horizon, and is therefore clearest from the thick vapours of the twilight. Besides the difference of real extension of this light in length and breadth at different times, it is diminished by the nearness of any other light in the sky; not to mention that the extent of it will be differently determined by different spectators according to the goodness of their eyes.

125 Cassini's explanation of this phenomenon.

Cassini, inquiring into the cause of this light, says first, that it might be owing to a great number of small planets surrounding the sun within the orbit of Venus; but soon rejects this for what he thinks a more probable solution, viz. that as by the rotation of the sun some gross parts are thrown up on his surface, whereof spots and nebulosities are formed; so the great rapidity wherewith the equatorial parts are moved, may throw out to a considerable distance a number of particles of a much finer texture, of sufficient density to reflect light: now, that this light was caused by an emanation from the sun, similar to that of the spots, he thought probable from the following observation: That after the year 1688, when this light began to grow weaker, no spots appeared upon the sun; whereas, in the preceding years, they were frequently seen there; and that the great inequality in the intervals between the times of the appearances of the solar spots has some analogy to the irregular returns of weakness and strength in this light, in like circumstances of the constitution of the air, and of the darkness of the sky. Cassini was of opinion that this light in the zodiac, as it is subject to great increase at one time and diminution at another, may sometimes become quite imperceptible; and thought this was the case in the years 1665, 1672, and 1681, when he saw nothing of it, though he surveyed with great attention those parts of the heaven where, according to his theory, it must have appeared if it had been as visible then as it was in others. He cites also passages out of several authors both ancient and modern, which make it probable that it had been seen both in former and latter ages, but without being sufficiently attended to, or its nature inquired into. It had been taken for the tail of a comet, part of the twilight, or a meteor of short continuance; and he was fully convinced of its having appeared formerly, from a passage in an English book of Mr Childrey's, printed in 1661. This passage is as follows:

"There is something more that we would recommend to the observation of the mathematicians, namely, that in the month of February, and a little before and after it (as I have observed for several years), about six o'clock in the evening, when the twilight has entirely left the horizon, a path of light tending from the twilight towards the Pleiades, and touching them as it were, presented itself very plainly to my view. This path is to be seen when the weather is clear, but

best of all when the moon does not shine." The same appearance is taken notice of in Gregory's astronomy, and there expressly attributed to the sun's atmosphere.

With regard to the solar spots, Dr Long informs us, that "they do not change their places upon the sun, but adhere to his surface, or float in his atmosphere, very near his body; and if there be 20 spots or faculae upon him at a time, they all keep in the same situation with respect to one another; and, as long as they last, are carried round together in the same manner: by the motion of the spots therefore we learn, what we should not otherwise have known, that the sun is a globe, and has a rotation about his axis." Notwithstanding this he tells us afterwards, "The spots, generally speaking, may be said to adhere to the sun, or to be so near him as to be carried round upon him uniformly; nevertheless, sometimes, though rarely, a spot has been seen to move with a velocity a little different from the rest; spots that were in different parallels have appeared to be carried along, not keeping always the same distance, but approaching nearer to each other; and when two spots moved in the same parallel, the hindmost has been observed to overtake and pass by the other. The revolution of spots near the equator of the sun is shorter than of those that are more distant from it."

Conclusions from the foregoing Appearances.

127 Dr Long's opinion of the solar spots.

The apparent change of shape in the spots, as they approach the circumference of the disk, according to our author, is likewise a proof of the sun's rotation round his axis, and that they either adhere to the surface of the luminary, or are carried round his atmosphere very near his surface.

126 Supposes some analogy between the solar spots and zodiacal light.

"The rotation of the sun (says Dr Long) being known, we may consider his axis and poles, and their situation; as also his equator, or a circle imagined to be drawn upon that luminous globe equally distant from his poles; we may also imagine lesser circles drawn thereon, parallel to his equator.

128 Of the sun's revolution on his axis.

"The rotation of the sun is according to the order of the signs; that is, any point on the surface of that vast globe turns round so as to look successively at Aries, Taurus, Gemini, &c. which is also the way that all the primary planets are carried round him, though each of them in a plane a little different from that of the rest. We must likewise observe, that the plane of the sun's equator produced, does not coincide with the heliocentric orbit of any of the planets, but cuts every one of them at a small angle: it is nearest to coincidence with the orbit of Venus.

"The sun being a globe at a great distance from us, we always see nearly one half of that globe at a time; but the visible half is continually changing, by the rotation of the sun, and the revolution of the earth in her orbit. To speak accurately, we do not see quite half the sun's globe at a time; we want so much of it as the sun's apparent diameter amounts to, which, at his mean distance, is about 32 minutes; so much is the diameter of the invisible part of the sun greater than that of the visible part; for this reason a spot may be about two hours longer invisible than visible.

129 Visible part of the sun's globe less than the invisible.

"The time between the entrance of a spot upon the disk and its exit therefrom, gives us nearly half the apparent period of the sun's rotation, which is usually in about 13 days; a spot that, after passing the disk and disappearing, returns again, gives the whole time,

Conclusions from the foregoing Appearances. time, but not with precision; because the spot may perhaps not keep all the while exactly in the same place, but have some floating motion of its own upon the surface of the sun. Dom. Cassini, taking notice that several spots had often appeared in the same parallel, thought that some particular places of the sun might be more disposed than others to supply the matter of these spots; and if so, that they would not move far from the place of their origin, just as the smoke of mount *Ætna*, if it could be seen from the sun, would appear always to return to the same place of the disk of the earth once every 24 hours, very nearly; sometimes a little sooner, sometimes a little later, according as the smoke was driven by the wind from the place of its eruption. In consequence of this supposition, he compared several large intervals between the appearances of spots carried in the same parallel, which he judged to be returns of the same spots arising out of the same place on the surface of the sun, and found that 27 days 22 hours and 20 seconds was a common measure of those intervals very nearly: this, therefore, he thought the most proper period to be taken for an apparent revolution of the solar spots, and consequently of the sun himself as seen from the earth. These observations were made in April and May, nearly in the same time of the year, and therefore are not much affected by the inequality of the earth's motion. The same period is confirmed by Dom. Cassini.

¹³⁰ How to find the true time of a revolution of the spots. Fig. 3. The time of the apparent revolution of a spot being known, the true time of its going round upon the sun may be thus found: In fig. 3, the arc AC, which in the month of May, the earth goes through in her orbit in 27 days 12 hours and 20 minutes, is $26^{\circ} 22'$; the arc *ac* being equal to AC: the apparent revolution of a spot is the whole circle *abcd*, or 360° , with the addition of the arc *ac* of $26^{\circ} 22'$, which makes $386^{\circ} 22'$: then say, as 386.22 is to 27 d. 12 h. 20'; so is 360° to 25 d. 15 h. 16'; the true time of the rotation of the sun, as it would be seen from a fixed star.

The angle of intersection of the sun's equator with the ecliptic is but small, according to Scheiner being never more than 8° , nor less than 6° ; for which reason he settled it at 7° , though Cassini makes it $7\frac{1}{2}$. This plane continued cuts the ecliptic in two opposite points, which are called the *sun's nodes*, being 8° of Π and 8° of \uparrow ; and two points in the ecliptic, 90° from the nodes, may be called the *limits*. These are 8° of χ and 8° of Ψ . When the earth is in either of these nodes, the equator of the sun, if visible, would appear as a straight line; and, by reason of the vast distance of the sun from us, all his parallels would likewise appear as straight lines; but in every other situation of the earth, the equator and parallels of the sun would, if visible, appear as ellipses growing wider the farther the earth is from the nodes, and widest of all when the earth is in one of her limits.

¹³¹ Sun's nodes and limits. "In the present age (says Dr Long), on the 18th of May, the earth is in the 8° of \uparrow , one of the nodes of the sun, and consequently the sun's equator and parallels, if visible, would appear as straight lines, fig. 92. From that time the sun's equator, and every parallel, begin to appear as half of an ellipsis convex, or swelling towards the south, and growing wider every day to the 20th of August, where it is at the widest, as in fig. 93, the earth being then in the 8° of χ , one of

the limits. Immediately after, the apparent curvature of the sun's equator and parallels continually decreases to the 19th of November, when they again appear as straight lines, the earth being then in the other node. From that time the equator of the sun and parallels become elliptical, convex towards the north; their curvature continually increasing to the 15th of February, when the earth is arrived at the other limit; and their curvature then decreases continually to the 18th of May, when they again appear as straight lines. Every spot is carried round the sun in his equator, or in a parallel; therefore the apparent motion of the spots upon the sun is rectilinear every year in May and November, at all other times elliptical." See fig. 16, 17, where the paths of some solar spots are delineated by Mr Dunn, in a manner seemingly inconsistent with what is just now delivered from Dr Long. From a farther consideration of the nature of the paths described by the solar spots, the Doctor concludes that their appearance may be retarded about four hours by the unequal motion of the earth in its orbit.

¹³² Of the nature and formation of the solar spots. The nature and formation of the solar spots have been the subject of much speculation and conjecture. Some have thought that the sun is an opaque body, mountainous and uneven, as our earth is, covered all over with a fiery and luminous fluid; that this fluid is subject to ebbing and flowing, after the manner of our tides, so as sometimes to leave uncovered the tops of rocks or hills, which appear like black spots; and that the nebulosities about them are caused by a kind of froth. Others have imagined, that the fluid which sends us so much light and heat, contains a nucleus or solid globe, wherein are several volcanoes, that, like *Ætna* or *Vesuvius*, from time to time cast up quantities of bituminous matter to the surface of the sun, and form those spots which are seen thereon; and that as this matter is gradually consumed by the luminous fluid, the spots disappear for a time, but are seen to rise again in the same places when those volcanoes cast up new matter. A third opinion is, that the sun consists of a fiery luminous fluid, wherein are immersed several opaque bodies of irregular shapes; and that these bodies, by the rapid motion of the sun, are sometimes buoyed or raised up to the surface, where they form the appearance of spots, which seem to change their shapes according as different sides of them are presented to the view. A fourth opinion is, that the sun consists of a fluid in continual agitation; that, by the rapid motion of this fluid, some parts more gross than the rest are carried up to the surface of the luminary, like the scum of melted metal rising up to the top in a furnace: that these scums, as they are differently agitated by the motion of the fluid, form themselves into those spots we see on the solar disk; and, besides the optical changes already mentioned, grow larger, are diminished in their apparent magnitude, recede a little from, or approach nearer to, each other, and are at last entirely dissipated by the continual rapid motion of the fluid, or are otherwise consumed or absorbed.

¹³³ Spots of the sun supposed by Dr Wilson to be hollows. In the 64th volume of the Philosophical Transactions, Dr Wilson advances a new opinion concerning the solar spots, viz. that they are hollows in the surface of the luminary. "All the foregoing appearances (says he), when taken together, and when duly considered, seem to prove in the most convincing manner, that

Conclusions from the foregoing Appearances. that the nucleus of this spot (December 1769) was considerably beneath the level of the sun's spherical surface.

"The next thing which I took into consideration was, to think of some means whereby I could form an estimate of its depth. At the time of the observation I had, on December 12th, remarked that the breadth of the side of the umbra next the limb was about 14"; but, for determining the point in question, it was also requisite to know the inclination of the shelving side of the umbra to the sun's spherical surface. And here it occurred, that, in the case of a large spot, this would in some measure be deduced from observation. For, at the time when the side of the umbra is just hid, or begins first to come in view, it is evident, that a line joining the eye and its observed edge, or uppermost limit, coincides with the plane of its declivity. By measuring therefore the distance of the edge from the limb, when this change takes place, and by representing it by a projection, the inclination or declivity may in some measure be ascertained. For in fig. 27. let ILDK be a portion of the sun's limb, and ABCD a section of the spot, SL the sun's semidiameter, LG the observed distance from the limb, when the side of the umbra changes; then will the plane of the umbra CD coincide with the line EDG drawn perpendicular to SL at the point G. Let FH be a tangent to the limb at the point D, and join SD.

134
His method of measuring their depth.

"Since GL, the versed sine of the angle LSD, is given by observation, that angle is given, which by the figure is equal to FDE or GDH; which angle is therefore given, and is the angle of inclination of the plane of the umbra to the sun's spherical surface. In the small triangle therefore CMD, which may be considered as rectangular, the angle MDC is given, and the side DC equal to AB is given nearly by observation; therefore the side MC is given, which may be regarded as the depth of the nucleus without any material error.

"I had not an opportunity, in the course of the foregoing observations, to measure the distance GL, not having seen the spot at the time when either of the sides of the umbra changed. It is, however, certain, that when the spot came upon the disk for the second time, this change happened some time in the night between the 11th and 12th of December, and I judge that the distance of the plane of the umbra, when in a line with the eye, must have been about 1' 55" from the sun's eastern limb; from which we may safely conclude, that the nucleus of the spot was, at that time, not less than a semidiameter of the earth below the level of the sun's spherical surface, and made the bottom of an amazing cavity, from the surface downwards, whose other dimensions were of much greater extent."

135
His conjectures concerning the nature of the sun.

Having thus demonstrated that the solar spots are vast cavities in the sun, the Doctor next proceeds to offer some queries and conjectures concerning the nature of the sun himself, and to answer some objections to his hypothesis. He begins with asking, Whether it is not reasonable to think, that the vast body of the sun is made up of two kinds of matter very different in their qualities; that by far the greatest part is solid and dark; and that this dark globe is encompassed with a thin covering of that resplendent substance, from which the sun would seem to derive the whole of his

vivifying heat and energy?—This, if granted, will afford a satisfactory solution of the appearance of spots; because, if any part of this resplendent surface shall be by any means displaced, the dark globe must necessarily appear; the bottom of the cavity corresponding to the nucleus, and the shelving sides to the umbra. The shining substance, he thinks, may be displaced by the action of some elastic vapour generated within the substance of the dark globe. This vapour, swelling into such a volume as to reach up to the surface of the luminous matter, would thereby throw it aside in all directions: and as we cannot expect any regularity in the production of such a vapour, the irregular appearance and disappearance of the spots is by that means accounted for; as the reflux of the luminous matter must always occasion the dark nucleus gradually to decrease, till at last it becomes indistinguishable from the rest of the surface.

Conclusions from the foregoing Appearances.

Here an objection occurs, viz. That, on this supposition, the nucleus of a spot whilst on the decrease should always appear nearly circular, by the gradual descent of the luminous matter from all sides to cover it. But to this the Doctor replies, that in all probability the surface of the dark globe is very uneven and mountainous, which prevents the regular reflux of the shining matter. This, he thinks, is rendered very probable by the enormous mountains and cavities which are observed in the moon; and why, says he, may there not be the same on the surface of the sun? He thinks his hypothesis also confirmed by the dividing of the nucleus into several parts, which might arise from the luminous matter flowing in different channels in the bottom of the hollow.—The appearance of the umbra after the nucleus is gone, he thinks, may be owing to a cavity remaining in the luminous matter, tho' the dark globe is entirely covered.

As to a motion of the spots, distinct from what they are supposed to receive from the rotation of the sun round his axis, he says he never could observe any, except what might be attributed to the enlargement or diminution of them when in the neighbourhood of one another. "But (says he) what would farther contribute towards forming a judgment of this kind, is the apparent alteration of the relative place, which must arise from the motion across the disk on a spherical surface; a circumstance which I am uncertain if it has been sufficiently attended to."

The abovementioned hypothesis, the Doctor thinks, is further confirmed by the disappearance of the umbrae on the sides of spots contiguous to one another; as the action of the elastic vapour must necessarily drive the luminous matter away from each, and thus as it were accumulate it between them, so that no umbra can be perceived. As to the luminous matter itself, he conjectures, that it cannot be any very ponderous fluid, but that it rather resembles a dense fog which broods on the surface of the sun's dark body. His general conclusion we shall give in his own words.

"According to the view of things given in the foregoing queries, there would seem to be something very extraordinary in the dark and unignited state of the great internal globe of the sun. Does not this seem to indicate that the luminous matter that encompasses it derives not its splendor from any intensity of heat? For, if this were the case, would not the parts underneath,

Conclusions from the foregoing Appearances. neath, which would be perpetually in contact with that glowing matter, be heated to such a degree as to become luminous and bright? At the same time it must be confessed, that although the internal globe was in reality much ignited, yet when any part of it forming the nucleus of a spot is exposed to our view, and is seen in competition with a substance of such amazing splendor, it is no wonder that an inferior degree of light should, in these cases, be unperceivable.

136 Experiment proposed in order to confirm his hypothesis. "In order to obtain some knowledge of this point, I think an experiment might be tried, if we had an opportunity of a very large spot, by making a contrivance in the eye-piece of a telescope, whereby an observer could look at the nucleus alone with the naked eye, without being in danger of light coming from any other part of the sun. In this case, if the observer found no greater splendor than what might be expected from a planet very near the sun, and illumined by as much of his surface as corresponds to the spot's umbra, we might reasonably conclude, that the solar matter, at the depth of the nucleus, is in reality not ignited. But from the nature of the thing, doth there seem any necessity for thinking that there prevails such a raging and fervent heat as many have imagined? It is proper here to attend to the distinction between this shining matter of the sun and the rays of light which proceed from it. It may perhaps be thought, that the reaction of the rays upon the matter, at their emission, may be productive of a violent degree of heat. But whoever would urge this argument in favour of the sun being intensely heated, as arising from the nature of the thing, ought to consider that all polished bodies are less and less disposed to be heated by the action of the rays of light, in proportion as their surfaces are more polished, and as their powers of reflection are brought to a greater degree of perfection. And is there not a strong analogy betwixt the reaction of light upon matter in cases where it is reflected, and in cases where it is emitted?"

To this account of the solar spots, some objections have been made, particularly by Mr Wollaston, in the Philosophical Transactions, and M. de la Lande in the Memoirs of the Academy of Sciences; and to these Dr Wilson replied in the Philosophical Transactions for 1783, to the following purpose.

137 The Doctor's reply to objections. "First of all (says he) it has been urged, as an objection of great weight, that the absence of the umbra on one side, where spots are near the limb, is not always constant; and of this I was sufficiently aware, having stated three cases from my own observation, when I did not perceive this change to take place. The reverend Francis Wollaston is the only person who, in the Philosophical Transactions, has bestowed any remarks on my publication; and though he acknowledges that the umbra generally changes in the manner I have determined, yet he expresses a difficulty as to my conclusion, on account of this circumstance not obtaining universally. Under similar expressions, M. de la Lande produces from his own observations, which appear to have been long continued, only three cases of the same kind, and four more from the ancient observations of M. Cassini and De la Hire. In regard to these last, I am not sure if such obsolete ones ought to be referred to in a question of the present kind. These excellent observers, entertaining no thought that any thing of moment depended upon a nice atten-

tion to the form of the spots, might easily overlook less obvious circumstances, especially when they were found near the limb. We may add farther, that even when they were so situated, they retain the umbra at both ends; and that whole side of it which lies farthest from the centre of the disk and these parts in the aggregate, they might sometimes mistake for the umbra as not deficient in any particular place. But, even admitting the anomaly we at present consider to be much more frequent than can be contended for, still such cases can only be brought as so many exceptions to the general law or uniformity of appearance, from which the condition of by far the greatest number of spots is most undeniably deduced. The utmost, therefore, that can be alleged is, that some few spots differ from all the rest, or from the multitude; and are not, like them, excavations in the sun. But notwithstanding these few instances where the umbra is not found to change, when we consider how perfectly all spots resemble one another in their most striking features, there naturally rises some presumption for all under that description we have given, partaking of one common nature; and for this only difference in the phenomena depending upon something, which does not necessarily imply a complete generical distinction. It comes therefore to be inquired, how far spots, which when near the middle of the disk appear equal and similar in all things, may yet differ from one another as excavations, or as possessing the third dimension of depth? and how far the peculiar circumstances by which they may disagree, can contribute to make some resist this change of the umbra when near the limb much more than others?

"In order to this, suppose two spots which occupy a space upon the sun corresponding to the equal arches GD , fig. 94. and let GM , DM , be drawn so as to coincide with the plane of the excavation in such a case. The breadth of the nucleus being commonly equal to that of the surrounding umbra, if the base MD of the triangle GDM conceived rectilineal, be divided in L , so as $ML:LD::MD:DG$; and if through L be drawn LS parallel to DG , then will $DGSL$ be the section of two spots having this condition; and which, as to sense, would, when far away from the limb, be equal in all apparent measures; tho' very unequal in the third dimension HE , or depth of the nucleus SL , and also in the inclination DGM of their sides parallel to the spherical surface of the sun. Now it is manifest from the construction of the figure, that the distances AB , AK , from the limb A , when the sides GS of the umbra disappear, must depend very much on the latter of these two circumstances; and when, according as the angle of inclination DGM is smaller, the respective spot will go nearer to the limb than the other, before the side of the umbra GS vanishes. But these very exceptions to the general phenomena which we are at present examining, are of this kind; and may perhaps, from what has been now shown, proceed wholly from the shallowness and the very gradual shelving of some few spots which break out in certain tracts of the sun's body, over which the luminous matter lies very thinly mantled.

"In order to avoid circumlocution, we may call that side of the umbra which lies nearest the limb the *nearest umbra*, and the side opposite the *farthest umbra*;

Conclusions from the foregoing Appearances. and to enter more particularly into the consideration now before us, let us suppose a spot of 40" over all, with its nucleus and umbra equally broad; then will the depth of the nucleus, and the apparent breadth of the nearest umbra, when the plane of the farthest comes to coincide with the visual ray, be expressed as in the following examples, where the apparent semidiameter of the sun is supposed to be 16', and his parallax 8.5".

	Farthest umbra supposed to vanish when distant from the limb.	Depth of nucleus in English miles and seconds.	Apparent breadth of nearest umbra.
I.	1' 0"	4.54" 2118	8.58
II.	0 30	3.09 1442	6.02
III.	0 15	2.09 975	4.13
IV.	0 8	1.44 672	2.87

“ Now because in every aspect of a spot the real breadth of either the farthest or nearest umbra must be to the projected or apparent breadth as radius to the sine of the angle which this respective plane makes with the visual ray, it follows, that at any time before the spot comes so near the limb as is expressed in the above examples, the apparent breadth of the nearest and furthest umbra cannot differ so much as by the quantity there set down for the apparent breadth of the nearest when the other is supposed to vanish. Regarding, therefore, the farthest and nearest umbra of the spot in Case IV. as two neighbouring visible objects which turn narrower by degrees as the spot goes towards the limb, we should undoubtedly judge that they contract as to sense alike; since, so long as the farthest could be perceived, the other cannot appear to exceed it by a quantity that we could distinguish; and by the time the former coincides with the visual ray, the extreme nearness to the limb would prevent our forming any certain judgment of either.

“ From this last example, therefore, it appears manifest, that a spot answering to the description and conditions therein mentioned, or one a little more shallow, would approach the limb, and finally go off the disk, without that peculiar change of the umbra on one side which is so obvious on common occasions, notwithstanding it were an excavation whose nucleus or bottom is so many miles below the level of the surface. In the four cases above stated, the distance of the remotest part of the nucleus from the sun's limb, when the visual ray coming from it is just interrupted by the lip of the excavation, or, in other words, the distance of the nucleus from the limb when it was totally hid, was also computed. These distances are as follows:

Case I.	-	16.93"	Case III.	-	4.70'
II.	-	8.90	IV.	-	2.70

And it is remarkable, from the two last, how very near the limb a shallow spot of not more than 40" in diameter may come, before the nucleus wholly disappears.”

After describing the method in which these computations were made, the Doctor proceeds thus: “ Perhaps it may be urged, that very shallow spots ought always to be known from the rest, and discover themselves, by a surrounding umbra, very narrow, compared to the extent of the nucleus; but we know far too little of the qualities of the luminous matter, and of the proximate causes of the spots to say any thing at

all upon a point of this kind. The breadth of the umbra is, as assumed in the computations, about equal to that of the nucleus, though sometimes it varies more or less; but how far these relative dimensions indicate depth or shallowness, must be expounded only by observation, and not by any vague and imperfect notions of the nature and constitution of the sun.

“ The mention of a pit, or hollow or excavation several thousands of miles deep, reaching to that extent down through a luminous matter to darker regions, is ready to strike the imagination in a manner unfavourable to a just conception of the nature of the solar spots as now described. Upon first thoughts it may look strange how the sides and bottom of such vast abysses can remain so very long in sight, whilst, by the sun's rotation, they are made to present themselves more and more obliquely to our view. But when it is considered how extremely inconsiderable their greatest depth is compared to the diameter of the sun, and how very wide and shelving they are, all difficulties of this sort will be entirely removed.” Unless, however, we duly attend to these proportions, our notions upon the subject must be very erroneous; and it seems the more necessary to offer this caution, as this very thing is inaccurately represented in fig. 9. belonging to the Memoir under review, and in a way that may lead to mistakes. Instead of exhibiting a spot as depressed below the surface of the sun one hundredth part of his semidiameter, the section of it is there determined by two lines drawn from the circumference, and meeting in a point at the prodigious distance of one fifth of the semidiameter below. Any reader, therefore, who pleases, by turning to fig. 95. may see how very small a portion of the sun's body is made up of the luminous matter when supposed every where 3967 English miles deep. A is a section of a spot 50' diameter, situated in the deepest part of this resplendent substance.

“ What has now been insisted on at so much length concerning the shallowness and more gradual shelving of some few spots, will also apply to another objection which M. de la Lande views in a strong light.

“ Here we find quoted the great spot in 1719, seen by M. Cassini; and, for the second time, that of June 1703, seen by M. de la Hire; both which, on their arrival at the limb, are said to have made an indentation or dark notch in the disk; and this phenomenon is mentioned as absolutely incompatible with spots being below the surface.

“ It is most true, that if we look for any thing like this when the plane which coincides with the external boundary of the spots passes through the eye, the way that M. de la Lande considers the matter, it must be very large indeed before the disk could be perceived deficient by any dark segment. But may not a spot, even no larger than M. Cassini's, considered as an excavation, make, in a manner very different from this, something like a notch; for, by the way, this phenomenon is not in the *Mem. Acad.* nor any where else that I know of, described with any sort of precision.— M. Cassini's great spot, by which we understood the nucleus, was of 30": and supposing the umbra equally broad, its diameter over all must have been 1' 30". It would therefore occupy an extent upon the sun's surface of 5° 22' fully. Now, suppose a circular space of that size upon the sun distinguished from the surrounding

Conclusions from the foregoing Appearances.

How a spot may appear to make an indentation on the sun's limb.

Fig. 35.

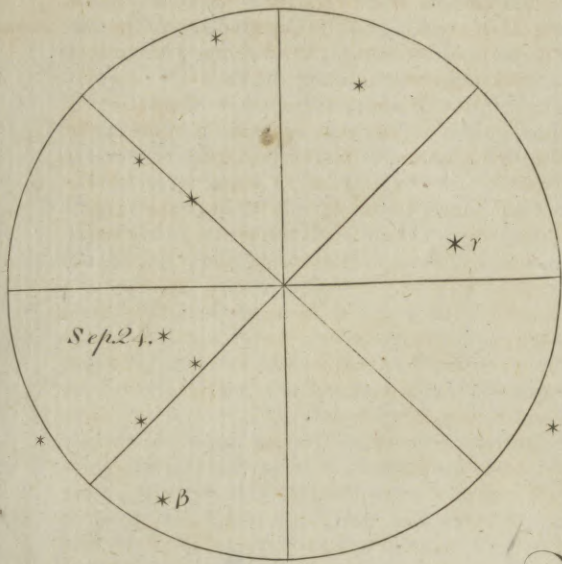


Fig. 37.



Fig. 41.

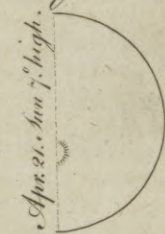


Fig. 36.



Fig. 38.



Fig. 42.

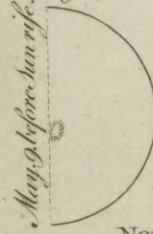


Fig. 39.



Fig. 43.

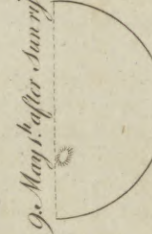


Fig. 40.

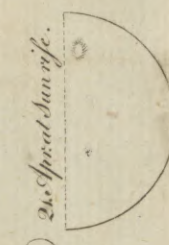
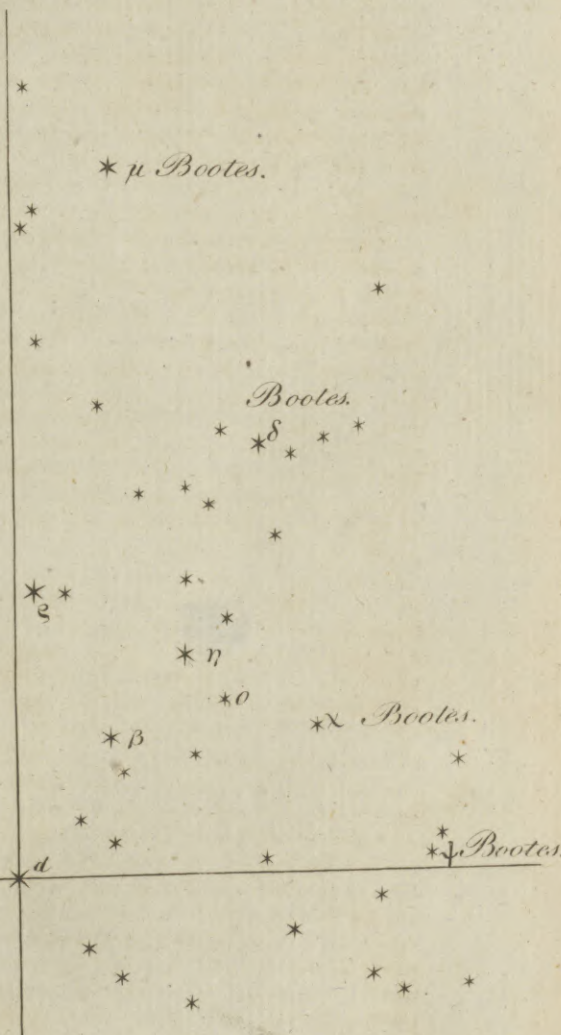
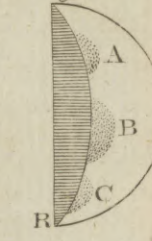
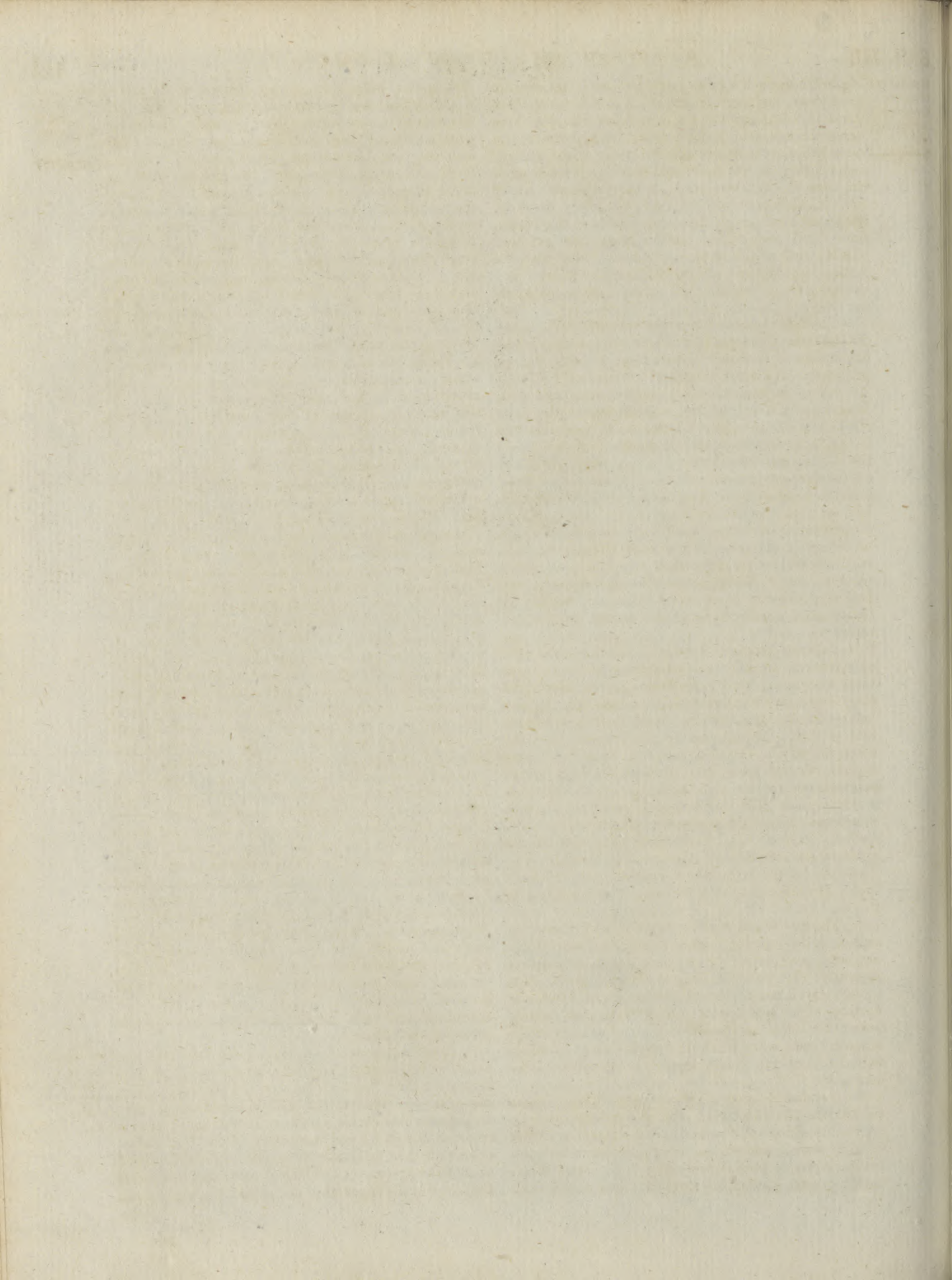


Fig. 44.





Conclusions from the foregoing Appearances.

ing lustre by such a failure of light as is peculiar to some spots, and suppose that it just touches the limb, it would still subtend an angle of more than 4". This being the case, might not a dusky shade, more or less remarkable according to the darkness of the umbra, commencing at the limb, and reaching inwards upon the disk, or, in other words, a notch, be perceived? Had M. Cassini's spot been a very shallow excavation, it appears by Case IV. that when viewed in this aspect, some small part of the nucleus might have yet been visible; and might have contributed, along with the shade of the farthest umbra, and the still broader and deeper shade of the two ends of the umbra, to mark out the indentation.

"Should it be said, that these notches are always distinct and jet-black impressions on the disk, of an obvious breadth, and originating entirely from the opaque nucleus conceived as something prominent above the general surface, this can be shown inconsistent with some circumstances we find accidentally mentioned in the case of M. de la Hire's spot; for of this great one it was said, that when only 8' distant from the limb, the nucleus was seen as a very narrow line. This was on June 3d 1703, at six o'clock in the morning. Now, so far as at that time its alleged elevation must have been to its apparent subtense very nearly as radius to cosine of that arch of the sun's circumference whose versed sine was the 8" of distance from the limb, it is impossible that its breadth could have increased sensibly in its further progress towards the limb; and how any obvious black notch could be produced by the elevation contended for in this case is not conceivable.

"I do not imagine, therefore, that the phenomena of notches in the disk, so inconsiderable and dubious as these seem to be, are by any means a proof of projecting nuclei, or that they are not reconcilable to spots being depressions on the sun. A large shallow excavation, with the sloping sides or umbra darker than the common, may, as has been shown, be more or less perceptible at the limb; and what perhaps is a further confirmation of this, and seems to evince that such a concurrence of circumstances is necessary, is, that sometimes even large spots make no indentation. M. Cassini, in *Mem. Acad.* Tom. X. p. 581. describes the great spot of 1676, which he saw at its entrance with a telescope of 35 feet, as an obscure line parallel to the limb; but no where mentions that it made a notch in it.

"Though we now and then see the surrounding umbra darker than at other times; yet when spots are deep, and the umbræ but little dusky, it is indeed impossible that we should see any thing of them, even though large, very near the limb: for here even the nucleus, which lies buried, cannot in the least contribute to the effect, as it may do a little before its state of evanescence, when spots are very shallow. Accordingly, cases of this kind are perfectly agreeable to experience.

"In reasoning concerning the nature of the spots, and particularly about their third dimension, the only arguments which are admissible, and which carry with them a perfect conviction, are those grounded upon the principles of optical projection. If, for example, the far greater number of them be excavations some

thousands of miles deep, certain changes of the umbra would be observable when near the limb, as has been shown at so much length. Were they very shallow, or quite superficial, both sides of the umbra would as to sense contract alike in their progress toward the limb; for if, in case 4th above stated, the spot had been supposed superficial, the apparent breadth of the side of the umbra next the centre of the disk would have made them only 1.62", and that of the side opposite 1.27". Now, the whole of either of these quantities, and much more their difference, would be quite insensible. Again, if the nucleus extended much above the common level, whilst the surrounding umbra was superficial, we should behold the manifest indications of this by such an opaque body when seen very obliquely being projected across the farthest side of the umbra, and by hiding the whole or part of it before the time it would otherwise disappear. According to this or that condition of the spot, such things must infallibly obtain by the known laws of vision; and hence arguments resting upon such principles may be denominated optical ones. On the other hand, when spots are contemplated near the middle of the disk, a great variety of changes are observed in them, which depend not upon position, but upon certain physical causes producing real alterations in their form and dimensions. It is plain, that arguments derived from the consideration of such changes, and which, on that account, may be called *physical arguments*, can assist us but little in investigating their third dimensions; and, from the nature of the thing, must be liable to great uncertainty. The author of the *Memoire*, in p. 511, &c. takes new ground, and proceeds with a number of objections depending upon that sort of reasoning which we have last defined. I must take notice, that a certain distinction has been here overlooked, which in my paper I have endeavoured to point out. Presuming upon our great ignorance of many things which doubtless affect deeply the constitution of that wonderful body the sun, I offered in Part II. an account of the production, changes, and decay, of the spots, considered as excavations, in the most loose and problematical manner; stating every thing on this head in the form of queries.—Hence I would remark, that whatever inconsistencies are imagined in the account I have delivered Part II. though such may be justly chargeable on certain principles there assumed, yet they ought not to be stated as presumptions against the spots being really excavations or depressions in the luminous matter of the sun. This opinion must rest entirely upon the evidence held forth in the first part of the paper, whatever be the fate of the account laid down in the second. It does not enter there as an *hypothesis*, but as a matter of fact previously established by *optical arguments*; and from optical arguments alone can there arise even any just presumptions against it.

"It remains now only to make a few strictures upon M. de la Lande's theory of the solar spots, humbly submitting them to the consideration of the reader. The import of it is, 'that the spots as phenomena arise from dark bodies like rocks, which by an alternate flux and reflux of the liquid igneous matter of the sun, sometimes raise their heads above the general surface. That part of the opaque rock, which at any time thus stands above, gives the appearance of the nucleus, whilst those parts,

Conclusions from the foregoing Appearances.

139

Remarks on M. de la Lande's theory of the solar spots.

Conclusions
from the
foregoing
Appearan-
ces.

parts, which in each ly only a little under the igneous matter, appear to us as the surrounding umbra.

“ In the first place it may be remarked, that the whole proceeds upon mere supposition. This indeed the author himself very readily acknowledges. Though therefore it could not be disputed by arguments derived from observation, yet conjecture of any kind, if equally plausible, might fitly be employed to set aside its credit. Without entering into any tedious discussion, however, we shall confine ourselves to such particulars as appertain to the more obvious characters of the spots, and which also seem to be irreconcilable with the theory; and first of all with regard to the distinguishing features of the umbra.

“ M. Cassini, Mem. Acad. tom. x. p. 582. Pl. VII. and M. de la Hire, Mem. Acad. 1703, p. 16, and I may add all other observers, and all good representations of the spots, bear testimony to the exterior boundary of the umbra being always well defined, and to the umbra itself being less and less shady the nearer it comes to the nucleus. Now it may be asked, how this could possibly be, according to M. de la Lande's theory? If the umbra be occasioned by our seeing parts of the opaque rock which lie a little under the surface of the igneous matter, should it not always be darkest next the nucleus? and, from the nucleus outward, should it not wax more and more bright, and at last lose itself in the general lustre of the sun's surface, and not terminate all at once in the darkest shade, as in fact it does? These few incongruities, which meet as it were in the very threshold of the theory, are so very palpable, that of themselves they raise unsurmountable doubts. For, generally speaking, the umbra immediately contiguous to the nucleus, instead of being very dark, as it ought to be, from our seeing the immersed parts of the opaque rock through a thin stratum of the igneous matter, is on the contrary very nearly of the same splendor as the external surface.

“ Concerning the nucleus, or that part of the opaque rock which stands above the surface of the sun, M. de la Lande produces no optical arguments in support of this third dimension or height. Neither does he say any thing particular as to the degree of elevation above the surface. But from what has been already hinted in the course of this paper, it appears, that if this were any thing sensible, it ought to be discovered by phenomena very opposite to those which we have found to be so general.

“ Again, a flux and reflux of the igneous matter, so considerable as sometimes to produce a great number of spots all over the middle zone, might affect the apparent diameter of the sun, making that which passes through his equator less than the polar one, by the retreat of the igneous matter towards those regions where no spots ever appear. But as a difference of this kind, of nearly one thousandth part of the whole, would be perceivable, as we learn from M. de la Lande's own observations, compared with those of Mr Short in *Histoire Acad.* 1760, p. 123, it would seem, that the theory had this difficulty also to combat. Further, when among spots very near one another some are observed to be increasing whilst others are diminishing, how is it possible this can be the effect of such a supposed flux and reflux? This last inconsistency is mentioned by the author himself, who endeavours to avoid

it by making a new demand upon the general fund of hypothesis, deriving from thence such qualities of the igneous matter as the case seems to require; and such must be the method of proceeding in all systems merely theoretical. But it is unnecessary to pursue at more length illusive speculations of this kind, especially as we lie under a conviction founded on fact, of the theory being utterly erroneous. It hardly differs in any respect from that proposed by M. de la Hire, and a little amended by the writer of the *Histoire de l'Academie* for 1707, p. 111. Views very much of the same kind were even entertained by some so long ago as the days of Scheiner, as we find mentioned by that indefatigable author in his *Rosa Ursina*, p. 746.”

2. Concerning the moon, it is allowed on all hands, that there are prodigious inequalities on her surface. This is proved by looking at her through a telescope, at any other time than when she is full; for then there is no regular line bounding light and darkness; but the confines of these parts appear as it were toothed and cut with innumerable notches and breaks; and even in the dark part, near the borders of the lucid surface, there are seen some small spaces enlightened by the sun's beams. Upon the fourth day after new moon, there may be perceived some shining points like rocks or small islands within the dark body of the moon; but not far from the confines of light and darkness there are observed other little spaces which join to the enlightened surface, but run out into the dark side, which by degrees change their figure, till at last they come wholly within the illuminated face, and have no dark parts round them at all. Afterwards many more shining spaces are observed to arise by degrees, and to appear within the dark side of the moon, which before they drew near to the confines of light and darkness were invisible, being without any light, and totally immersed in the shadow. The contrary is observed in the decreasing phases, where the lucid spaces which joined the illuminated surface by degrees recede from it, and, after they are quite separated from the confines of light and darkness, remain for some time visible, till at last they also disappear. Now it is impossible that this should be the case, unless these shining points were higher than the rest of the surface, so that the light of the sun may reach them.

Not content with perceiving the bare existence of these lunar mountains, astronomers have endeavoured to measure their height in the following manner. Let EGD be the hemisphere of the moon illuminated by the sun, ECD the diameter of the circle bounding light and darkness, and A the top of a hill within the dark part when it first begins to be illuminated. Observe with a telescope the proportion of the right line AE, or the distance of the point A from the lucid surface to the diameter of the moon ED; and because in this case the ray of light ES touches the globe of the moon, AEC will be a right angle by 16th prop. of Euclid's third book; and therefore in the triangle AEC having the two sides AE and EC, we can find out the third side AC; from which subtracting BC or EC, there will remain AB the height of the mountain. Ricciolus affirms, that upon the fourth day after new moon he has observed the top of the hill called *St Catharine's* to be illuminated, and that it was distant from the confines of the lucid surface about a sixteenth part

Conclusions
from the
foregoing
Appearan-
ces.

140
Great in-
equalities on
the surface
of the
moon.

141
Method of
measuring
the lunar
mountains.
Fig. 20.

Conclusions of the moon's diameter. Therefore, if $CE=8$, AE will be 1 , and $AC^2=CE^2+AE^2$ by prop. 47. of Euclid's first book. Now, the square of CE being 64 , and the square of AE being 1 , the square of AC will be 65 , whose square root is $8,062$, which expresses the length of AC . From which deducting $BC=8$, there will remain $AB=0,062$. So that CB or CE is therefore to AB as 8 is to $0,062$, that is, as 8000 is to 62 . If the diameter of the moon therefore was known, the height of this mountain would also be known. This demonstration is taken from Dr Keil, who supposes the semidiameter of the moon to be 1182 miles; according to which, the mountain must be somewhat more than nine miles of perpendicular height: but astronomers having now determined the moon's semidiameter to be only 1090 miles, the height of the mountain will be nearly $8\frac{1}{2}$ miles.

142
Height of the lunar mountains over-rated.

143
Mr Herschel's observations on them.

In the former edition of this work, we could not help making some remarks on the improbability that the mountains of the moon, a planet so much inferior in size to the earth, should exceed in such vast proportion the highest of our mountains, which are computed at little more than one-third of the height just mentioned. Our remark is now confirmed by the observations of Mr Herschel. After explaining the method used by Galileo, Hevelius, &c. for measuring the lunar mountains, he tells us, that the former takes the distance of the top of a lunar mountain from the line that divides the illuminated part of the disk from that which is in the shade to be equal to one-twentieth of the moon's diameter; but Hevelius makes it only one twenty-sixth. When we calculate the height of such a mountain, therefore, it will be found, according to Galileo, almost $5\frac{1}{2}$ miles; and according to Hevelius $3\frac{1}{2}$ miles, admitting the moon's diameter to be 2180 miles. Mr Ferguson, however, says (Astronomy explained, § 252.), that some of her mountains, by comparing their height with her diameter, are found to be three times higher than the highest hills on earth: and Keil, in his Astronomical Lectures, has calculated the height of St Catharine's hill, according to the observations of Riccioli, and finds it nine miles. Having premised these accounts, Mr Herschel explains his method of taking the height of a lunar mountain from observations made when the moon was not in her quadrature, as the method laid down by Hevelius answers only to that particular case: for in all others the projection must appear shorter than it really is. "Let SLM , says he, or slm , (fig. 96.) be a line drawn from the sun to the mountain, touching the moon at L or l , and the mountain at M or m . Then, to an observer at E or e , the lines LM , lm , will not appear of the same length, though the mountain should be of an equal height; for LM will be projected into on , and lm into ON . But these are the quantities that are taken by the micrometer when we observe a mountain to project from the line of illumination. From the observed quantity on , when the moon is not in her quadrature, to find LM , we have the following analogy. The triangles oOL , rML , are similar; therefore $Lo:LO::Lr:LM$, or $\frac{Lo \times on}{L_o} = LM$: but

Lo is the radius of the moon, and Lr or on is the observed distance of the mountain's projection; and L_o is the sine of the angle $ROL = oLS$; which

we may take to be the distance of the sun from the moon without any material error, and which therefore we may find at any given time from an ephemeris.

Conclusions from the foregoing Appearances.

"The telescope used in these observations was a Newtonian reflector of six feet eight inches focal length, to which a micrometer was adapted, consisting of two parallel hairs, one of which was moveable by means of a fine screw. The value of the parts shown by the index was determined by a trigonometrical observation of a known object at a known distance, and was verified by several trials. The power was always 222 , excepting where another is expressly mentioned; and this was also determined by experiment, which frequently differs from theory on account of some small errors in the data, hardly to be avoided. The moon having sufficient light, an aperture of no more than four inches was made use of; and, says Mr Herschel, "I believe, that, for distinctness of vision, this instrument is perhaps equal to any that ever was made."

With this instrument he observed a prominence, which he calls a rock, situated near the *Lacus Niger* of Hevelius, and found that it projected $41.56''$. To reduce this into miles, put R for the semidiameter of the moon in seconds, as given by the nautical almanack at the time of observation, and Q for the observed quantity, also in seconds and centesimals; then it will be in general, $R : 1090 :: Q : \frac{1090 Q}{R} = on$ in miles.

Thus it is found, that $41.56''$ is 46.79 miles. The distance of the sun from the moon at that time was, by the nautical almanack, about $93^\circ 57\frac{1}{2}'$; the sine of which to the radius 1 is $.9985$, &c. and $\frac{on}{L_o}$ in this case

is $LM = 46.85$ miles. Then, by Hevelius's method, the perpendicular height of the rock is found to be about one mile. At the same time, a great many rocks, situated about the middle of the disk, projected from $25.92''$ to $26.56''$; which gives on about 29.3 miles: so that these rocks are all less than half a mile high.

These observations were made on the 13th of November 1779. On the 13th of January 1780, examining the mountains of the moon, he found that there was not one of them fairly placed on level ground, which is very necessary for an exact measurement of the projection: for if there should be a declivity on the moon before the mountains, or a tract of hills placed so as to cast a shadow upon that part before them which would otherwise be illuminated, the projection would appear too large; and, on the contrary, should there be a rising ground before them, it would appear too little.

Proceeding in this cautious manner, Mr Herschel measured the height of many of the lunar prominences, and draws at last the following conclusions.—"From these observations I believe it is evident, that the height of the lunar mountains in general is greatly over-rated; and that, when we have excepted a few, the generality do not exceed half a mile in their perpendicular elevation. It is not so easy to find any certain mountain exactly in the same situation it has been measured in before; therefore some little difference must be expected in these measures. Hitherto I have not had an opportunity of particularly observing the three mountains mentioned by Hevelius; nor that which

Conclusions
from the
foregoing
Appearan-
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which Ricciolus found to project a sixteenth part of the moon's diameter. If Keill had calculated the height of this last mentioned hill according to the theorem I have given, he would have found (supposing the observation to have been made, as he says, on the fourth day after new moon) that its perpendicular height could not well be less than between 11 and 12 miles. I shall not fail to take the first opportunity of observing these four, and every other mountain of any eminence; and if other persons, who are furnished with good telescopes and micrometers, would take the quantity of the projection of the lunar mountains, I make no doubt but that we should be nearly as well acquainted with their heights as we are with the elevation of our own. One caution I would beg leave to mention to those who may use the excellent $3\frac{1}{2}$ feet refractors of Mr Dollond. The admirable quantity of light, which on most occasions is so desirable, will probably give the measure of the projection somewhat larger than the true, if not guarded against by proper limitations placed before the object-glass. I have taken no notice of any allowance to be made for the refraction: a ray of light must suffer in passing through the atmosphere of the moon, when it illuminates the top of the mountain, whereby its apparent height will be lessened, as we are too little acquainted with that atmosphere to take it into consideration. It is also to be observed, that this would equally affect the conclusions of Hevelius, and therefore the difference in our inferences would still remain the same."

In the continuation of his observations, Mr Herschel informs us that he had measured the height of one of the mountains which had been measured by Hevelius. "Antitaurus (says he), the mountain measured by Hevelius, was badly situated; because Mount Moschus and its neighbouring hills cast a deep shadow, which may be mistaken for the natural convexity of the moon. A good, full, but just measure, 25.105"; in miles, 29.27: therefore LM 31.7 miles, and the perpendicular height not quite half a mile. As great exactness was desired in this observation, it was repeated with very nearly the same result. Several other mountains were measured by the same method; and all his observations concurred in making the height of the lunar mountains much less than what former astronomers had done. Mount Lipulus was found to be near two-thirds of a mile; one of the Apennine mountains between Lacus Trasimenus and Pontus Euxinus measured a mile and a quarter; Mons Armenia, near Taurus, two thirds of a mile; Mons Leucopetra three quarters of a mile. Mons Sacer projected 45.625"; but (says he) I am almost certain that there are two very considerable cavities or places where the ground descends below the level of the convexity, just before these mountains; so that these measures must of course be a good deal too large: but supposing them to be just, it follows, that *on* is 50.193 miles, LM = 64 miles, and the perpendicular height above $1\frac{3}{4}$ miles."

145
Volcanoes
discovered
in the
moon.

As the moon has on its surface mountains and valleys in common with the earth, some modern astronomers have discovered a still greater similarity, viz. that some of these are really volcanoes, emitting fire as those on earth do. An appearance of this kind was discovered some years ago by Don Ulloa in an eclipse of

N^o 322.

the sun. It was a small bright spot like a star near the margin of the moon, and which he at that time supposed to have been a hole with the sun's light shining through it. Succeeding observations, however, have induced astronomers to attribute appearances of this kind to the eruption of volcanic fire; and Mr Herschel has particularly observed several eruptions of the lunar volcanoes, the last of which he gives an account of in the Phil. Transf. for 1787. "April 19. 10h. 36' sidereal time. I perceive (says he) three volcanoes in different places of the dark part of the new moon. Two of them are either already nearly extinct, or otherwise in a state of going to break out; which perhaps may be decided next lunation. The third shows an actual eruption of fire or luminous matter. I measured the distance of the crater from the northern limb of the moon, and found it 3' 57.3"; its light is much brighter than the nucleus of the comet which M. Mechain discovered at Paris the 10th of this month.

"April 20. 10h. 2' sidereal time. The volcano burns with greater violence than last night. Its diameter cannot be less than 3", by comparing it with that of the Georgian planet: as Jupiter was near at hand, I turned the telescope to his third satellite, and estimated the diameter of the burning part of the volcano to be equal to at least twice that of the satellite; whence we may compute that the shining or burning matter must be above three miles in diameter. It is of an irregular round figure, and very sharply defined on the edges. The other two volcanoes are much farther towards the centre of the moon, and resemble large, pretty faint nebulae, that are gradually much brighter in the middle; but no well-defined luminous spot can be discerned in them. These three spots are plainly to be distinguished from the rest of the marks upon the moon; for the reflection of the sun's rays from the earth is, in its present situation, sufficiently bright, with a ten-foot reflector, to show the moon's spots, even the darkest of them; nor did I perceive any similar phenomena last lunation, though I then viewed the same places with the same instrument.

"The appearance of what I have called the *actual fire*, or eruption of a volcano, exactly resembled a small piece of burning charcoal when it is covered by a very thin coat of white ashes, which frequently adhere to it when it has been some time ignited; and it had a degree of brightness about as strong as that with which such a coal would be seen to glow in faint daylight. All the adjacent parts of the volcanic mountain seemed to be faintly illuminated by the eruption, and were gradually more obscure as they lay at a greater distance from the crater. This eruption resembled much that which I saw on the 4th of May in the year 1783, but differed considerably in magnitude and brightness; for the volcano of the year 1783, though much brighter than that which is now burning, was not nearly so large in the dimensions of its eruption: the former seen in the telescope resembled a star of the fourth magnitude as it appears to the naked eye; this, on the contrary, shows a visible disk of luminous matter very different from the sparkling brightness of star-light."

Concerning the nature of the moon's substance there have been many conjectures formed. Some have imagined,

Conclusions
from the
foregoing
Appearan-
ces.

146
Conjectures
concerning
her sub-
stance.

Fig. 45.

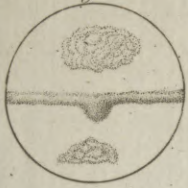


Fig. 46.



Fig. 47.

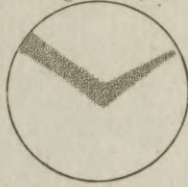


Fig. 48.



Fig. 49.

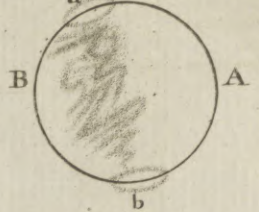


Fig. 50.



Fig. 51.



Fig. 52.



Fig. 53.



Fig. 54.



Fig. 55.



Fig. 56.



Fig. 57.



Fig. 58.



Fig. 59.



Fig. 60.



Fig. 61.



Fig. 62.



Fig. 63.



Fig. 64.



Fig. 65.



Fig. 66.



Fig. 73.

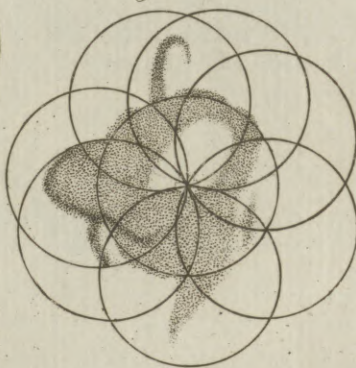


Fig. 67.



Fig. 68.



Fig. 69.

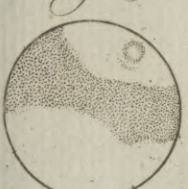


Fig. 70.



Fig. 71.

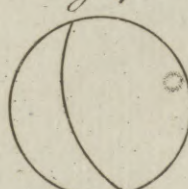
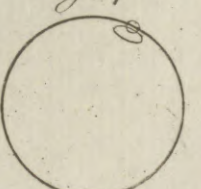
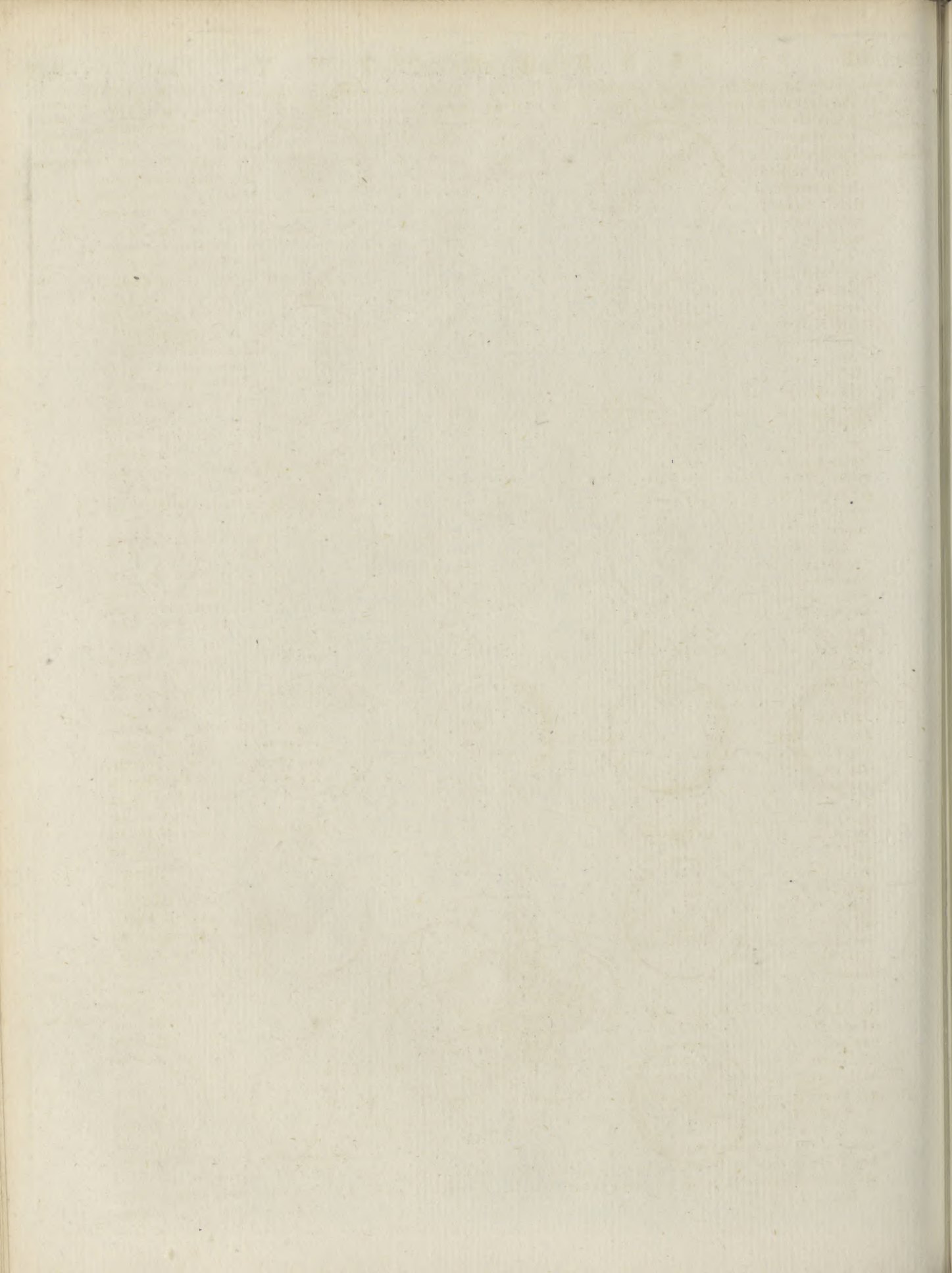


Fig. 72.





Conclusions from the foregoing Appearances. gined, that, besides the light reflected from the sun, the moon hath also some obscure light of her own, by which she would be visible without being illuminated by the sun-beams. In proof of this it is urged, that during the time of even total eclipses the moon is still visible, appearing of a dull red colour, as if obscured by a great deal of smoke. In reply to this it hath been advanced, that this is not always the case; the moon sometimes disappearing totally in the time of an eclipse, so as not to be discernible by the best glasses, while little stars of the fifth and sixth magnitudes were distinctly seen as usual. This phenomenon was observed by Kepler twice, in the years 1580 and 1583; and by Hevelius in 1620. Ricciolus and other Jesuits at Bologna, and many people throughout Holland, observed the same on April 14. 1642; yet at Venice and Vienna she was all the time conspicuous. In the year 1703, Dec. 23, there was another total obscuration. At Arles, she appeared of a yellowish brown; at Avignon, ruddy and transparent, as if the sun had shone through her: at Marseilles, one part was reddish and the other very dusky; and at length, though in a clear sky, she totally disappeared. The general reason for her appearance at all during the time of eclipses shall be given afterwards: but as for these particular phenomena, they have not yet, as far as we know, been satisfactorily accounted for.

Different conjectures have also been formed concerning the spots on the moon's surface. Some philosophers have been so taken with the beauty of the brightest places observed in her disk, that they have imagined them to be rocks of diamonds; and others have compared them to pearls and precious stones. Dr Keill and the greatest part of astronomers now are of opinion, that these are only the tops of mountains, which by reason of their elevation are more capable of reflecting the sun's light than others which are lower. The dusky spots, he says, cannot be seas, nor any thing of a liquid substance; because, when examined by the telescope, they appear to consist of an infinity of caverns and empty pits, whose shadows fall within them, which can never be the case with seas, or any liquid substance: but, even within these spots, brighter places are also to be observed; which, according to his hypothesis, ought to be the points of rocks standing up within the cavities. Dr Long, however, is of opinion that several of the dark spots on the moon are really water. May not the lunar seas and lakes (says he) have islands in them, wherein there may be pits and caverns? And if some of these dark parts be brighter than others, may not that be owing to the seas and lakes being of different depths, and to their having rocks in some places and flats in others?

It has also been urged, that if all the dark spots observed on the moon's surface were really the shadows of mountains, or of the sides of deep pits, they could not possibly be so permanent as they are found to be; but would vary according to the position of the moon with regard to the sun, as we find shadows on earth are varied according as the earth is turned towards or from the sun. Accordingly it is pretended, that variable spots are actually discovered on the moon's disk, and that the direction of these is always opposite to the sun. Hence they are found among those parts which are soonest illuminated in the increasing moon, and in

the decreasing moon lose their light sooner than the intermediate ones; running round, and appearing sometimes longer, and sometimes shorter. The permanent dark spots, therefore, it is said, must be some matter which is not fitted for reflecting the rays of the sun so much as the bright parts do; and this property, we know by experience, belongs to water rather than land: whence these philosophers conclude, that the moon, as well as our earth, is made up of land and seas.

147 Whether the moon has any atmosphere. It has been a matter of dispute whether the moon has any atmosphere or not. The following arguments have been urged by those who take the negative side.

1. The moon constantly appears with the same brightness when there are no clouds in our atmosphere; which could not be the case if she were surrounded with an atmosphere like ours, so variable in its density, and so frequently obscured by clouds and vapours. 2. In an appulse of the moon to a star, when she comes so near it that part of her atmosphere is interposed between our eye and the star, refraction would cause the latter seem to change its place, so that the moon would appear to touch it later than by her own motion she would do. 3. Some philosophers are of opinion, that because there are no seas or lakes in the moon, there is therefore no atmosphere, as there is no water to be raised up in vapours.

All these arguments, however, have been answered by other astronomers in the following manner. 1. It is denied that the moon appears always with the same brightness, even when our atmosphere appears equally clear. Hevelius relates, that he has several times found in skies perfectly clear, when even stars of the sixth and seventh magnitude were visible, that at the same altitude of the moon, and the same elongation from the earth, and with one and the same telescope, the moon and its maculæ do not appear equally lucid, clear, and conspicuous at all times; but are much brighter and more distinct at some times than at others. From the circumstances of this observation, say they, it is evident that the reason of this phenomenon is neither in our air, in the tube, in the moon, nor in the spectator's eye; but must be looked for in something existing about the moon. An additional argument is drawn from the different appearances of the moon already mentioned in total eclipses, which are supposed to be owing to the different constitutions of the lunar atmosphere.

To the second argument Dr Long replies, that Sir Isaac Newton has shown (*Princip. prop. 37. cor. 5.*), that the weight of any body upon the moon is but a third part of what the weight of the same would be upon the earth: now the expansion of the air is reciprocally as the weight that compresses it: the air, therefore, surrounding the moon, being pressed together by a weight, or being attracted towards the centre of the moon by a force equal only to one-third of that which attracts our air towards the centre of the earth, it thence follows, that the lunar atmosphere is only one-third as dense as that of the earth, which is too little to produce any sensible refraction of the stars light. Other astronomers have contended that such refraction was sometimes very apparent. Mr Cassini says that he frequently observed Saturn, Jupiter, and the fixed stars, to have their circular figure changed into an elliptical one, when they approached either to the moon's dark or illuminated limb, though they

Conclusions from the foregoing Appearances.

147 Whether the moon has any atmosphere.

148 Why the light is not refracted by the moon's atmosphere.

Conclusions
from the
foregoing
Appearan-
ces.

own, that, in other occultations, no such change could be observed. With regard to the fixed stars, indeed, it has been urged, that, granting the moon to have an atmosphere of the same nature and quantity as ours, no such effect as a gradual diminution of light ought to take place; at least, that we could by no means be capable of perceiving it. Our atmosphere is found to be so rare at the height of 44 miles as to be incapable of refracting the rays of light. This height is the 180th part of the earth's diameter; but since clouds are never observed higher than four miles, we must conclude that the vaporous or obscure part is only one 1980th. The mean apparent diameter of the moon is $31' 29''$, or 1880 seconds: therefore the obscure parts of her atmosphere, when viewed from the earth, must subtend an angle of less than one second; which space is passed over by the moon in less than two seconds of time. It can therefore hardly be expected that observation should generally determine whether the supposed obscuration takes place or not.

The third argument is necessarily inconclusive, because we know not whether there is any water in the moon or not; nor, though this could be demonstrated, would it follow that the lunar atmosphere answers no other purpose than the raising of water into vapour. There is, however, a strong argument in favour of the existence of a lunar atmosphere, taken from the appearance of a luminous ring round the moon in the time of solar eclipses. In the eclipse of May 1. 1706, Captain Stanyan, from Bern in Switzerland, writes, that "the sun was totally darkened there for the space of four minutes and a half: that a fixed star and planet appeared very bright: that his getting out of the eclipse was preceded by a blood-red streak of light from his left limb, which continued not longer than six or seven seconds of time; then part of the sun's disk appeared, all on a sudden, brighter than Venus was ever seen in the night; and in that very instant gave light and shadow to things as strong as moon-light uses to do." The publisher of this account observes, that the red streak of light preceding the emersion of the sun's body, is a proof that the moon has an atmosphere; and its short continuance of five or six seconds shows that its height is not more than the five or six hundredth part of her diameter.

Fatio, who observed the same eclipse at Geneva, tells us, that "there was seen during the whole time of the total immersion, a whiteness which seemed to break out from behind the moon, and to encompass her on all sides equally: this whiteness was not well defined on its outward side, and the breadth of it was not a twelfth part of the diameter of the moon. The planet appeared very black, and her disk very well defined within the whiteness which encompassed it about, and was of the same colour as that of a white crown or halo of about four or five degrees in diameter, which accompanied it, and had the moon for its centre. A little after the sun had begun to appear again, the whiteness, and the crown which had encompassed the moon, did entirely vanish." "I must add (says Dr Long), that this description is a little perplexed, either through the fault of the author or of the translator; for I suppose Fatio wrote in French: however, it plainly appears by it that the moon's atmosphere was visible, surrounded by a light of larger extent, which

I think must be that luminous appearance (the zodiacal light) mentioned from Cassini." Flamsteed, who published this account, takes notice, that, according to these observations, the altitude of the moon's atmosphere cannot be well supposed less than 180 geographical miles; and that probably this atmosphere was never discovered before this eclipse, by reason of the smallness of the refraction, and the want of proper observations.

An account of the same eclipse, as it appeared at Zurich, is given by Dr Scheuchzer, in the following words: "We had an eclipse of the sun, which was both total and annular: total, because the whole sun was covered by the moon; annular, not what is properly so called, but by refraction; for there appeared round the moon a bright shining, which was owing to the rays of the sun refracted through the atmosphere of the moon.

Dom. Cassini, from a number of accounts sent him from different parts, says, that in all those places where it was total, during the time of total darkness, there was seen round the moon a crown or broad circle of pale light, the breadth whereof was about a 12th part of the moon's diameter: that at Montpellier, where the observers were particularly attentive to see if they could distinguish the zodiacal light already mentioned, they took notice of a paler light of a larger extent, which surrounded the crown of light before mentioned, and spread itself on each side of it, to the distance of four degrees. He then mentions Kepler's opinion, that the crown of light which appears round the moon during the total darkness in an eclipse of the sun, is caused by some celestial matter surrounding the moon, of sufficient density to receive the rays of the sun and send them to us; and that the moon may have an atmosphere similar to that of our earth, which may refract the sun's light.

A total eclipse of the sun was observed on the 22d of April O. S. in the year 1715, by Dr Halley at London, and by M. Louville of the Academy of Sciences at Paris. Dr Halley relates, that "when the first part of the sun remained on his east side, it grew very faint, and was easily supportable to the naked eye even through the telescope, for above a minute of time before the total darkness; whereas, on the contrary, the eye could not endure the splendour of the emerging beams through the telescope even from the first moment. To this, two causes perhaps concurred: the one, that the pupil of the eye did necessarily dilate itself during the darkness, which before had been much contracted by looking on the sun: the other, that the eastern parts of the moon, having been heated with a day near as long as 30 of ours, must of necessity have that part of its atmosphere replete with vapours raised by the so long continued action of the sun; and, by consequence, it was more dense near the moon's surface, and more capable of obstructing the sun's beams; whereas at the same time the western edge of the moon had suffered as long a night, during which there might fall in dews all the vapours that were raised in the preceding long day; and for that reason, that that part of its atmosphere might be seen much more pure and transparent.

"About two minutes before the total immersion, the remaining part of the sun was reduced to a very fine horn, whose extremities seemed to lose their acuteness,

149
Luminous
ring obser-
ved about
the moon
in total
eclipses.

150
Dr Halley's
account of
a solar e-
clipse in
1715.

Conclusions from the foregoing Appearances. and to become round like stars; and for the space of about a quarter of a minute a small piece of the southern horn of the eclipse seemed to be cut off from the rest by a good interval, and appeared like an oblong star rounded at both ends: which appearance would proceed from no other cause but the inequalities of the moon's surface; there being some elevated parts thereof near the moon's southern pole, by whose interposition part of that exceedingly fine filament of light was intercepted. A few seconds before the sun was totally hid, there discovered itself round the moon a luminous ring, about a digit, or perhaps a tenth part of the moon's diameter in breadth. It was of a pale whiteness, or rather of a pearl colour, seeming to me a little tinged with the colour of the iris, and to be concentric with the moon; whence I concluded it the moon's atmosphere. But the great height of it, far exceeding that of our earth's atmosphere, and the observations of some who found the breadth of the ring to increase on the west side of the moon as the emersion approached, together with the contrary sentiments of those whose judgments I shall always revere, make me less confident, especially in a matter to which I gave not all the attention requisite.

"Whatever it was, this ring appeared much brighter and whiter near the body of the moon than at a distance from it; and its outward circumference, which was ill defined, seemed terminated only by the extreme rarity of the matter of which it was composed, and in all respects resembled the appearance of an enlightened atmosphere seen from far: but whether it belonged to the sun or moon, I shall not pretend to determine. During the whole time of the total eclipse, I kept my telescope constantly fixed on the moon, in order to observe what might occur in this uncommon appearance; and I saw perpetual flashes or coruscations of light, which seemed for a moment to dart out from behind the moon, now here, now there, on all sides, but more especially on the western side, a little before the emersion; and about two or three seconds before it, on the same western side, where the sun was just coming out, a long and very narrow streak of dusky but strong red light seemed to colour the dark edge of the moon, though nothing like it had been seen immediately after the immersion. But this instantly vanished after the appearance of the sun, as did also the aforesaid luminous ring."

Mr Louville relates, that a luminous ring of a silver colour appeared round the moon as soon as the sun was entirely covered by her disk, and disappeared the moment he recovered his light; that this ring was brightest near the moon, and grew gradually fainter towards its outer circumference, where it was, however, defined; that it was not equally bright all over, but had several breaks in it: but he makes no doubt of its being occasioned by the moon's atmosphere, and thinks that the breaks in it were occasioned by the mountains of the moon: he says also, that this ring had the moon, and not the sun, for its centre, during the whole time of its appearance. Another proof brought by him of the moon having an atmosphere is, that, towards the end of the total darkness, there was seen on that side of the moon on which the sun was going to appear, a piece of a circle, of a lively red, which might be owing to the red rays that are least refrangible be-

ing transmitted through the moon's atmosphere in the greatest quantity: and that he might be assured this redness did not proceed from the glasses of his telescope, he took care to bring the red part into the middle of his glasses.

He lays great stress on the streaks of light which he saw dart instantaneously from different places of the moon during the time of total darkness, but chiefly near the eastern edge of the disk: these he takes to be lightning, such as a spectator would see flashing from the dark hemisphere of the earth, if he were placed upon the moon, and saw the earth come between himself and the sun. "Now (says Dr Long) it is highly probable, that if a man had, at any time, a view of that half of the earth where it is night, he would see lightning in some part of it or other." Louville farther observes, that the most mountainous countries are most liable to tempests; and that mountains being more frequent in the moon, and higher, than on earth*, thunder and lightning must be more frequent there than with us; and that the eastern side of the moon would be most subject to thunder and lightning, those parts having been heated by the sun for half the month immediately preceding. It must here be observed, that Halley, in mentioning these flashes, says they seemed to come from behind the moon; and Louville, though he says they came sometimes from one part and sometimes from another, owns, that he himself only saw them near the eastern part of the disk; and that, not knowing at that time what it was that he saw, he did not take notice whether the same appearance was to be seen on other parts of the moon or not. He tells us, however, of an English astronomer, who presented the Royal Society with a draught of what he saw in the moon at the time of this eclipse; from which Louville seems to conclude that lightnings had been observed by that astronomer near the centre of the moon's disk. "Now (says Dr Long) thunder and lightning would be a demonstration of the moon having an atmosphere similar to ours, wherein vapours and exhalations may be supported, and furnish materials for clouds, storms, and tempests. But the strongest proof brought by Louville of the moon having an atmosphere is this, that as soon as the eclipse began, those parts of the sun which were going to be hid by the moon grew sensibly palish as the former came near them, suffering beforehand a kind of imperfect eclipse or diminution of light: this could be owing to nothing else but the atmosphere of the moon, the eastern part whereof going before her reached the sun before the moon did. As to the great height of the lunar atmosphere, which from the breadth of the luminous ring being about a whole digit would upon a calculation come out 180 miles, above three times as high as the atmosphere of the earth, Louville thinks that no objection, since, if the moon were surrounded with an atmosphere of the same nature with that which encompasses the earth, the gravitation thereof towards the moon would be but one third of that of our atmosphere towards the earth; and consequently its expansion would make the height of it three times as great from the moon as is the height of our atmosphere from the earth."

The same luminous ring has been observed in other total eclipses, and even in such as are annular, though without the luminous streaks or flashes of lightning: a-

Conclusions from the foregoing Appearances.

153 Lightning supposed to be frequent in the moon.

* See n^o 142 et seq.

151 Flashes of light appear to dart from behind the moon.

152 Mr Louville's observations.

154 Great height of the lunar atmosphere accounted for.

Conclusions
from the
foregoing
Appearan-
ces.

155
These phe-
nomena o-
therwise ac-
counted for.

bove mentioned; it is even taken notice of by Plutarch: however, some members of the academy at Paris have endeavoured to account for both these phenomena without having recourse to a lunar atmosphere; and for this purpose they made the following experiments. The image of the sun coming through a small hole into a darkened room, was received upon a circle of wood or metal of a diameter a good deal larger than that of the sun's image; then the shadow of this opaque circle was cast upon white paper, and there appeared round it, on the paper, a luminous circle such as that which surrounds the moon. The like experiment being made with a globe of wood, and with another of stone not polished, the shadows of both these cast upon paper were surrounded with a palish light, most vivid near the shadows, and gradually more diluted at a distance from them. They observe also, that the ring round the moon was seen in the eclipse of 1706 by Wurzelbaur, who cast her shadow upon white paper. The same appearance was observed on holding an opaque globe in the sun, so as to cover his whole body from the eye; for, looking at it through a smoked glass, in order to prevent the eye from being hurt by the glare of light it would otherwise be exposed to, the globe appeared surrounded with a light resembling that round the moon in a total eclipse of the sun.

Thus they solve the phenomenon of the ring seen round the moon by the inflection, or *diffraction* as they call it, of the solar rays passing near an opaque substance. As for the small streaks of light abovementioned, and which are supposed to be lightning, they explain these by an hypothesis concerning the cavities of the moon themselves; which they consider as concave mirrors reflecting the light of the sun nearly to the same point; and as these are continually changing their situation with great velocity by the moon's motion from the sun, the light which any one of them sends to our eye is seen but for a moment. This, however, will not account for the flashes, if any such there are, seen near the centre of the disk, though it does, in no very satisfactory manner, account for those at the edges.

156
Occulta-
tions of the
fixed stars
by the
moon.

It has already been observed, that the occultations of the fixed stars and planets by the moon, in general happen without any kind of refraction of their light by the lunar atmosphere. The contrary, however, has sometimes been observed, and the stars have been seen manifestly to change their shape and colour on going behind the moon's disk. An instance of this happened on the 28th of June N. S. in the year 1715, when an occultation of Venus by the moon happened in the day-time. Some astronomers in France observing this with a telescope, saw Venus change colour for about a minute before she was hid by the moon; and the same change of colour was observed immediately after her emergence from behind the disk. At both times the edge of the disk of Venus that was nearest the moon appeared reddish, and that which was most distant of a bluish, colour. These appearances, however, which might have been taken for proofs of a lunar atmosphere, were supposed to be owing to the observers having directed the axis of their telescopes towards the moon. This would necessarily cause any planet or star near the edge of the moon's disk to be seen through those parts of the glasses which are near their circumference, and consequently to appear coloured. This

was evidently the case from other observations of an occultation of Jupiter by the moon the same year, when no such appearance of refraction could be perceived while he was kept in the middle of the telescope. Maraldi also informs us, that he had observed before this two other occultations of Venus and one of Jupiter; and was always attentive to see whether those planets changed their figure or colour either upon the approach of the moon to cover them, or at their first coming again into sight; but never could perceive any such thing. Nor could he, in a great number of occultations of the fixed stars, perceive the smallest apparent change in any of them, excepting once that a fixed star seemed to increase its distance a little from the moon as it was going to be covered by her; but this, he suspected, might be owing to his telescope being directed so as to have the star seen too far from the middle of its aperture. He concludes, therefore, that the moon has no atmosphere: and he remarks, that at Montpellier, perhaps because the air is clearer there than at London, the luminous ring round the moon appeared much larger than at London; that it was very white near the moon, and gradually decreasing in brightness, formed round her a circular area of about eight degrees in diameter. If, says he, this light was caused by the atmosphere of the moon, of what a prodigious extent must that atmosphere be?

Before we enter upon any further speculations concerning the celestial bodies, we shall here take notice of the doctrine of a plurality of worlds; to which we are naturally led by the question, Whether the moon is inhabited or not? This is an hypothesis of very ancient date, and which in modern times has been revived in such a manner as now to be almost adopted as an undoubted truth. Plutarch, Diogenes, Laertius, and Stobæus, inform us, that this doctrine was embraced by several of the ancient Greek philosophers; from which authors Gregory has given us extracts in the Preface to his Astronomy. "Among the moderns (says Dr Long), Huygens has written a treatise, which he calls *Cosmotheoros*, or *A view of the world*, worth perusing. One thing, however, I must find fault with; that, in peopling the planets with reasonable creatures, he insists upon their being in all points exactly similar to the human race, as to the shape of their bodies and the endowments of their minds: this is too confined a thought; for we cannot but acknowledge that infinite Power and Wisdom is able to form rational beings of various kinds, not only in shape and figure different from the human, but endowed also with faculties and senses very different; such as in our present state we can have no idea of." With regard to the probability of the doctrine itself, the Doctor expresses himself in the following manner: "That the earth and all the creatures thereon were created to be subservient to the use of man, we may believe upon the authority of the sacred writer, Psalm viii. but that the stars and planets were formed only to bespangle the canopy of heaven with their glimmering, which does not furnish us with the twentieth part of the light the moon gives, I think is not at all probable: this is contrary to the observation made by the best philosophers, that nature is magnificent in all her designs, but frugal in the execution of them. It is commonly said, that nature

Conclusions
from the
foregoing
Appearan-
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157
Of a plu-
rality of
worlds.

nature

Fig. 75.

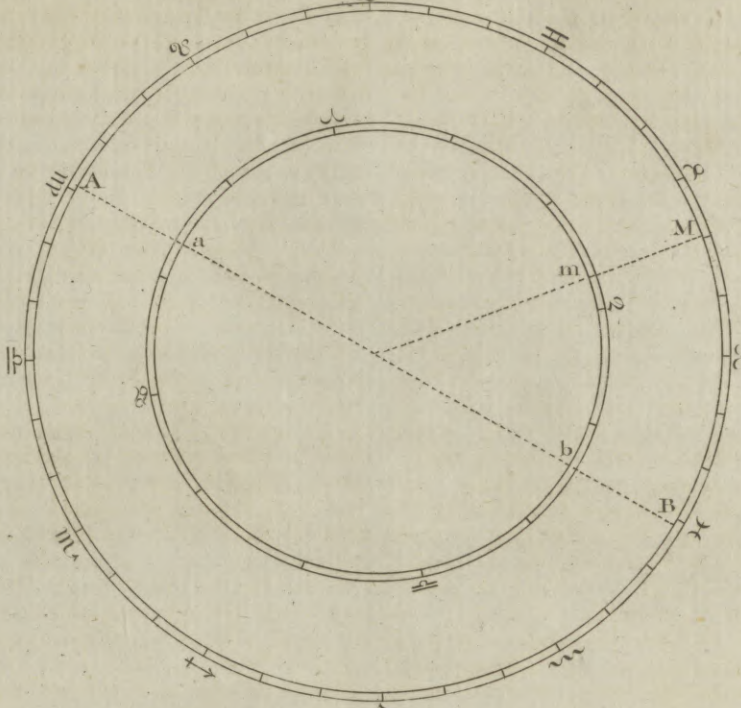


Fig. 74.

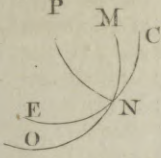


Fig. 77.



Fig. 79.



Fig. 82.



Fig. 84.

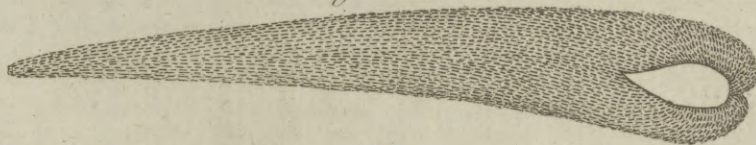


Fig. 85.

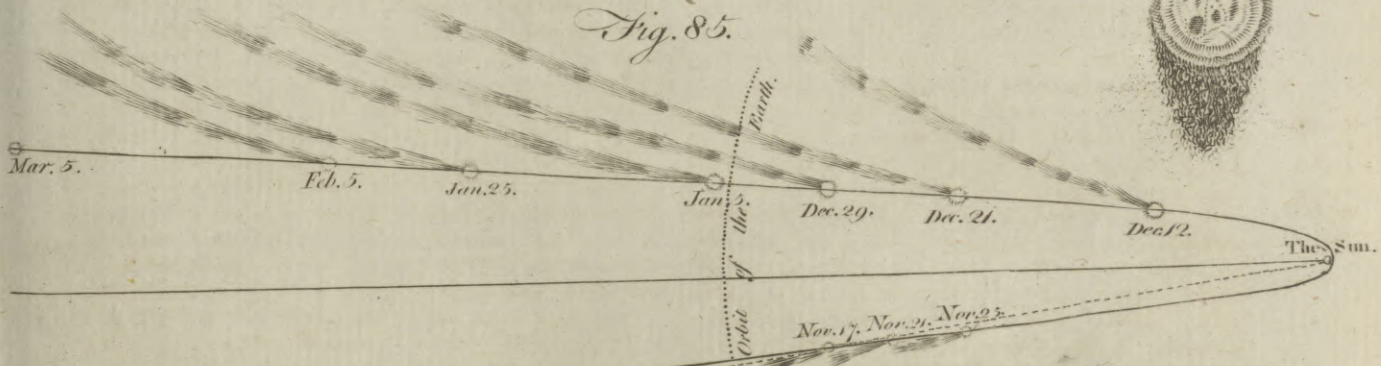


Fig. 86.

Fig. 87.

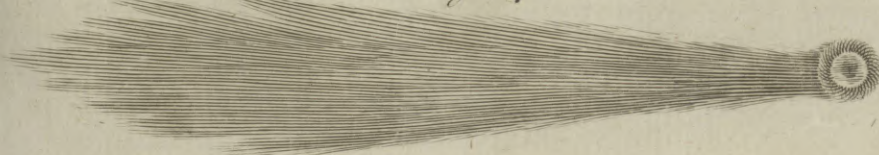


Fig. 76.



Fig. 78.



Fig. 80.

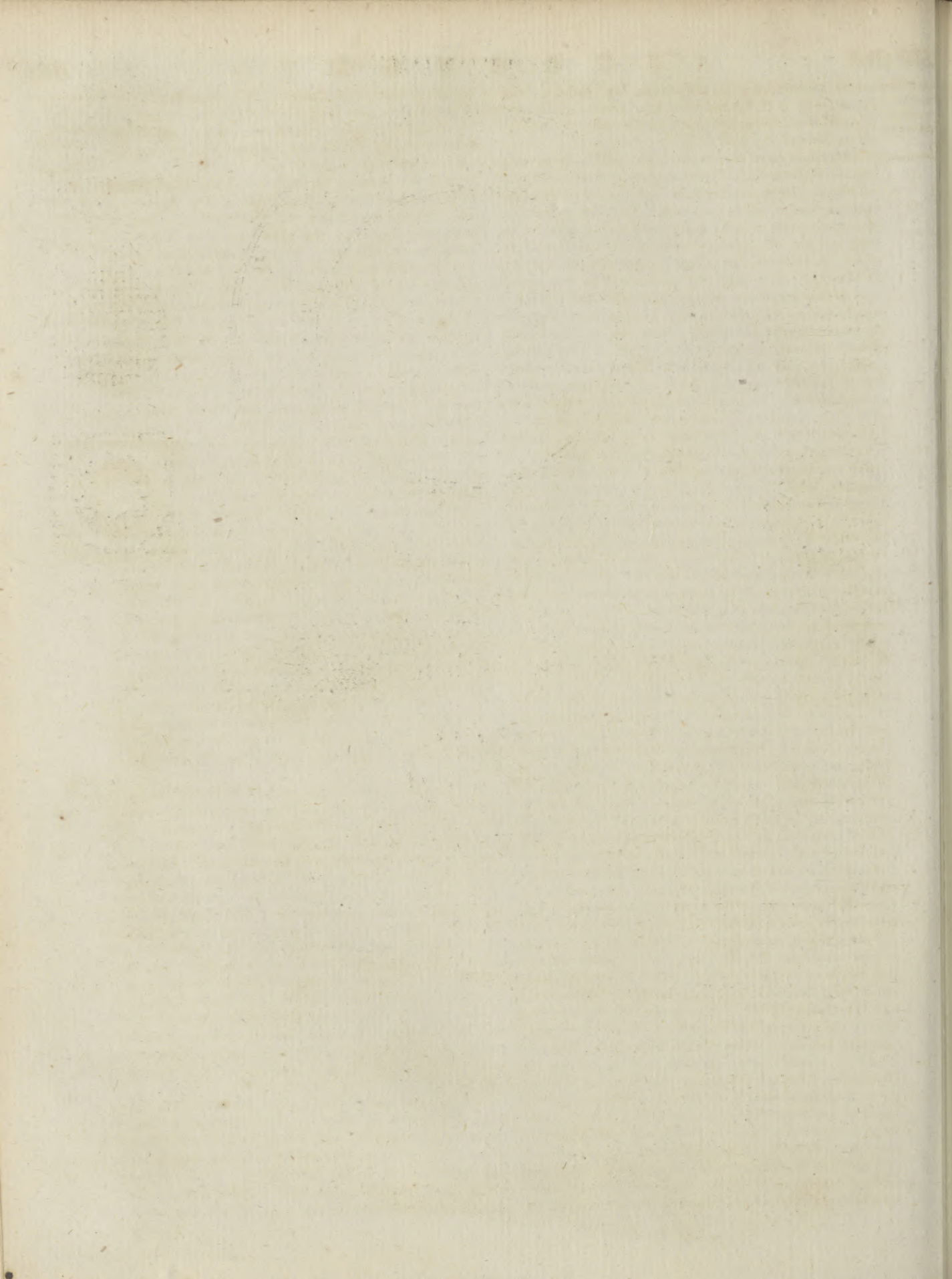


Fig. 81.



Fig. 83.





Conclusions nature does nothing in vain: now by *Nature*, in a
 from the found sense, must be understood the present order and
 foregoing disposition of things according to the will of the su-
 Appearan- preme Being.'

148
 Objections to the pos- sibility of this doc- trine.
 160
 Inconclu- sive.
 ¶ *Introd. to Nat. Phil. Vol. i. 163.*
 Objections have been made to the possibility of this hypothesis from the different degrees of heat and light which the planets receive from the sun, according to their various distances from him. On Venus, for instance, the heat must be more than double what it is with us, and on Mercury upwards of ten times as great; so that were our earth brought as near the sun as Mercury, every drop of liquid would be evaporated into steam, and every combustible solid set on fire; while, on the other hand, were we removed to the distance of the superior planets, such as the Georgium Sidus, Saturn, or even Jupiter, there is the highest probability that our liquids would all be congealed into ice, at the same time that the climate would be utterly insupportable by such creatures as we are. Objections of the same kind are drawn from the small quantity of light which falls upon the more distant planets, which it is thought would be insufficient for the purposes of living and rational creatures. Such arguments as these, however, are by no means conclusive; for, as Dr Long justly observes, "we are sure, that if the all-wise supreme Being hath placed animals on the planets, he has fitted the inhabitants to the places, and the places to the inhabitants." We shall therefore only add the following quotation from Mr Nicholson † concerning final causes, which sums up all that can be said with propriety in favour of the doctrine in question.—"The purposes or motives (says he) which determine the actions of intelligent beings, and produce their effects in a manner similar to the operation of the laws of nature, or the properties of matter in cases where thought is not supposed to be concerned, are called *final causes*. In the works of nature we behold enough of exquisite contrivance, and can see far enough into many final causes, to convince us that the arrangement of the universe has been made, and probably still is occasionally adjusted, by a Being whose intelligence and power are immensely beyond what we possess. To judge properly of his intentions, or, in other words, to be equal to the task of exploring final causes, requires no less than a perfect knowledge and recollection of every purpose to which the objects around us may be applied, together with a clear conception of the ideas of fitness and order that form the prototypes in the mind of that Great Being who directs their motions. These considerations show the absurdity of attempting to explain the final causes of every event we see; but they by no means require that we should neglect them in cases where we have reason to believe that we understand the phenomena, and have sufficient experience to be assured that we discern the principal, or at least one of the principal, purposes to which things may have been destined. Thus it is scarcely to be imagined that we can err in concluding, that the eyes, ears, legs, wings, and other parts of animals, were made for the purposes of seeing, hearing, walking, flying, and so forth. Neither can we avoid inferring, that the Power who constructed living creatures with mouths, teeth, and organs to digest and assimilate food for their nutriment, did likewise form other organized bodies, which we call *vegetables*, for the express purpose of affording that food. It is

needless to multiply instances. We cannot avoid seeing them every moment; and their effect is so striking, that we are insensibly forced from analogy to allow the existence of a final cause in all cases, whether we are able to discover it or not.

161
 Of the various climates of the planets;
 "On this ground, an inquiry into the final causes of the planetary bodies offers itself to our consideration. The earth is shown to be a planet in circumstances very similar to the other five: we know its final cause—to support a number of inhabitants: And by analogy we may conclude, that the others are also habitable worlds; though, from their different proportions of heat, it is credible that beings of our make and temperature could not live upon them. However, even that can scarcely be affirmed of all the planets; for the warmest climate on the planet Mars is not colder than many parts of Norway or Lapland are in the spring or autumn. Jupiter, Saturn, and the Georgium Sidus, it must be granted, are colder than any of the inhabited parts of our globe. The greatest heat on the planet Venus exceeds the heat on the island of St Thomas on the coast of Guinea, or Sumatra in the East Indies, about as much as the heat in those places exceeds that of the Orkney islands, or the city of Stockholm in Sweden: therefore, at 60° north latitude on that planet, if its axis were perpendicular to the plane of its orbit, the heat would not exceed the greatest heat on the earth; and of course vegetation like ours might be there carried on, and animals of the species on earth might subsist. If Mercury's axis be supposed to have a like position, a circle of about 20° diameter round each pole would enjoy the same temperature as the warmer regions of the earth, though in its hottest climate water would continually boil, and most inflammable substances would be parched up, destroyed, or converted into vapour. But it is not at all necessary that the planets should be peopled with animals like those on the earth; the Creator has doubtless adapted the inhabitants of each to their situation.

162
 Compari- son of the light of the superior planets with that of our day.
 "From the observations that have been just made, a better idea may be formed of the proportions of heat on the planets than can be conveyed by numbers. It will not, however, be remote from our purpose to compare the light of the superior planets with that of our day; from whence it will appear, that they are by no means in a state of darkness, notwithstanding their great distance from the sun. This might be instanced by several different methods; as by the sun's light admitted into a dark chamber, and received on paper with different degrees of obliquity; by a greater or less number of candles brought into a room for the purpose of illuminating it with various degrees of light; or by various optical methods that need not here be described. It will be sufficient for the illustration of the subject, to compare their different proportions of light with that of a moonshine night at the time of full.

"When the moon is visible in the day-time, its light is so nearly equal to that of the lighter thin clouds, that it is with difficulty distinguished among them. Its light continues the same during the night; but the absence of the sun suffering the pupil of the eye to dilate itself, it becomes more conspicuous. It therefore follows, that if every part of the sky were equally

Conclusions
from the
foregoing
Appearances.

equally luminous with the moon's disk, the light would be the same as if in the day-time it were covered with the thin clouds abovementioned. This day-light is consequently in proportion to that of the moon as the whole surface of the sky or visible hemisphere is to the surface of the moon; that is to say, nearly as 90,000 to 1. The light of the Georgium Sidus being to that of the earth as 0.276 to 100, will be equal to the effect of 248 full moons. Jupiter's day will equal the light of 3,330 moons; and that of Mars will require 38,700, a number so great that they would almost touch one another. It is even probable, that the comets in the most distant parts of their orbits enjoy a degree of light much exceeding moonshine."

Of all the celestial bodies, comets have given rise to the greatest number of speculations and conjectures. Their strange appearance has in all ages been a matter of terror to the vulgar, who uniformly have looked upon them to be evil omens and forerunners of war, pestilence, &c. Others, less superstitious, supposed them to be meteors raised in the higher regions of the air. But we find that some part of the modern doctrine concerning them had been received into the ancient Italic and Pythagorean schools: for they held them to be so far of the nature of planets, that they had their periodical times of appearing; that they were out of sight for a long time, while they were carried aloft at an immense distance from the earth, but became visible when they descended into the lower regions of the air, when they were nearer to us.

These opinions were probably brought from Egypt, from whence the Greeks borrowed great part of their learning. However, it seems not to have been generally received; for Aristotle, who mentions it, asserted that the heavens were unchangeable, and not liable to generation or corruption. Comets, therefore, which he believed to be generated when they first made their appearance, and destroyed when they vanished from our sight, he maintained could not be heavenly bodies, but rather meteors or exhalations raised into the upper regions of the atmosphere, where they blazed out for a while, and disappeared when the matter of which they were formed was consumed. Seneca, who lived in the first century, mentions Apollonius of Myndus, a very careful observer of natural causes, to have been of the same sentiments with the most ancient Greek philosophers with regard to comets. He himself had seen two; one in the reign of Claudius, the other in that of Nero; besides another which he saw while a boy, before the death of Augustus. He plainly intimates, that he thought them above the moon; and argues strongly against those who supposed them to be meteors, or held other absurd opinions concerning them; declaring his belief that they were not fires suddenly kindled, but the eternal productions of nature. He points out also the only way to come at a certainty on this subject, viz. by collecting a number of observations concerning their appearance, in order to discover whether they return periodically or not. "For this purpose (says he) one age is not sufficient; but the time will come when the nature of comets and their magnitudes will be demonstrated, and the routes they take, so different from the planets, explained. Posterity will then wonder that the preceding ages

should be ignorant of matters so plain and easy to be known."

For a long time this prediction of Seneca seemed very unlikely to be fulfilled. The great authority which Aristotle maintained for many ages, determined them to be nothing but meteors casually lighted up in the air; though they were manifestly at a great height, not only above the clouds, but subject to the diurnal revolution of the earth. In the dark and superstitious ages, they were held to be the forerunners of every kind of calamity, and were supposed to have different degrees of malignity according to the shape they assumed; from whence also they were differently denominated. Thus, some were said to be bearded, some hairy; some to represent a beam, sword, or spear; others a target, &c.; whereas modern astronomers acknowledge only one species of comets, and account for their different appearances from their different situations from the sun and earth.

It was not till some time after people began to throw off the fetters of superstition and ignorance which had so long held them, that any rational hypothesis was formed concerning comets. Kepler, in other respects a very great genius, indulged the most extravagant conjectures, not only concerning comets, but the whole system of nature in general. The planets he imagined to be huge animals who swam round the sun by means of certain fins acting upon the ethereal fluid, as those of fishes do on the water: and agreeable to this notion, he imagined the comets to be monstrous and uncommon animals generated in the celestial spaces; and he explained how the air engendered them by an animal faculty. A yet more ridiculous opinion, if possible, was that of John Bodin, a learned man of France in the 16th century. He maintained that comets "are spirits, which having lived on the earth innumerable ages, and being at last arrived on the confines of death, celebrate their last triumph, or are recalled to the firmament like shining stars! This is followed by famine, plague, &c. because the cities and people destroy the governors and chiefs who appease the wrath of God." This opinion he says he borrowed from the philosopher Democritus, who imagined them to be the souls of famous heroes: but that being irreconcilable with Bodin's Christian sentiments, he was obliged to suppose them to be a kind of genii, or spirits subject to death, like those so much mentioned in the Mahometan fables. Others, again, have denied even the existence of comets, and maintained that they were only false appearances occasioned by the refraction or reflection of light.

The first rational conjecture we meet with is that of James Bernoulli, an Italian astronomer, who imagined them to be the satellites of some very distant planet, which was invisible to us on account of its distance, as were also the satellites, unless when in a certain part of their course.

Tycho Brahe was the first who restored the comets to their true rank in the creation. Before his time, several comets had been observed with tolerable exactness by Regiomontanus, Appian, Fabricius, and others; yet they all thought them below the moon. But Tycho, being provided with much better instruments, set himself with great diligence to observe the

Conclusion
from the
foregoing
Appearances.

165
Only one
species of
them exist

166
Kepler and
Bodin's opinion
of them.

163
Supposed
by the an-
cients to be
planets.

164
Aristotle's
opinion
concerning
them.

167
Bernoulli's
opinion.

168
True doc-
trine con-
cerning
them re-
vealed by
Tycho Brahe

famous

Conclusions from the foregoing Appearances. famous comet of 1577; and from many careful observations, deduced that it had no sensible diurnal parallax; and therefore was not only far above the regions of our atmosphere, but much higher than the moon. But though few have come so near the earth as to have any diurnal parallax, all of them have what may be called an annual parallax; that is, the revolution of the earth in her orbit causes their apparent motion to be very different from what it would be if viewed from the sun; and this shows them to be much nearer than the fixed stars, which have no such parallax. Kepler, the disciple of Tycho, notwithstanding his ridiculous conjecture already mentioned, was very attentive to the motions of the comets, and found that they did not move in straight lines, as had been supposed. He showed that their paths were concave towards the sun, and supposed them to move in parabolic trajectories.

169 Their motion exactly determined by Sir Isaac Newton. Their true motion, however, was only discovered from the observations made by Sir Isaac Newton on the great comet of 1680. This descended almost perpendicularly towards the sun with a prodigious velocity; ascending again with the same velocity retarded, as it had been before accelerated. It was seen in the morning by a great number of astronomers in different parts of Europe, from the 4th to the 25th of November, in its way toward the sun; and in the evening from the 12th of December to the 9th of March following. The many exact observations made on this comet enabled Sir Isaac Newton to determine that they are a kind of planets which move in very eccentric ellipses; and this opinion is now looked upon to be certainly established. It was opposed, however, by M. de la Hire, and some other French philosophers; and it is evident that the whole dispute now turned on mere practical observation. If the return of any comet could be predicted, and its periodical time calculated like that of a planet, then the doctrine might be concluded certainly true, but not otherwise. Dr Halley therefore set himself to collect all the observations he could on comets; and afterwards calculated the periodical times of 24 of them, on a supposition of their being paraboles; but afterwards found that they agreed better with the supposition of their motion being performed in very eccentric elliptical orbits. On this he calculated a table of their elements; from which it was manifest that they were not comprehended in the zodiac, some of them making an angle of upwards of 80° with the ecliptic.

171 Periodical times of different comets determined. By computations founded on these elements, the Doctor concluded that the comet of 1682 was the same which had appeared in 1607 and 1531; that it had a period of 75 or 76 years; and he ventured to foretel that it would return about the year 1758. The comet which appeared in 1661 was supposed to be the same with that of 1532, and to have a period of 129 years; and from the equality of periods, and similitude of appearances, it was concluded that the great comet of 1680 was the same which had appeared in 1106 in the time of Henry I. and the consulate of Lampadius and Orestes about the year 531, and in the year 44 B. C. before Julius Cæsar was murdered; and thence concluded that its period was 575 years. Mr Dunthorne, however, has endeavoured to show from a MS. in Pembroke-hall library, that the comet of 1106 could not be the same with that of 1680; but

M. de la Lande thinks the four appearances related by Dr Halley stronger proofs than a single observation, which might be very faulty.

Conclusions from the foregoing Appearances. Since the time of Dr Halley, other astronomers have calculated the elements of 25 other comets; all of which, excepting one of three which appeared in 1759, and which differs but little from that of 1531, 1607, and 1682, and is therefore accounted the same, differ very much from each other; so that we cannot help concluding them all to be different, and that the number of these bodies is very great. "It is not, however, unlikely (says Dr Long), from the immense interval between the orbit of Saturn and the nearest fixed stars, that many of them have not descended into the planetary regions since they have been looked upon as celestial bodies, and observed accordingly: besides, it may often happen, that a body may finish its whole period without being observed by us, on account of the unfavourable situation of the earth in her orbit when the comet is in its perihelion. Thus, if the comet be either behind or before the sun, or nearly so, it must be above our horizon in the day-time, and consequently invisible, except the sun should at that time be in a total eclipse; for then the comet might be seen near the sun, as well as the stars and planets are: and this case is said to have happened; for Seneca relates from Posidonius, that a comet was seen when the sun was eclipsed, which had before been invisible by being near that luminary."

173 Why more are seen in the hemisphere towards the sun than in the opposite. A greater number of comets are seen in the hemisphere towards the sun than in the opposite; the reason is in which will easily appear from fig. 97. wherein S represents the sun, E the earth, A B C D the sphere of the fixed stars: and because comets either do not reflect light enough to be visible, or emit tails conspicuous enough to attract our notice, till they come within the planetary regions, commonly a good way within the sphere of Jupiter, let K L M N be a sphere concentric to the sun, at such a distance from him, that no comet can be seen by us till it come within that distance; through E draw the plane B D perpendicular to S E, which will divide the sphere K L M N into two hemispheres, one of which, B C D, is towards the sun, the other, D A B, opposite. Now it is manifest, that the spherical portion L M N, which is in the hemisphere B C D towards the sun, is larger than the portion N K L in the hemisphere opposite to him; and consequently a greater number of comets will appear in the hemisphere B C D than in that marked D A B.

174 Great differences in the eccentricities of comets. Though the orbits of all comets are very eccentric ellipses, there are vast differences among them; for excepting Mercury, there are no great differences among them either as to the eccentricity of their orbits, or the inclination of their planes; but the planes of some comets are almost perpendicular to others, and some of their ellipses are much wider than others. The narrowest ellipsis of any comet hitherto observed was that of 1680. There is also a much greater inequality in the motion of the comets than of the planets; the velocity of the former being incomparably greater in their perihelion than in their aphelion; but the planets are but very little accelerated.

175 Opinions concerning their substance. Astronomers are now generally agreed, that comets are opaque bodies, enlightened by the sun. Hevelius in a large work, wherein he gives the opinion of various

Conclusions from the foregoing Appearances.

172 Why comets may sometimes be invisible even in their perihelion.

173 Why more are seen in the hemisphere towards the sun than in the opposite.

174 Great differences in the eccentricities of comets.

175 Opinions concerning their substance.

Conclusions from the foregoing Appearances.

ous authors on the subject, mentions some who were of the same sentiments with himself, that comets were so far transparent as to let the light of the sun pass thro' them, which formed their tails. Sir Isaac Newton was of opinion, that they are quite opaque; and in confirmation of this, he observes, that if a comet be seen in two parts of its orbit, at equal distances from the earth, but at unequal distances from the sun, it always shines brightest in that nearest the sun. They are of very different magnitudes, which may be conjectured from their apparent diameter and brightness. Thus the head of a comet, when of the same brightness and apparent diameter with Saturn, may be supposed to be nearly about the same magnitude with that planet; though this must be attended with some uncertainty, as we know not whether the heads of comets reflect the sun's light in the same manner the planets do. Their distance may be known from their parallax, in the manner related in a subsequent section.

176 Distances, diameters, &c. of some comets computed.

In this manner he found the distance of the comet of 1577 to be about 210 semidiameters of the earth, or about 840,000 miles distant from us, its apparent diameter being seven minutes; whence he concluded, that the true diameter of the comet was to that of the earth as 3 to 14. "But (says Dr Long) it was the hemisphere of the comet which was then measured." Hevelius, from the parallax and apparent diameter of the head of the comet in 1652, computed its diameter to be to that of the earth as 52 to 100. By the same method he found the diameter of the head of the comet of 1664 to be at one time 12 semidiameters of the earth, and at another not much more than 5. "That the head of a comet must appear less the farther it is from the earth (says Dr Long) is obvious; but besides this apparent change, there is also a real one in the dimensions of the head of the same comet; for, when near the sun, the atmosphere is diminished by the heat raising more of it into the tail; whereas, at a greater distance, the tail is diminished and the head enlarged." Hevelius computed the diameter of the nucleus of the comets of 1661 and 1665 to be only about a tenth part of that of the earth; and Cysatus makes the true diameter of the comet of 1618 to be about the same size. Some comets, however, from their apparent magnitude and distance, have been supposed much larger than the moon, or even equal in magnitude to some of the primary planets; and some have imagined, that by an interposition of these bodies betwixt the earth and sun, we might account for those darkneses which cannot be derived from any interposition of the moon. Such are those mentioned by Herodotus, l. 7. c. 37. and l. 9. c. 70.; likewise the eclipse mentioned by Dion, which happened a little before the death of Augustus; and it is observable that Seneca saw a comet that year. Some have even attempted to account in this manner for the darknes which happened at our Saviour's crucifixion; and indeed it is certain, that were a comet in its perigee to come between the earth and sun, and to be moving the same way with the earth, it must cause a darknes much more intense, as well as of more considerable duration, than what could take place in any lunar eclipse.

177 Eclipses occasioned by comets.

178 Conjectures concerning their tails.

Various conjectures have been formed respecting all, that they depend on the sun somehow or other;

and for this plain reason, that they are always turned from him; but in what manner this is accomplished, we cannot easily determine. Apian, Tycho-Brahe, and others, thought the tail was formed by the sun's rays transmitted through the nucleus of the comet, which they fancied transparent, and was there refracted as in a lens of glass, so as to form a beam of light behind the comet: but this cannot be the case, as well because the figure of a comet's tail does not answer to such a refraction, as that such refracted light would not be seen by a spectator placed sideways to it, unless it fell upon some substance sufficiently dense to cause a reflection. Des Cartes and his followers were of opinion, that the tail of a comet was owing to the refraction of its head: but if this were the case, the planets and principal fixed stars must have tails also; for the rays from them pass through the same medium as the light from the comets. Sir Isaac Newton was of opinion, that the tail of a comet is a very thin vapour which the head sends out by reason of its heat: that it ascends from the sun just as smoke does from the earth: that as the ascent of smoke is caused by the rarefaction of the air wherein it is entangled, causing such air to ascend and carry the smoke up with it; so the sun's rays acting upon the coma or atmosphere of the comet, do by rarefaction and refraction heat the same: that this heated atmosphere heats, and by heating rarefies, the ether that is involved therein; and that the specific gravity with which such ether tends to the sun, is so diminished by its rarefaction, that it will now ascend from him by its relative lightness, and carry with it the reflecting particles whereof the tail is composed. Tho' the immensely large tails of some comets seem to require a great quantity of matter to produce them, this is no objection to the foregoing solution: for every day's experience shows what a great quantity of smoke is produced from a very little wood or coal; and Newton has demonstrated, that a cubic inch of air equally rarefied with that at the distance of a semidiameter from the earth's surface, would fill all the planetary regions to the orbit of Saturn and beyond. Mairan entertained a very different opinion. He supposed the tails of the comets to be formed out of the luminous matter whereof the sun's atmosphere consists. This he supposes to extend as far as the orbit of the earth, and to furnish matter for the aurora borealis. M. de la Lande is for joining the two last opinions together. Part of the matter which forms the tails of comets he supposes to arise from their own atmosphere rarefied by heat and pushed forward by the force of the light streaming from the sun; and also that a comet passing through the sun's atmosphere is drenched therein, and carries away some of it. Mr Rowning objects to Newton's account, that it can hardly be supposed the thin vapour of the tail should go before the more solid body of the comet, when the motion thereof is sometimes so extremely swift, as that of some of the comets is said to be after the rate, as Sir Isaac Newton calculated the motion of the comet of 1680 to be, of no less than 830,000 miles an hour. He therefore supposes the atmosphere of the comet to extend every way round it as far as the tail reaches; and that the part of it which makes the tail is distinguished from the rest, so as to fall thick upon that part of the atmosphere which goes before the comet in its progress along its elliptic orbit.

Conclusions from the foregoing Appearances.

179 Opinion of Des Cartes.

Conclusions from the foregoing Appearances. The greatest objection to this is the immense magnitude of the atmospheres; as it must now be supposed to account for the vast lengths of the tails of some comets, which have been said to measure above 80 millions of miles.

Conclusion^s from the foregoing Appearances. The many discoveries which, since the time of Newton, Halley, and other celebrated mathematicians, have been made in electricity, having brought in a new element unknown to former ages, and which shows a vast power through every part of the creation with which we are acquainted, it became natural to imagine that it must extend also into those higher regions which are altogether inaccessible to man. The similarity of the tails of comets to the aurora borealis, which is commonly looked upon to be an electrical phenomenon, therefore suggested an opinion at present far from being generally disbelieved, that the tails of comets are streams of electric matter. An hypothesis of this kind was published by Dr Hamilton of Dublin in a small treatise, intitled, *Conjectures on the Nature of the Aurora Borealis, and on the Tails of Comets*. His hypothesis is, that the comets are of use to bring back the electric fluid to the planets, which is continually discharged from the higher regions of their atmospheres. Having given at length the abovementioned opinion of Sir Isaac, "We find (says he) in this account, that Sir Isaac ascribes the ascent of comets tails to their being rarer and lighter, and moving round the sun more swiftly, than the solar atmosphere, with which he supposes them to be surrounded whilst in the neighbourhood of the sun; he says also, that whatever position (in respect to each other) the head and tail of a comet then receive, they will keep the same afterwards most freely; and in another place he observes, 'That the celestial spaces must be entirely void of any power of resisting, since not only the solid bodies of the planets and comets, but even the exceeding thin vapours of which comets tails are formed, move thro' those spaces with immense velocity, and yet with the greatest freedom.' I cannot help thinking that this account is liable to many difficulties and objections, and that it seems not very consistent with itself or with the phenomena.

180
Dr Hamilton of Dublin's opinion.

"I do not know that we have any proof of the existence of a solar atmosphere of any considerable extent, nor are we any where taught how to guess at the limits of it. It is evident that the existence of such an atmosphere cannot be proved merely by the ascent of comets tails from the sun, as that phenomenon may possibly arise from some other cause. However, let us suppose for the present, that the ascent of comets tails is owing to an atmosphere surrounding the sun, and see how the effects arising from thence will agree with the phenomena. When a comet comes into the solar atmosphere, and is then descending almost directly to the sun, if the vapours which compose the tail are raised up from it by the superior density and weight of that atmosphere, they must rise into those parts that the comet has left, and therefore at that time they may appear in a direction opposite to the sun. But as soon as the comet comes near the sun, and moves in a direction nearly at right angles with the direction of its tail, the vapours which then arise, partaking of the great velocity of the comet, and being specifically lighter than the medium in which they move, and being vastly ex-

pauded through it, must necessarily suffer a resistance immensely greater than what the small and dense body of the comet meets with, and consequently cannot possibly keep up with it, but must be left behind, or, as it were, driven backwards by the resistance of that medium into a line directed towards the parts which the comet has left, and therefore can no longer appear in a direction opposite to the sun. And, in like manner, when a comet passes its perihelion, and begins to ascend from the sun, it certainly ought to appear ever after with its tail behind it, or in a direction pointed towards the sun; for if the tail of the comet be specifically lighter than the medium in which it moves with so great velocity, it must be just as impossible it should move foremost, as it is that a torch moved swiftly thro' the air should project its flame and smoke before it. Since therefore we find that the tail of a comet, even when it is ascending from the sun, moves foremost, and appears in a direction nearly opposite to the sun, I think we must conclude that the comet and its tail do not move in a medium heavier and denser than the matter of which the tail consists, and consequently that the constant ascent of the tail from the sun must be owing to some other cause. For that the solar atmosphere should have density and weight sufficient to raise up the vapours of a comet from the sun, and yet not be able to give any sensible resistance to these vapours in their rapid progress through it, are two things inconsistent with each other: And therefore, since the tail of a comet is found to move as freely as the body does, we ought rather to conclude, that the celestial spaces are void of all resisting matter, than that they are filled with a solar atmosphere, be it ever so rare.

"But there is, I think, a further consideration, which will show that the received opinion, as to the ascent of comets tails, is not agreeable to the phenomena, and may at the same time lead us to some knowledge of the matter of which these tails consist; which I suspect is of a very different nature from what it has been hitherto supposed to be. Sir Isaac says, the vapours, of which the tail of a comet consists, grow hot by reflecting the rays of the sun, and thereby warm and rarefy the medium which surrounds them; which must therefore ascend from the sun, and carry with it the reflecting particles of which the tail is formed; for he always speaks of the tail as shining by reflected light. But one would rather imagine, from the phenomena, that the matter which forms a comet's tail has not the least sensible power of reflecting the rays of light. For it appears from Sir Isaac's observation which I have quoted already, that the light of the smallest stars, coming to us through the immense thickness of a comet's tail, does not suffer the least diminution. And yet, if the tail can reflect the light of the sun so copiously as it must do if its great splendour be owing to such reflection, it must undoubtedly have the same effect on the light of the stars; that is, it must reflect back the light which comes from the stars behind it, and by so doing must intercept them from our sight, considering its vast thickness, and how exceedingly slender a ray is that comes from a small star; or if it did not intercept their whole light, it must at least increase their twinkling. But we do not find that it has even this small effect; for those stars that appear through the tail are not observed to twinkle more than

Conclusions from the foregoing Appearances. others in their neighbourhood. Since therefore this fact is supported by observations, what can be a plainer proof that the matter of a comet's tail has no power of reflecting the rays of light? and consequently that it must be a self-shining substance. But the same thing will further appear, from considering that bodies reflect and refract light by one and the same power; and therefore if comets tails want the power of refracting the rays of light, they must also want the power of reflecting them. Now, that they want this refracting power appears from hence: If that great column of transparent matter which forms a comet's tail, and moves either in a vacuum or in some medium of a different density from its own, had any power of refracting a ray of light coming through it from a star to us, that ray must be turned far out of its way in passing over the great distance between the comet and the earth; and therefore we should very sensibly perceive the smallest refraction that the light of the stars might suffer in passing through a comet's tail. The consequence of such a refraction must be very remarkable: the stars that lie near the tail would, in some cases, appear double; for they would appear in their proper places by their direct rays, and we should see their images behind the tail, by means of their rays which it might refract to our eyes; and those stars that were really behind the tail would disappear in some situations, their rays being turned aside from us by refraction. In short, it is easy to imagine what strange alterations would be made in the apparent places of the fixed stars by the tails of comets, if they had a power of refracting their light, which could not fail to be taken notice of if any such ever happened. But since astronomers have not mentioned any such apparent changes of place among the stars, I take it for granted that the stars seen through all parts of a comet's tail appear in their proper places, and with their usual colours; and consequently I infer, that the rays of light suffer no refraction in passing through a comet's tail. And thence I conclude (as before), that the matter of a comet's tail has not the power of refracting or reflecting the rays of light, and must therefore be a lucid or self-shining substance."

181
Sir Isaac's
account de-
sended.

But whatever probability the Doctor's conjecture concerning the materials whereof the tails are formed may have in it, his criticism on Sir Isaac Newton's account of them seems not to be just: for that great philosopher supposes the comets to have an atmosphere peculiar to themselves; and consequently, in their nearest approaches to the sun, both comet and atmosphere are immersed in the atmosphere of that luminary. In this case, the atmosphere of the comet being prodigiously heated on the side next to the sun, and consequently the equilibrium in it broken, the denser parts will continually pour in from the regions farthest from the sun; for the same reason, the more rarefied part which is before will continually fly off opposite to the sun, being displaced by that which comes from behind; for tho' we must suppose the comet and its atmosphere to be heated on all sides to an extreme degree, yet still that part which is farthest from the sun will be less hot, and consequently more dense, than what is nearest to his body. The consequence of this is, that there must be a constant stream of dense atmosphere descending towards the sun, and another stream of rarefied vapours

and atmosphere ascending on the contrary side; just as in a common fire, there is a constant stream of dense air descending, which pushes up another of rarefied air, flame, and smoke. The resistance of the solar atmosphere may indeed be very well supposed to occasion the curvature observable in the tails of comets, and their being better defined in the fore part than behind; and this appearance we think Dr Hamilton's hypothesis is incapable of solving. We grant, that there is the utmost probability that the tails of comets are streams of electric matter; but they who advance a theory of any kind ought to solve every phenomenon, otherwise their theory is insufficient. It was incumbent on Dr Hamilton, therefore, to have explained how this stream of electric matter comes to be bent into a curve; and also why it is better defined and brighter on the outer side of the arch than on the inner. This, indeed, he attempts in the following manner: "But that this curvature was not owing to any resisting matter appears from hence, that the tail must be bent into a curve, though it met with no resistance; for it could not be a right line, unless all its particles were projected in parallel directions, and with the same velocity, and unless the comet moved uniformly in a right line. But the comet moves in a curve, and each part of the tail is projected in a direction opposite to the sun, and at the same time partakes of the motion of the comet; so that the different parts of the tail must move on in lines which diverge from each other; and a line drawn from the head of a comet to the extremity of the tail, will be parallel to a line drawn from the sun to the place where the comet was when that part of the tail began to ascend, as Sir Isaac observes; and so all the chords or lines drawn from the head of the comet to the intermediate parts of the tail, will be respectively parallel to lines drawn from the sun to the places where the comet was when these parts of the tail began to ascend. And therefore, since these chords of the tail will be of different lengths, and parallel to different lines, they must make different angles with a great circle passing through the sun and comet; and consequently a line passing through their extremities will be a curve.

"It is observed, that the convex side of the tail which is turned from the sun is better defined, and shines a little brighter, than the concave side. Sir Isaac accounts for this, by saying, that the vapour on the convex side is fresher (that is, has ascended later) than that on the concave side; and yet I cannot see how the particles on the convex side can be thought to have ascended later than those on the concave side which may be nearer to the head of the comet. I think it rather looks as if the tail, in its rapid motion, met with some slight resistance just sufficient to cause a small condensation in that side of it which moves foremost, and which would occasion it to appear a little brighter and better defined than the other side; which slight resistance may arise from that subtle ether which is supposed to be dispersed through the celestial regions, or from this very electric matter dispersed in the same manner, if it be different from the ether."

On the last part of this observation we must remark, that though a slight resistance in the ethereal medium would have served Sir Isaac Newton's turn, it will by no means serve Dr Hamilton's; for though a stream of

water

Conclusions from the foregoing Appearances.

182
Dr Hamilton's hypothesis insufficient.

clusions water or air may be easily destroyed or broken by resistance, yet a stream of electric matter seems to set every obstacle at defiance. If a sharp needle is placed on the conductor of an electric machine, and the machine set in motion, we will perceive a small stream of electric matter issuing from the point; but though we blow against this stream of fire with the utmost violence, it is impossible either to move it, or to brighten it on the side against which we blow. If the celestial spaces then are full of a subtile ether capable of thus affecting a stream of electric matter, we may be sure that it also will resist very violently: and we are then as much difficulted to account for the projectile motion continuing amidst such violent resistance; for if the ether resists the tail of the comet, it is impossible to prove that it doth not resist the head also.

183
Electric matter not always passive.

This objection may appear to some to be but weakly founded, as we perceive the electric fluid to be endowed with such extreme subtilty, and to yield to the impression of solid bodies with such facility, that we easily imagine it to be of a very passive nature in all cases. But it is certain, that this fluid only shows itself passive where it passes from one body into another, which it seems very much inclined to do of itself. It will also be found, on proper examination of all the phenomena, that the only way we can manage the electric fluid at all is by allowing it to direct its own motions. In all cases where we ourselves attempt to assume the government of it, it shows itself the most untractable and stubborn being in nature. But these things come more properly under the article ELECTRICITY, where they are fully considered. Here it is sufficient to observe, that a stream of electric matter resists air, and from the phenomena of electric repulsion we are sure that one stream of electric matter resists another: from which we may be also certain, that if a stream of electric matter moves in an aerial fluid, such fluid will resist it; and we can only judge of the degree of resistance it meets with in the heavens from what we observe on earth. Here we see the most violent blast of air has no effect upon a stream of electric fluid: in the celestial regions, either air or some other fluid has an effect upon it according to Dr Hamilton. The resistance of that fluid, therefore, must be greater than that of the most violent blast of air we can imagine.

As to the Doctor's method of accounting for the curvature of the comet's tail, it might do very well on Sir Isaac Newton's principles, but cannot do so on his. There is no comparison between the celerity with which rarefied vapour ascends in our atmosphere, and that whereby the electric fluid is discharged. The velocity of the latter seems to equal that of light; of consequence, supposing the velocity of the comet to be equal to that of the earth in its annual course, and its tail equal in length to the distance of the sun from the earth, the curvature of the tail could only be to a straight line as the velocity of the comet in its orbit is to the velocity of light, which, according to the calculations of Dr Bradley, is as 10,201 to 1. The apparent curvature of such a comet's tail, therefore, would at this rate only be $\frac{1}{10201}$ part of its visible length, and thus would always be imperceptible to us. The velocity of comets is indeed sometimes inconceivably great. Mr Brydone observed one at Palermo, in July 1770, which in 24 hours described an arch in the heavens upwards

184
Prodigious velocity of a comet observed by Mr Brydone.

of 50 degrees in length; according to which he supposes, that if it was as far distant as the sun, it must have moved at the rate of upwards of 60 millions of miles in a day. But this comet was attended with no tail, so that we cannot be certain whether the curvature of the tails of these bodies corresponds with their velocity or not.

Conclusions from the foregoing Appearances.

The near approach of some comets to the sun subjects them to intense and inconceivable degrees of heat. Newton calculated that the heat of the comet of 1680 must have been near 2000 times as great as that of red-hot iron. The calculation is founded upon this principle, that the heat of the sun falling upon any body at different distances is reciprocally as the squares of those distances; but it may be observed, that the effect of the heat of the sun upon all bodies near our earth depends very much on the constitution of those bodies, and of the air that surrounds them. "The comet in question (says Dr Long) certainly acquired a prodigious heat; but I cannot think it came up to what the calculation makes it: the effect of the strongest burning-glass that has ever been made use of was the vitrification of most bodies placed in its focus. What would be the effect of a still greater heat we can only conjecture; it would perhaps so disunite the parts as to make them fly off every way in atoms. This comet, according to Halley, in passing thro' its southern node, came within the length of the sun's semidiameter of the orbit of the earth. Had the earth then been in the part of her orbit nearest to that node, their mutual gravitation must have caused a change in the plane of the orbit of the earth, and in the length of our year: he adds, that if so large a body, with so rapid a motion as that of this comet, were to strike against the earth, a thing by no means impossible, the shock might reduce this beautiful frame to its original chaos."

185
Vehement heat of the comet of 1680.

We must not conclude this account without observing, that Whilston, who, from Flamstead's measure of its apparent diameter, concluded the nucleus of the comet to be about ten times as big as the moon, or equal to a fourth part of the earth, attributes the universal deluge in the time of Noah to the near approach thereof. His opinion was, that the earth passing thro' the atmosphere of the comet, attracted therefrom great part of the water of the flood; that the nearness of the comet raised a great tide in the subterraneous waters, so that the outer crust of the earth was changed from a spherical to an oval figure; and that this could not be done without making fissures and cracks in it, thro' which the waters forced themselves, by the hollow of the earth being changed into a less capacious form; that along with the water thus squeezed up on the surface of the earth, much slime or mud would rise; which, together with the grosser part of the comet's atmosphere, would, after the subsiding of the water, partly into the fissures and partly into the lower parts of the earth to form the sea, cover all over, to a considerable depth, the antediluvian earth. Thus he accounts for trees and bones of animals being found at very great depths in the earth. He also held that, before the fall, the earth revolved round the sun in the plane of the ecliptic, keeping always the same points of its surface towards the same fixed stars. By this means, as every meridian would come to the sun but once in every revolution, a day and a year were then the same: but

Conclusions
from the
foregoing
Appearan-
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186
Conjectures
of Hevelius,
&c. concern-
ing the
nature of
comets.

that a comet striking obliquely upon some part of the earth gave it the diurnal rotation; that the antediluvian year consisted of 360 days; but that the additional matter deposited upon the earth from the atmosphere of the comet at the flood, so retarded the revolution thereof round the sun, that it is not now performed in less than 365 days and about a quarter. The same comet he thought would probably, coming near the earth when heated in an immense degree in its perihelion, be the instrumental cause of that great catastrophe, the general conflagration, foretold in the sacred writings and from ancient tradition.

These conjectures lead us to speak somewhat more particularly concerning the nature of comets, and the purposes they may possibly answer in the creation. Hevelius, in order to account for the various appearances of the nucleus already related, supposed that they were composed of several masses compacted together with a transparent fluid interspersed, but the apparent changes in the nucleus may be only on the surface: comets may be subject to spots as the planets are; and the vastly different degrees of heat they go through may occasion great and sudden changes, not only in their surfaces, but even in their internal frame and texture. Newton places all these apparent changes to the atmosphere that environs them; which must be very dense near the surface, and have clouds floating therein. It was his opinion, that the changes mentioned may all be in the clouds, not in the nucleus. This last indeed he looked upon to be a body of extreme solidity, in order to sustain such an intense heat as the comets are sometimes destined to undergo; and that, notwithstanding their running out into the immense regions of space, where they were exposed to the most intense degrees of cold, they would hardly be cooled again on their return to the sun. Indeed, according to his calculation, the comet of 1680 must be for ever in a state of violent ignition. He hath computed that a globe of red-hot iron of the same dimensions with the earth, would scarce be cool in 50,000 years. If then the comet be supposed to cool 100 times faster than red-hot iron, as its heat was 2000 times greater, it must require upwards of a million of years to cool it. In the short period of 575 years, therefore, its heat will be in a manner scarce diminished; and, of consequence, in its next and every succeeding revolution, it must acquire an increase of heat: so that, since the creation, having received a proportional addition in every succeeding revolution, it must now be in a state of ignition very little inferior to that of the sun itself. Sir Isaac Newton hath farther concluded, that this comet must be considerably retarded in every succeeding revolution by the atmosphere of the sun within which it enters; and this must continually come nearer and nearer his body, till at last it falls into it. This, he thinks, may be one use of the comets, to furnish fuel for the sun, which otherwise would be in danger of wasting from the continual emission of its light.

He adds, that for the conservation of the water and moisture of the planets, comets seem absolutely requisite; from whose condensed vapours and exhalation all the moisture which is spent in vegetation and putrefaction, and turned into dry earth, &c. may be

resupplied and recruited; for all vegetables grow and increase wholly from fluids; and again, as to their greatest part, turn by putrefaction into earth; an earthy slime being perpetually precipitated to the bottom of putrefying liquors. Hence the quantity of dry earth must continually increase, and the moisture of the globe decrease, and be quite evaporated, if it have not a continual supply from some part or other of the universe. "And I suspect (adds our great author), that the spirit, which makes the finest, subtlest, and best part of our air, and which is absolutely requisite for the life and being of all things, comes principally from the comets."

Mr Brydone observes, that the comets without tails seem to be of a very different species from those which have tails: To the latter, he says, they appear to bear a much less resemblance than they do even to planets. He tells us, that comets with tails have seldom been visible but on their recess from the sun: that they are kindled up, and receive their alarming appearance, in their near approach to this glorious luminary; but that those without tails are seldom or never seen but on their way to the sun; and he does not recollect any whose return has been tolerably well ascertained. "I remember indeed (says he), a few years ago, a small one, that was said to have been discovered by a telescope after it had passed the sun, but never more became visible to the naked eye. This assertion is easily made, and nobody can contradict it; but it does not at all appear probable that it should have been so much less luminous after had passed the sun than before it approached him: and I will own to you, when I have heard that the return of these comets had escaped the eyes of the most acute astronomers, I have been tempted to think that they did not return at all, but were absorbed in the body of the sun, which their violent motion towards him seemed to indicate." He then attempts to account for the continual emission of the sun's light without waste, by supposing that there are numberless bodies throughout the universe that are attracted into the body of the sun, which serve to supply the waste of light, and which for some time remain obscure and occasion spots on his surface, till at last they are perfectly dissolved and become bright like the rest. This hypothesis may account for the dark spots becoming as bright, or even brighter, than the rest of the disk, but will by no means account for the brighter spots becoming dark. Of this comet too, Mr Brydone remarks, that it was evidently surrounded by an atmosphere which refracted the light of the fixed stars, and seemed to cause them change their places as the comet came near them.

A very strange opinion we find set forth in a book intitled "Observations and Conjectures on the Nature and Properties of Light, and on the Theory of Comets, by William Cole." This gentleman supposes that the comets belong to no particular system; but were originally projected in such directions as would successively expose them to the attraction of different centres, and thus they would describe various curves of the parabolic and the hyperbolic kind. This treatise is written in answer to some objections thrown out in Mr Brydone's Tour, against the motions of the comets by means of the two forces of gravitation and projection, which

Conclusions
from the
foregoing
Appearan-
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187
Mr Bry-
done's con-
jectures
concerning
comets
without
tails.

188
Mr Cole's
hypothesis.

Fig. 88.

- Saturn clear of the Moons limb, and perfectly defined.
- Moons dark limb. h. 22. 25"
- Moons dark limb. h. 22. 11"
- Moons dark limb. h. 21. 57"
- Moons dark limb. h. 21. 43"
- Moons dark limb. h. 21. 29"
- Moons dark limb. h. 21. 15"
- Moons dark limb. h. 21. 3"

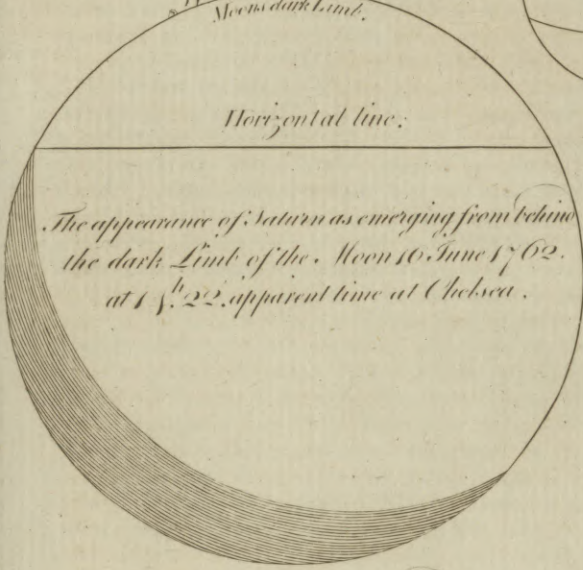


Fig. 90.

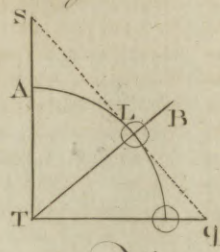


Fig. 93.

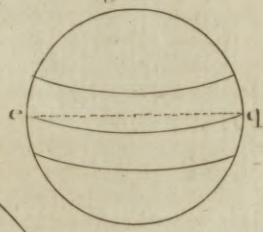


Fig. 89.

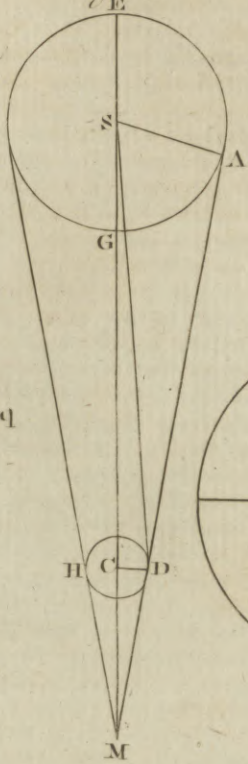


Fig. 92.

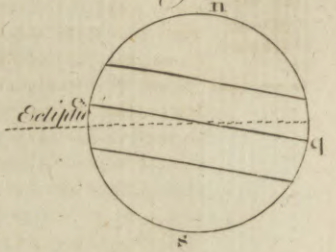


Fig. 96.

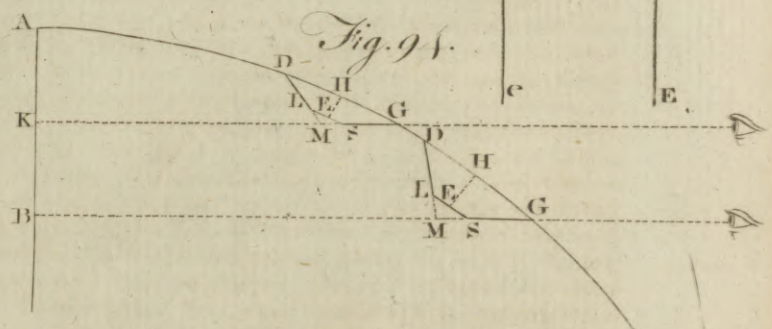
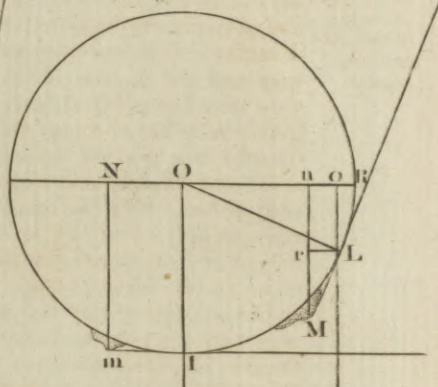


Fig. 94.

Fig. 95.

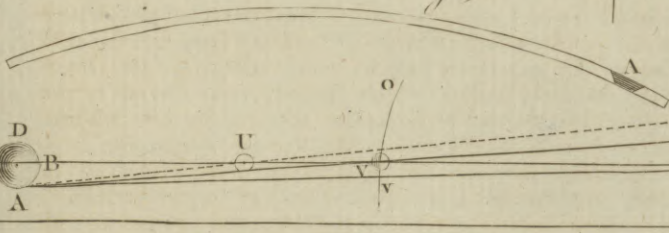


Fig. 91.

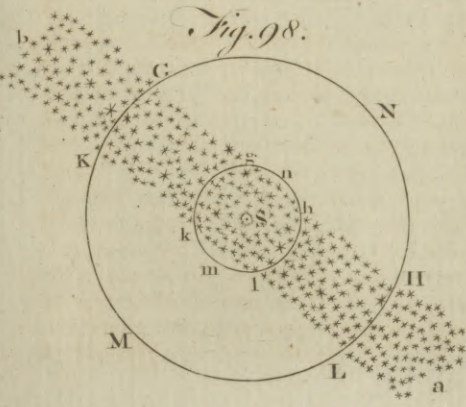


Fig. 98.

Fig. 97.

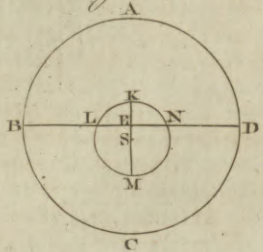
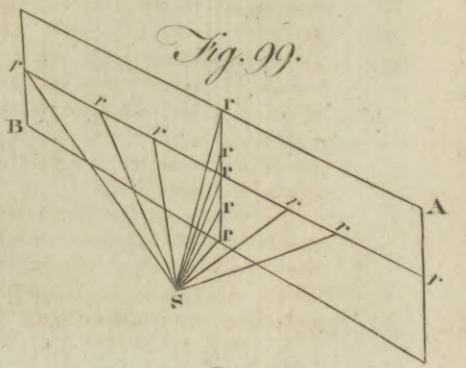


Fig. 99.



Conclusions from the foregoing Appearances. which were thought sufficient for that purpose by Sir Isaac Newton; of which we shall treat as fully as our limits will allow in the next section.

The analogy between the periodical times of the planets and their distances from the sun, discovered by Kepler, takes place also in the comets. In consequence of this, the mean distance of a comet from the sun may be found by comparing its period with the time of the earth's revolution round the sun. Thus the period of the comet that appeared in 1531, 1607, 1682, and 1759, being about 76 years, its mean distance from the sun may be found by this proportion: As 1, the square of one year, the earth's periodical time, is to 5776 the square of 76, the comet's periodical time; so is 1,000,000, the cube of 100 the earth's mean distance from the sun, to 5,776,000,000, the cube of the comet's mean distance. The cube root of this last number is 1794; the mean distance itself in such parts as the mean distance of the earth from the sun contains 100. If the perihelion distance of this comet, 58, be taken from 3588 double the mean distance, we shall have the aphelion distance, 3530, of such parts as the distance of the earth contains 100; which is a little more than 35 times the distance of the earth from the sun. By a like method, the aphelion distance of the comet of 1680 comes out 138 times the mean distance of the earth from the sun, supposing its period to be 575 years: so that this comet, in its aphelion, goes more than 14 times the distance from the sun that Saturn does. Euler computes the orbit of this comet from three of Flamsteed's observations taken near together, compared with a fourth taken at some distance from the other three; and from thence concludes the period to be a little more than 170 years. "It seems something surprising (says Dr Long), that, from the same observations which were used by Newton and Halley, he should bring out a period so very different from what those great men have determined: but it is the less to be wondered at, if we consider how small a portion of the comet's orbit lay between the most distant places used in this computation, or indeed that could be had for that purpose; so small, that the form of the ellipsis cannot be found with precision by this method, except the comet's places were more exactly verified than is possible to be done: and that he does not pretend to confirm his determination of the period by pointing out and comparing together any former appearances of this comet; a method which Newton recommended as the only one whereby the periodical times and transverse diameters of the orbits of the comets can be determined with accuracy."

The period of the comet in 1744 is much longer than even that of 1680. Mr Betts, in attempting to compute the transverse axis of its orbit, found it come out so near infinite, that, though the orbit showed itself in this manner to be a very long one, he found it impossible to calculate it without some observations made after its perihelion. Halley, after he had finished his table of comets, found such a similitude in the elements of those of 1531, 1607, and 1682, that he was induced to believe them to be returns of the same comet in an elliptic orbit: but as there was such a difference in their periodical times and inclinations of their orbits as seemed to make against this opinion; and as the observations of the first of them in 1531 by Appian,

189
Of the periodical times, &c. of the comets,

190
Dr Halley calculates the return of comets.

and the second in 1607 by Kepler, were not exact enough to determine so nice a point when he first published his synopsis in 1705; he only mentioned this as a thing probable, and recommended it to posterity to watch for an appearance of the same in 1758. Afterwards, looking over the catalogue of ancient comets, and finding three others at equal intervals with those now mentioned, he grew more positive in his opinion; and knowing a method of calculating with ease a motion in an elliptic orbit, how eccentric soever it might be, instead of the parabolic orbit which he had given for the comet of 1682, he set about adapting the plan of that orbit to an ellipsis of a given space and magnitude, having the sun in one of its foci, so as to tally with the observations of that comet made by Flamsteed with great accuracy, by the help of a very large sextant. He likewise corrected the places of the comet of 1531 from Appian, and those of the comet 1607 from Kepler and Longomontanus, by rectifying the places of the stars they had made use of, and found those places agree as well with the motion in such an ellipsis as could be expected from the manner of observing of these astronomers, and the imperfections of their instruments. The greatest objection to this theory was some difference in the inclination of the orbits, and that there was above a year's difference between the two periods. The comet of 1531 was in its perihelion August 24.; that of 1607, October 16.; and that of 1682, September 4.: so that the first of these periods was more than 76, the latter not quite 75 years. To obviate this, he reminds his readers of an observation made by him of the periodical revolution of Saturn having at one time been about 13 days longer than at another time; occasioned, as he supposed, by the near approach of Saturn and Jupiter, and the mutual attraction and gravitation of the two planets: and observes, that in the summer of the year 1681, the comet in its descent was for some time so near Jupiter, that its gravitation towards that planet was one-fiftieth part of its gravitation towards the sun. This, he concluded, would cause a change in the inclination of its orbit, and also in the velocity of its motion: for by continuing longer near the planet Jupiter on the side most remote from the sun, its velocity would be more increased by the joint forces of both those bodies, than it would be diminished by them acting contrarywise, when on the side next the sun where its motion was swiftest. The projectile motion being thus increased, its orbit would be enlarged, and its period lengthened; so that he thought it probable it would not return till after a longer period than 76 years, about the end of the year 1758 or beginning of 1759.

As Halley expressed his opinion modestly, though clearly enough, that this comet would appear again about the end of 1758, or the beginning of the following year, M. de la Lande pretends he must have been at a loss to know whether the period he foretold would have been of 75 or of 76 years; that he did not give a decisive prediction, as if it had been the result of calculation; and that, by considering the affair in so loose a manner as Halley did, there was a good deal of room for objecting to his reasoning. After these reflections, he is very large in his commendation of the performance of Clairault; who, he says, not only

Conclusions from the foregoing Appearances.

191
Why the periodical return of comets may happen at unequal intervals.

Conclusions
from the
foregoing
Appearances.

only calculated strictly the effect of the attraction of Jupiter in 1681 and 1683, when the comet was again near Jupiter, but did not neglect the attraction of that planet when the comet was most distant; that he considered the uninterrupted attractions of Jupiter and Saturn upon the sun and upon the comet, but chiefly the attraction of Jupiter upon the sun, whereby that luminary was a little displaced, and gave different elements to the orbit of the comet. By this method he found the comet would be in its perihelion about the middle of April; but that, on account of some small quantities necessarily neglected in the method of approximation made use of by him, Mr Clairault desired to be indulged one month; and that the comet came just 30 days before the time he had fixed for its appearance.

That comets may have their motion disturbed by the planets, especially by the two largest, Jupiter and Saturn, appears by an instance just now mentioned. They may also affect one another by their mutual gravitation when out of the planetary regions; but of this we can take no account, nor can we estimate the resistance of the ether through which they pass; and yet both these causes may have some influence on the inclination of their orbits and the length of their periods.

192
Fixed stars
supposed to
be suns.

Thus much concerning the bodies of which our solar system is composed. But the conjectures of astronomers have reached even beyond its boundaries: they have supposed every one of the innumerable multitude of fixed stars to be a sun attended by planets and comets, each of which is an habitable world like our own; so that the universe may in some measure be represented by fig. 161. where several adjacent systems are marked. The strongest argument for this hypothesis is, that they cannot be magnified by a telescope on account of their extreme distance; whence we must conclude that they shine by their own light, and are therefore as many suns; each of which we may suppose to be equal, if not superior, in lustre and magnitude to our own. They are not supposed to be at equal distances from us, but to be more remote in proportion to their apparent smallness. This supposition is necessary to prevent any interference of their planets; and thus there may be as great a distance between a star of the first magnitude and one of the second apparently close to it, as between the earth and the fixed stars first mentioned.

193
Opposed,
from the
variable
nature of
the stars.

194
Conjectures
concerning
new stars,
&c.

Those who take the contrary side of the question affirm, that the disappearance of some of the fixed stars is a demonstration that they cannot be suns, as it would be to the highest degree absurd to think that God would create a sun which might disappear of a sudden, and leave its planets and their inhabitants in endless night. Yet this opinion we find adopted by Dr Keil, who tell us, "It is no ways improbable that these stars lost their brightness by a prodigious number of spots which entirely covered and overwhelmed them. In what dismal condition must their planets remain, who have nothing but the dim and twinkling light of the fixed stars to enlighten them?" Others, however, have made suppositions more agreeable to our notions of the benevolent character of the Deity. Sir Isaac Newton thinks that the sudden blaze of some stars may have been occasioned by the falling of a comet

into them, by which means they would be enabled to emit a prodigious light for a little time, after which they would gradually return to their former state. Others have thought that the variable ones, which disappear for a time, were planets, which were only visible during some part of their course. But this, their apparent immobility, notwithstanding their decrease of lustre, will not allow us to think. Some have imagined, that one side of them might be naturally much darker than the other, and when by the revolution of the star upon its axis the dark side was turned towards us, the star became invisible, and, for the same reason, after some interval, resumed its former lustre. Mr Maupertuis, in his dissertation on the figures of the celestial bodies (p. 61—63.), is of opinion, that some stars, by their prodigious quick rotations on their axes, may not only assume the figures of oblate spheroids, but that, by the great centrifugal force arising from such rotations, they may become of the figures of mill-stones, or be reduced to flat circular planes, so thin as to be quite invisible when their edges are turned towards us; as Saturn's ring is in such positions. But when very eccentric planets or comets go round any flat star, in orbits much inclined to its equator, the attraction of the planets or comets in their perihelions must alter the inclination of the axis of that star; on which account it will appear more or less large and luminous, as its broad side is more or less turned towards us. And thus he imagines we may account for the apparent changes of magnitude and lustre in those stars, and likewise for their appearing and disappearing.

195
Opinion of
Mr Mau-
pertuis.

Lastly, Mr Dunn (Phil. Trans. Vol. LII.) in a dissertation concerning the apparent increase of magnitude in the heavenly bodies when they approach the horizon, conjectures that the interposition of some gross atmosphere may solve the phenomena both of nebulous and new stars. "The phenomena of nebulous and new stars (says he) have engaged the attention of curious astronomers; but none that I know of have given any reason for the appearance of nebulous stars. Possibly what has been before advanced may also be applicable for investigating reasons for those strange appearances in the remote parts of the universe. From many instances which might be produced concerning the nature and properties of lights and illuminations on the earth's surface, concerning the nature and properties of the earth's atmosphere, and concerning the atmospheres and illuminations of comets, we may safely conclude, that the atmospheres of comets and of our earth are more gross in their nature than the ethereal medium which is generally diffused through the solar system: possibly a more aqueous vapour in the one than the other, makes the difference. Now, as the atmospheres of comets and of planets in our solar system are more gross than the ether which is generally diffused through our solar system, why may not the ethereal medium diffused throughout those other solar systems (whose centres are their respective fixed stars) be more gross than the ethereal medium diffused through our solar system? This indeed is an hypothesis, but such an one as agrees exactly with nature. For these nebulous stars appear so much like comets, both to the naked eye and through telescopes, that the one cannot always, by any difference of their extraneous light, be known from the other. Such orbs of gross ether reflecting

196
Mr Dunn's
hypothesis

Conclusions from the foregoing Appearances. reflecting light more copiously, or like the atmospheres of comets, may help us to judge of the magnitudes of the orbs illuminated by those remote suns, when all other means seem to fail. The appearance of new stars, and disappearance of others, possibly may be occasioned by the interposition of such an ethereal medium, within their respective orbs, as either admits light to pass freely, or wholly absorbs it at certain times, whilst light is constantly pursuing its journey through the vast regions of space."

197
Mr Michell's conjectures concerning the nature of the fixed stars.

In the Philosophical Transactions for 1783, however, Mr Michell, in proposing a method to determine the distance, magnitude, &c. of the fixed stars by the diminution of the velocity of their light, should any such thing be discovered, makes such suppositions as seem totally inconsistent with what has been just now advanced. "The very great number of stars (says he) that have been discovered to be double, triple, &c. particularly by Mr Herschel, if we apply the doctrine of chances, as I have heretofore done in my Inquiry into the probable parallax, &c. of the fixed stars, published in the Philosophical Transactions for the year 1767, cannot leave a doubt with any one who is properly acquainted with the force of those arguments, that by far the greatest part, if not all of them, are systems of stars so near each other, as probably to be liable to be affected sensibly by their mutual gravitation; and it is therefore not unlikely, that the periods of the revolutions of some of these about their principals (the smaller ones being, upon this hypothesis, to be considered as satellites to the others) may some time or other be discovered." Having then shown in what manner the magnitude of a fixed star, if its density were known, would affect the velocity of its light, he concludes at last, that "if the semidiameter of a sphere of the same density with the sun were to exceed his in the proportion of 500 to 1, a body falling from an infinite height towards it (or moving in a parabolic curve at its surface) would have acquired a greater velocity than that of light; and consequently, supposing light to be attracted by the same force in proportion to its *vis inertiae* with other bodies, all light emitted from such a body would be made to return towards it by its own proper gravity. But if the semidiameter of a sphere, of the same density with the sun, was of any other size less than 497 times that of the sun, though the velocity of light emitted by such a body would never be wholly destroyed, yet it would always suffer some diminution, more or less according to the magnitude of the sphere. The same effects would likewise take place if the semidiameters were different from those already mentioned, provided the density was greater or less in the duplicate ratio of those semidiameters inversely.

199
Comparative brightness of the sun and fixed stars.

After proceeding in his calculations, in order to find the diameter and distance of any star, he proceeds thus: "According to Mr Bouguer the brightness of the sun exceeds that of a wax candle in no less a proportion than that of 8000 to 1. If therefore the brightness of any of the fixed stars should not exceed that of our common candles, which, as being something less luminous than wax, we will suppose in round numbers to be only one ten thousandth part as bright as the sun, such a star would not be visible at more than one hundredth part of the distance at which it would be seen if it were as bright as the sun. Now,

because the sun would still, I apprehend, appear as bright and luminous as the star Sirius, if removed to 400,000 times his present distance, such a body, if no brighter than our common candles, would only appear equally luminous with that star at 4000 times the distance of the sun; and we might then be able, with the best telescopes, to distinguish some sensible apparent diameter of it: but the apparent diameters of the stars of lesser magnitudes would still be too small to be distinguishable even with our best telescopes, unless they were yet a good deal less luminous; which may possibly, however, be the case with some of them: for though we have indeed very slight grounds to go upon with regard to the specific brightness of the fixed stars, compared with that of the sun at present, and can therefore form only very uncertain and random conjectures concerning it; yet from the infinite variety which we find in the works of the creation, it is not unreasonable to suspect, that very possibly some of the fixed stars may have so little natural brightness in proportion to their magnitude, as to admit of their diameters having some sensible apparent size when they shall come to be more carefully examined, and with larger and better telescopes than have been hitherto in common use.

Conclusions from the foregoing Appearances.

"With regard to the sun, we know that his whole surface is extremely luminous, a very small and temporary interruption sometimes, from a few spots, excepted. This universal and excessive brightness of the whole surface is probably owing to an atmosphere, which being luminous throughout, and in some measure also transparent, the light proceeding from a considerable depth of it all arrives at the eye, in the same manner as the light of a great number of candles would do if they were placed one behind another, and their flames were sufficiently transparent to permit the light of the more distant ones to pass through those that were nearer without interruption.

200
Luminous appearance of the sun supposed to proceed from an atmosphere.

"How far the same constitution may take place in the fixed stars we do not know: probably, however, it may still do so in many; but there are some appearances, with regard to a few of them, which seem to make it probable that it does not do so universally. Now, if I am right in supposing the light of the sun to proceed from a luminous atmosphere which must necessarily diffuse itself equally over the whole surface, and I think there can be very little doubt that this is really the case, this constitution cannot well take place in those stars which are in some degree periodically more and less luminous, such as that in *Collo Ceti*, &c. It is also not very improbable, that there is some difference from that of the sun in the constitution of those stars which have sometimes appeared and disappeared, of which* that in the constellation of *Cassiopeia* is a notable instance. And if these conjectures are well founded which have been formed by some philosophers concerning stars of this kind, that they are not wholly luminous, or at least not constantly so, but that all, or by far the greatest part of their surfaces, is subject to considerable changes, sometimes becoming luminous, at others extinguished; it is amongst stars of this sort that we are most likely to meet with instances of a sensible apparent diameter, their light being much more likely not to be so great in proportion as that of the sun, which if removed to 400,000 times his present distance, would still appear,

201
Of the variable stars.

Conclusions
from the
foregoing
Appearances.

I apprehend, as bright as Sirius, as I have observed above; whereas it is hardly to be expected, with any telescope whatsoever, that we should ever be able to distinguish a well-defined disk of any body of the same size with the sun at much more than 10,000 times his present distance.

"Hence the greatest distance at which it would be possible to distinguish any sensible apparent diameter of a body as dense as the sun, cannot well greatly exceed five hundred times ten thousand; that is, five million times the distance of the sun; for if the diameter of such a body was not less than 500 times that of the sun, its light, as has been shown above, could never arrive at us."

202
Mr Herschel's opinion concerning the construction of the universe.

Mr Herschel, improving on Mr Michell's idea of the fixed stars being collected into groups, and assisted by his own observations with the extraordinary telescopic powers already mentioned, has suggested a theory concerning the construction of the universe entirely new and singular. It had been the opinion of former astronomers, that our sun, besides occupying the centre of the system which properly belongs to him, occupied also the centre of the universe: but Mr Herschel is of a very different opinion. "Hitherto (says he) the sidereal heavens have, not inadequately for the purpose designed, been represented by the concave surface of a sphere, in the centre of which the eye of the observer might be supposed to be placed. It is true, the various magnitudes of the fixed stars even then plainly suggested to us, and would have better suited, the idea of an expanded firmament of three dimensions; but the observations upon which I am now going to enter, still farther illustrate and enforce the necessity of considering the heavens in this point of view. In future therefore we shall look upon those regions into which we may now penetrate by means of such large telescopes, (A) as a naturalist regards a rich extent of ground or chain of mountains, containing strata variously inclined and directed, as well as consisting of very different materials. A surface of a globe or map therefore will but ill delineate the interior parts of the heavens."

203
His observations on the Via Lactea.

With the powerful telescope mentioned in the note, Mr Herschel first began to survey the Via Lactea, and found that it completely resolved the whitish appearance into stars, which the telescopes he formerly used had not light enough to do. The portion he first observed was that about the hand and club of Orion; and found therein an astonishing multitude of stars, whose number he endeavoured to estimate by counting many fields (B), and computing from a mean of these how many might be contained in a given portion of the milky-way. In the most vacant place to be met with in that neighbourhood he found 63 stars; other six fields contained 110, 60, 70, 90, 70, and 74 stars; a mean of all which gave 79 for the number of stars to each field: and thus he found, that by allowing 15 minutes for the diameter of his field of view, a belt of 15 degrees long and two broad, which he had often

No 32.

seen pass before his telescope in an hour's time, could not contain less than 50,000 stars, large enough to be distinctly numbered; besides which, he suspected twice as many more, which could be seen only now and then by faint glimpses for want of sufficient light.

Conclusions from the foregoing Appearances.

The success he had with the milky-way soon induced him to turn his telescope to the nebulous parts of the heavens, of which an accurate list had been published in the *Connoissance des Temps* for 1783 and 1784. Most of these yielded to a Newtonian reflector of 20 feet focal distance and 12 inches aperture; which plainly discovered them to be composed of stars, or at least to contain stars, and to show every other indication of consisting of them entirely. "The nebulae (says he)

204
On the nebulae.

are arranged into strata, and run on to a great length; and some of them I have been able to pursue, and to guess pretty well at their form and direction. It is probable enough that they may surround the whole starry sphere of the heavens, not unlike the milky-way, which undoubtedly is nothing but a stratum of fixed stars: And as this latter immense starry bed is not of equal breadth or lustre in every part, nor runs on in one straight direction, but is curved, and even divided into two streams along a very considerable portion of it; we may likewise expect the greatest variety in the strata of the clusters of stars and nebulae. One of these nebulous beds is so rich, that, in passing through a section of it in the time of only 30 minutes, I have detected no less than 31 nebulae, all distinctly visible upon a fine blue sky. Their situation and shape, as well as condition, seem to denote the greatest variety imaginable. In another stratum, or perhaps a different branch of the former, I have often seen double and treble nebulae variously arranged; large ones with small seeming attendants; narrow, but much extended lucid nebulae or bright dashes; some of the shape of a fan, resembling an electric brush issuing from a lucid point; others of the cometic shape, with a seeming nucleus in the centre, or like cloudy stars, surrounded with a nebulous atmosphere: a different sort again contain a nebulousness of the milky kind, like that wonderful inexplicable phenomenon about θ Orionis; while others shine with a fainter mottled kind of light, which denotes their being resolvable into stars.

205
They are arranged into strata.

206
Variety of shapes assumed by them.

"It is very probable that the great stratum called the *milky-way*, is that in which the sun is placed, though perhaps not in the very centre of its thickness. We gather this from the appearance of the galaxy, which seems to encompass the whole heavens, as it certainly must do if the sun is within the same. For suppose a number of stars arranged between two parallel planes, indefinitely extended every way, but at a given considerable distance from one another, and calling this a sidereal stratum, an eye placed somewhere within it will see all the stars in the direction of the planes of the stratum projected into a great circle, which will appear lucid on account of the accumulation of the stars, while the rest of the heavens at the sides will only seem to be scattered over with constellations, more or less

207
Why the milky-way appears to surround the heavens.

(A) Mr Herschel's observations, on which this theory is founded, were made with a Newtonian reflector of 20 feet focal length, and an aperture of 18 inches.

(B) By this word we are to understand the apparent space in the heavens he could see at once through his telescope.

Fig. 100.

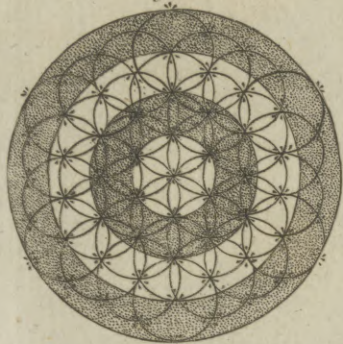


Fig. 102.

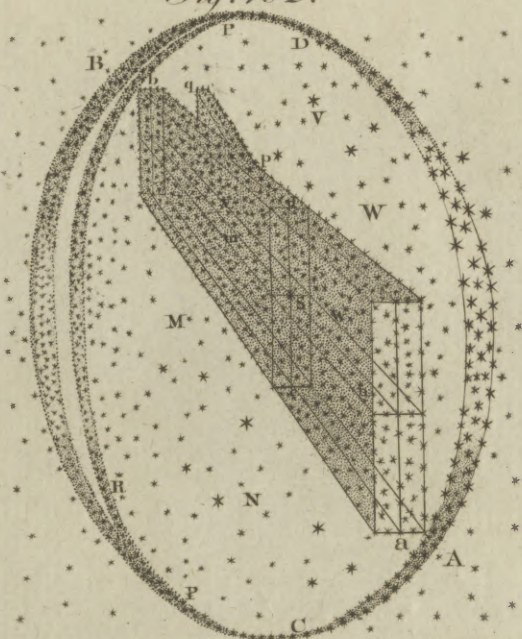


Fig. 101.

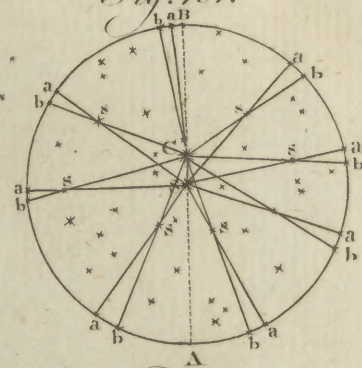


Fig. 103.

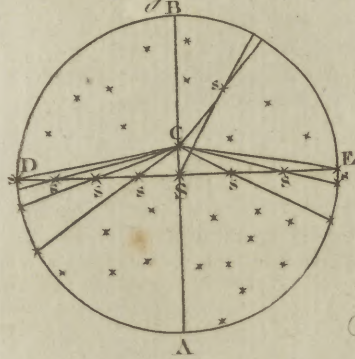


Fig. 104.

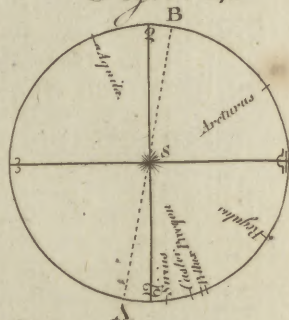


Fig. 106.

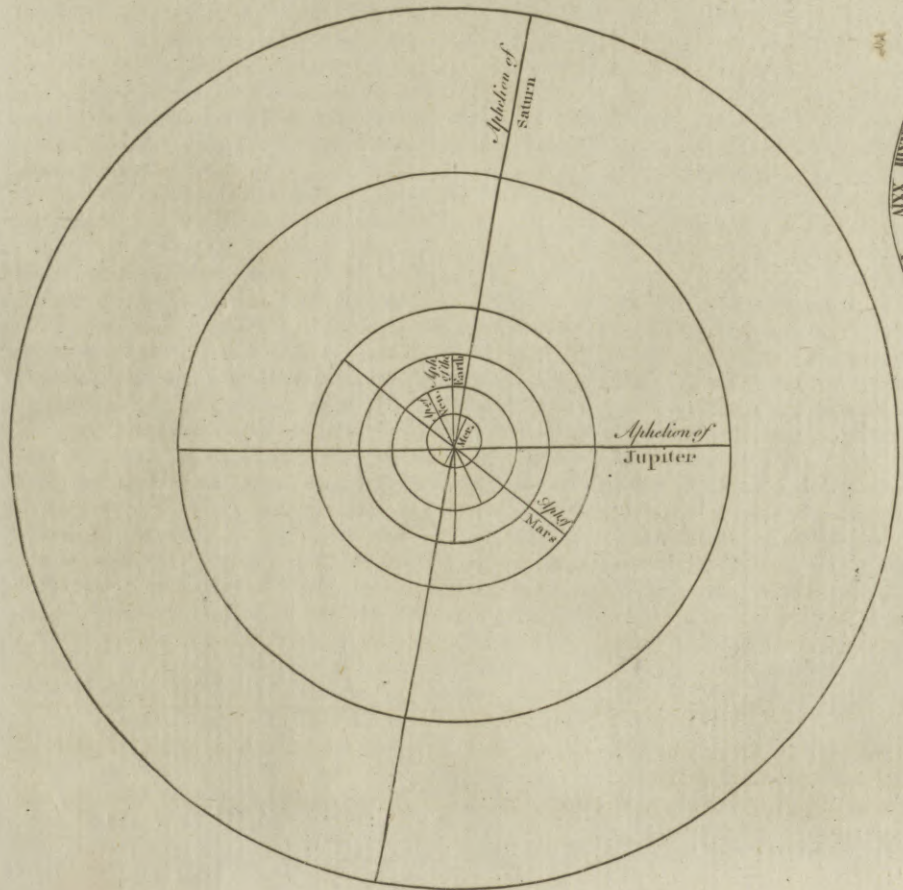


Fig. 105.

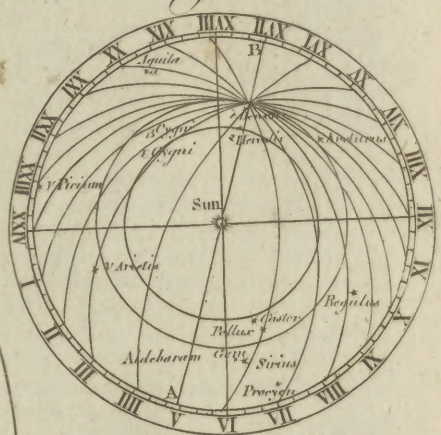
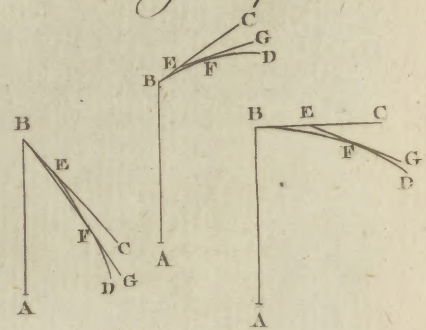
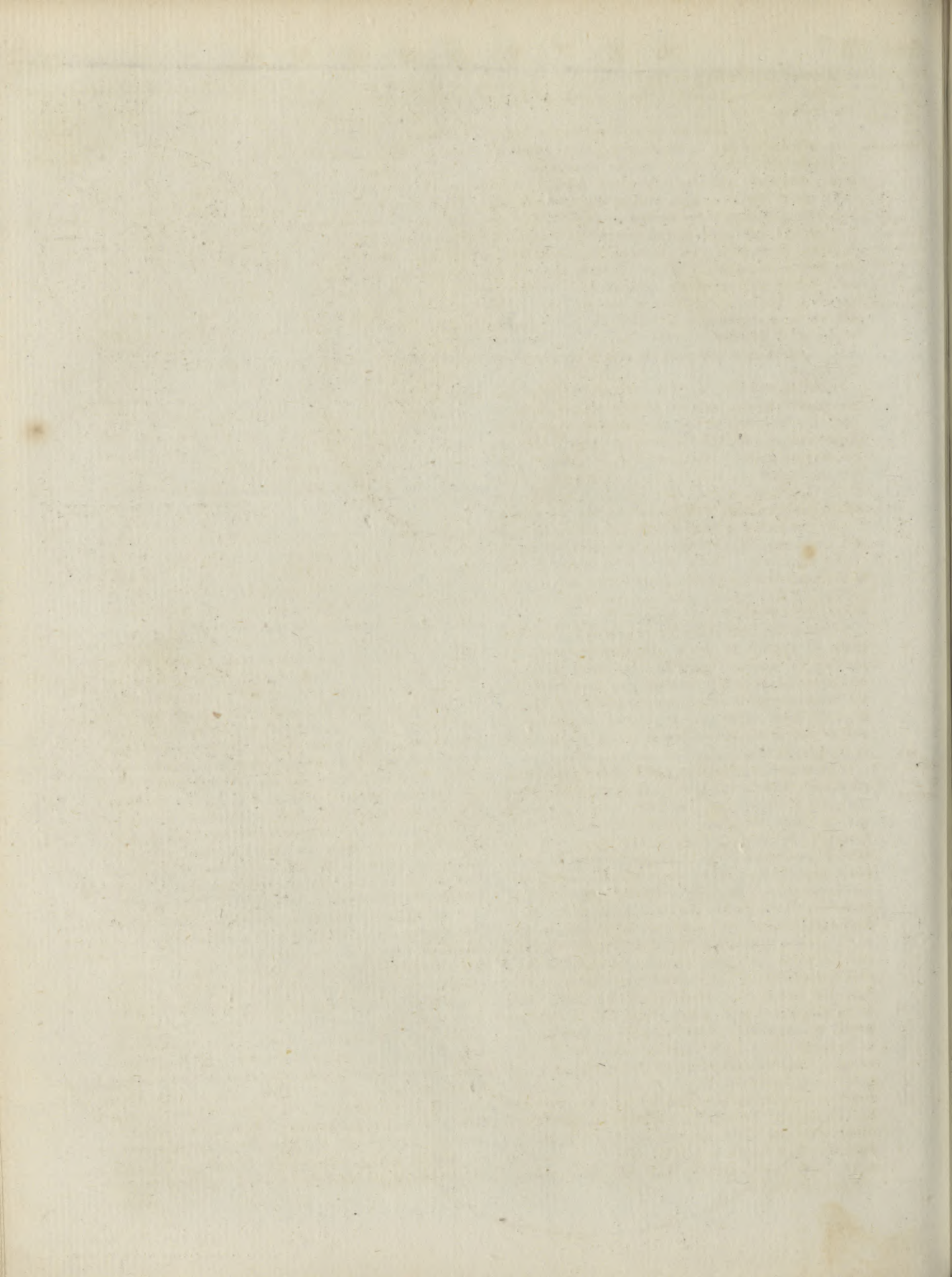


Fig. 107.





Conclusions from the foregoing Appearances. less crowded according to the distance of the planes or number of stars contained in the thickness or sides of the stratum.

“ Thus in fig. 102. an eye at S within the stratum *a b*, will see the stars in the direction of its length *a b*, or height *e d*, with all those in the intermediate situation, projected into the lucid circle ABCD; while those in the sides *m e*, *n w*, will be seen scattered over the remaining part of the heavens at MVNW.

208
Celestial appearances solved on Mr Herichel's hypothesis.

“ If the eye were placed somewhere without the stratum, at no very great distance, the appearance of the stars within it would assume the form of one of the lesser circles of the sphere, which would be more or less contracted to the distance of the eye; and if this distance were exceedingly increased, the whole stratum might at last be drawn together into a lucid spot of any shape, according to the position, length, and height of the stratum.

“ Let us now suppose, that a branch or smaller stratum should run out from the former in a certain direction, and let it also be contained between two parallel planes extended indefinitely onwards, but so that the eye may be placed in the great stratum somewhere before the separation, and not far from the place where the strata are still united; then will this second stratum not be projected into a bright circle like the former, but will be seen as a lucid branch proceeding from the first, and returning to it again at a certain distance less than a semicircle. Thus, in the same figure, the stars in the small stratum *p g* will be projected into a bright arch at PRRP, which, after its separation from the circle CBD, unites with it again at P.

“ What has been instanced in parallel planes may easily be applied to strata irregularly bounded, and running in various directions; for their projection will of consequence vary according to the quantities of the variations in the strata and the distance of the eye from the same. And thus any kind of curvatures, as well as various degrees of brightness, may be produced in the projections.

209
Of the sun's place in the universe.

“ From appearances, then, as I observed before, we may infer, that the sun is most likely placed in one of the great strata of the fixed stars, and very probably not far from the place where some smaller stratum branches out from it. Such a supposition will satisfactorily, and with great simplicity, account for all the phenomena of the milky way; which, according to this hypothesis, is no other than the appearance of the projection of the stars contained in this stratum and its secondary branch. As a farther inducement to look on the galaxy in this point of view, let it be considered, that we can no longer doubt of its whitish appearance arising from the mixed lustre of the numberless stars that compose it. Now, should we suppose it to be an irregular ring of stars, in the centre nearly of which we must then suppose the sun to be placed, it will appear not a little extraordinary, that the sun, being a fixed star like those which compose this imagined ring, should just be in the centre of such a multitude of celestial bodies, without any apparent reason for this singular distinction; whereas, on our supposition, every star in this stratum, not very near the termination of its length or height, will be so placed as also to have its own galaxy, with only such variations

in the form and lustre of it as may arise from the particular situation of each star.

“ Various methods may be taken to come to a knowledge of the sun's place in the sidereal stratum, one of which I have already begun to put in practice: I call it *gauging the heavens*, or the *star-gauge*. It consists in repeatedly taking the number of stars in ten fields of view of my reflector very near each other; and by adding their sums, and cutting off one decimal on the right, a mean of the contents of the heavens in all the parts which are thus gauged are obtained. Thus it appears, that the number of stars increases very much as we approach the milky way; for in the parallel from 92 to 94 degrees north polar distance, and right ascension 15 h. 10', the star-gauge runs up from 9.4 stars in the field to 18.6 in about an hour and an half; whereas in the parallel from 78 to 80 degrees north polar distance, and R. A. 11, 12, 13, and 14 hours, it very seldom rises above 4. We are, however, to remember, that, with different instruments, the account of the gauges will be very different, especially on our supposition of the sun in a stratum of stars. For let *a b*, fig. 98. be the stratum, and suppose the small circle *g h l k* to represent the space into which, by the light and power of a given telescope, we are enabled to penetrate; and let *G H L K* be the extent of another portion which we are enabled to visit by means of a larger aperture and power; it is evident, that the gauges with the latter instrument will differ very much in their account of stars contained at MN and at KG or LH, when with the former they will hardly be affected with the change from *m n* to *k g* or *l k*.

210
Herschel's method of gauging the heavens.

“ The situation of the sun in the sidereal stratum will be found by considering in what manner the star-gauge agrees with the length of a ray revolving in several directions about an assumed point, and cut off by the bounds of the stratum. Thus, in fig. 99. let S be the place of an observer; *S r r r*, *S r r r*, lines in the plane *r S r*, *r S r*, drawn from S within the stratum to one of the boundaries here represented by the plane AB. Then, since neither the situation of S nor the form of the limiting surface AB is known, we are to assume a point, and apply to it lines proportional to the several gauges that have been obtained, and at such angles from each other as they may point out: then will the termination of these lines delineate the boundary of the stratum, and consequently manifest the situation of the sun within the same.

211
How to find the place of the sun in the sidereal stratum.

“ In my late observations on nebulae, I soon found, that I generally detected them in certain directions rather than in others: that the spaces preceding them were generally quite deprived of their stars, so as often to afford many fields without a single star in it: that the nebulae generally appeared some time after among stars of a certain considerable size, and but seldom among very small stars: that when I came to one nebula, I generally found several more in the neighbourhood: that afterwards a considerable time passed before I came to another parcel. These events being often repeated in different altitudes of my instrument, and some of them at considerable distances from each other, it occurred to me that the intermediate spaces between the sweeps might also contain nebulae; and finding this to hold good more than once, I ventured to give

212
Observations on nebulae.

Conclusions from the foregoing Appearances.

213 Direction of some of the principal strata of stars.

notice to my assistant at the clock, that 'I found myself on nebulous ground.' But how far these circumstances of vacant places preceding and following the nebulous strata, and their being as it were contained in a bed of stars sparingly scattered between them, may hold good in more distant portions of the heavens, and which I have not been yet able to visit in any regular manner, I ought by no means to hazard a conjecture. I may venture, however, to add a few particulars about the direction of some of the capital strata or their branches. The well-known nebula of Cancer, visible to the naked eye, is probably one belonging to a certain stratum, in which I suppose it to be so placed as to lie nearest to us. This stratum I shall call that of Cancer. It runs from ϵ Cancri towards the south, over the 67th nebula of the *Connoissance des Temps*, which is a very beautiful and pretty much compressed cluster of stars, easily to be seen by any good telescope; and in which I have observed above 200 stars at once in the field of view of my great reflector with a power of 157. This cluster appearing so plainly with any good common telescope, and being so near to the one which may be seen with the naked eye, denotes it to be probably the next in distance to that within the quartile formed by γ , δ , η , θ . From the 67th nebula, the stratum of Cancer proceeds towards the head of Hydra; but I have not yet had time to trace it farther than the equator.

"Another stratum, which perhaps approaches nearer to the solar system than any of the rest, and whose situation is nearly at rectangles with the great sidereal stratum in which the sun is placed, is that of Coma Berenices, as I shall call it. I suppose the Coma itself to be one of the clusters in it, and that on account of its nearness it appears to be so scattered. It has many capital nebulæ very near it: and in all probability this stratum runs out a very considerable way. It may perhaps even make the circuit of the heavens, though very likely not in one of the great circles of the sphere; for unless it should chance to intersect the great sidereal stratum of the milky way before mentioned, in the very place in which the sun is stationed, such an appearance would hardly be produced. However, if the stratum of Coma Berenices should extend so far as I apprehend it may, the direction of it towards the north lies probably, with some windings, through the Great Bear onwards to Cassiopeia, thence through the Girdle of Andromeda and the Northern Fish, proceeding towards Cetus; while towards the south it passes through the Virgin, probably on to the tail of Hydra and Centaurus."

* *Philos. Transf.* vol. 75. 214 Of the interior construction of the heavens.

By a continued series of observations, Mr Herschel became confirmed in his notions; and in a succeeding paper * has given a sketch of his opinions concerning the interior construction of the heavens.—"That the milky way (says he) is a most extensive stratum of stars of various sizes, admits no longer of the least doubt; and that our sun is one of the heavenly bodies belonging to it is as evident. I have now viewed and gauged this shining zone in almost every direction, and find it composed of shining stars, whose number, by the account of those gauges, constantly increases and decreases in proportion to its apparent brightness to the naked eye. But in order to develop the ideas of the universe that have been suggested by my late ob-

servations, it will be best to take the subject from a point of view at a considerable distance both of space and time.

"Let us then suppose numberless stars of various sizes scattered over an indefinite portion of space, in such a manner as to be almost equally distributed thro' the whole. The laws of attraction, which no doubt extend to the remotest regions of the fixed stars, will operate in such a manner as most probably to produce the following remarkable effects.

"I. It will frequently happen, that a star, being considerably larger than its neighbouring ones, will attract them more than they will be attracted by others that are immediately around them; by which means they will be in time, as it were, condensed about a centre; or, in other words, form themselves into a cluster of stars of almost a globular figure, more or less regularly so according to the size and original distance of the surrounding stars. The perturbations of these mutual attractions must undoubtedly be very intricate, as we may easily comprehend, by considering what Sir Isaac Newton has said, *Princip.* lib. i. prob. 38, *et seq.*: but in order to apply this great author's reasoning of bodies moving in ellipses to such as are here for a while supposed to have no other motion than what their mutual gravity has imparted to them, we must suppose the conjugate axes of these ellipses indefinitely diminished, whereby the ellipses will become straight lines.

"II. The next case, which will happen almost as frequently as the former, is where a few stars, though not superior in size to the rest, may chance to be rather nearer each other than the surrounding ones; for here also will be formed a prevailing attraction in the combined centre of gravity of them all, which will occasion the neighbouring stars to draw together; not, indeed, so as to form a regular globular figure, but, however, in such a manner as to be condensed towards the common centre of gravity of the whole irregular cluster. And this construction admits of the utmost variety of shapes, according to the number and situation of the stars which first gave rise to the condensation of the rest.

"III. From the composition and repeated conjunction of both the foregoing forms, a third may be derived, when many large stars, or combined small ones, are situated in long extended regular or crooked rows, hooks, or branches; for they will also draw the surrounding ones so as to produce figures of condensed stars coarsely similar to the former, which gave rise to these condensations.

"IV. We may likewise admit of still more extensive combinations; when, at the same time that a cluster of stars is forming in one part of space, there may be another collecting in a different, but perhaps not far distant, quarter, which may occasion a mutual approach towards their common centre of gravity.

"V. In the last place, as a natural consequence of the former cases, there will be great cavities or vacancies formed by the retreat of the stars towards the various centres which attract them; so that, upon the whole, there is evidently a field of the greatest variety for the mutual and combined attractions of the heavenly bodies to exert themselves in.

"From this theoretical view of the heavens, which

Conclusions from the foregoing Appearances.

215 Consequences of the laws of attraction acting among the stars.

216 Nebulæ, how formed.

217 Vacancies, how they are occasioned in the heavens.

Conclusions from the foregoing Appearances.

218 How the stars must appear to us according to this hypothesis.

has been taken from a point not less distant in time than in space, we will now retreat to our own retired station, in one of the planets attending a star in its great combination with numberless others: and in order to investigate what will be the appearances from this contracted situation, let us begin with the naked eye. The stars of the first magnitude, being in all probability the nearest, will furnish us with a step to begin our scale. Setting off, therefore, with the distance of Sirius or Arcturus, for instance, as unity, we will at present suppose, that those of the second magnitude are at double, those of the third at treble, the distance, &c. Taking it for granted, then, that a star of the seventh magnitude (the smallest supposed visible with the naked eye) is about seven times as far as one of the first, it follows, that an observer who is inclosed in a globular cluster of stars, and not far from the centre, will never be able with the naked eye to see to the end of it; for since, according to the above estimations, he can only extend his view to about seven times the distance of Sirius, it cannot be expected that his eyes should reach the borders of a cluster which has perhaps not less than 50 stars in depth every where around him. The whole universe to him, therefore, will be comprised in a set of constellations richly ornamented with scattered stars of all sizes: Or, if the united brightness of a neighbouring cluster of stars should, in a remarkable clear night, reach his sight, it will put on the appearance of a small, faint, whitish, nebulous cloud, not to be perceived without the greatest attention. Let us suppose him placed in a much extended stratum, or branching cluster of millions of stars, such as may fall under the third form of nebulae already considered. Here also the heavens will not only be richly scattered over with brilliant constellations, but a shining zone or milky way will be perceived to surround the whole sphere of the heavens, owing to the combined light of those stars which are too small, that is, too remote to be seen. Our observer's sight will be so confined, that he will imagine this single collection of stars, though he does not even perceive the thousandth part of them, to be the whole contents of the heavens. Allowing him now the use of a common telescope, he begins to suspect that all the milkiness of the bright path which surrounds the sphere may be owing to stars. He perceives a few clusters of them in various parts of the heavens, and finds also that there are a kind of nebulous patches: but still his views are not extended to reach so far as to the end of the stratum in which he is situated; so that he looks upon these patches as belonging to that system which to him seems to comprehend every celestial object. He now increases his power of vision; and, applying himself to a close observation, finds that the milky way is indeed no other than a collection of very small stars. He perceives, that those objects which had been called *nebulae*, are evidently nothing but clusters of stars. Their number increases upon him; and when he resolves one nebula into stars, he discovers ten new ones which he cannot resolve. He then forms the idea of immense strata of fixed stars, of clusters of stars and of nebulae; till, going on with such interesting observations, he now perceives, that all these appearances must naturally arise from the confined situation in

which we are placed. *Confined* it may justly be called, though in no less a space than what appeared before to be the whole region of the fixed stars, but which now has assumed the shape of a crookedly branching nebula; not indeed one of the least, but perhaps very far from being the most considerable, of those numberless clusters that enter into the construction of the heavens."

Our author now proceeds to show that this theoretical view of the heavens is perfectly consistent with facts, and seems to be confirmed by a series of observations. Many hundreds of nebulae of the first and second forms are to be seen in the heavens; and their places, he says, will hereafter be pointed out; many of the third form described, and instances of the fourth related; a few of the cavities mentioned in the fifth particularly, though many more have been already observed: so that, "upon the whole (says he), I believe it will be found, that the foregoing theoretical view, with all its consequential appearances, as seen by an eye inclosed in one of the nebulae, is no other than a drawing from nature, wherein the features of the original have been closely copied: and I hope the resemblance will not be called a bad one, when it shall be considered how very limited must be the pencil of an inhabitant of so small and retired a portion of an indefinite system in attempting the picture of so unbounded an extent."

Mr Herschel next presents us with a long table of star-gauges, or accounts of the number of stars at once in the field of his telescope, which go as high as 588; after which he proposes the following

PROBLEM.

"The stars being supposed nearly equally scattered, and their number, in a field of view of a known angular diameter, being given, to determine the length of the visual ray.

"Here, the arrangement of the stars not being fixed upon, we must endeavour to find which way they may be placed so as to fill a given space most equally. Suppose a rectangular cone cut into frustula by many equidistant planes perpendicular to the axis; then, if one star be placed at the vertex and another in the axis at the first intersection, six stars may be set around it so as to be equally distant from one another and from the central star. These positions being carried on in the same manner, we shall have every star within the cone surrounded by eight others at an equal distance from that star taken as a centre. Fig. 100. contains four sections of such a cone distinguished by alternate shades; which will be sufficient to explain what sort of arrangement I would point out.

"The series of the number of stars contained in the several sections will be 1, 7, 19, 37, 61, 91, &c. which, continued to n terms, the sum of it, by the differential method, will be $na + n \cdot \frac{n-1}{2} d' + n \cdot \frac{n-1}{2}$

$$\frac{n-2}{3} d'' \text{, \&c. where } a \text{ is the first term, } d', d'', d''', \text{ \&c.}$$

the first, second, and third differences. Then, since $a=1$, $d'=6$, $d''=6$, $d'''=0$, the sum of the series will be n^3 . Let S be the given number of stars; r the diameter of the base of the field of view; and B the diameter of the great rectangular cone; and by trigonometry we shall

Conclusions from the foregoing Appearances.

219 Arguments in favour of the foregoing theory from observations on nebulae.

220 Method of measuring the dimensions of the heavens.

Conclusions from the foregoing Appearances.

have $B = \frac{\text{Radius}}{\text{Tang. } \frac{1}{2} \text{ field}}$. Now, since the field of view of a telescope is a cone, we shall have its solidity to that of the great cone of the stars formed by the above construction, as the square of the diameter of the base of the field of view to the square of the diameter of the great cone, the height of both being the same; and the stars in each cone being in the ratio of the solidity, as being equally scattered, we have $n = \sqrt[3]{B^2 S}$; and the length of the visual ray $= n - 1$, which was to be determined." Another solution of this problem, on the supposition of another arrangement of stars, is given; but Mr Herschel prefers the former.

221 Proofs of our sidereal system being a nebula.

From the data now laid down, Mr Herschel next endeavours to prove that the earth is 'the planet of a star belonging to a compound nebula of the third form.' "I shall now (says he) proceed to show, that the stupendous sidereal system we inhabit, this extensive stratum, and its secondary branch, consisting of many millions of stars, is in all probability a detached nebula. In order to go upon grounds that seem to me to be capable of great certainty, they being no less than an actual survey of the boundaries of our sidereal system, which I have plainly perceived as far as I have yet gone round it, every where terminated, and in most places very narrowly too, it will be proper to show the length of my sounding line, if I may so call it, that it may appear whether it was sufficiently long for the purpose.

222 Length of the line by which Mr Herschel measures the heavens.

"In the most crowded parts of the milky-way, I have had fields of view that contained no fewer than 588 stars, and these were continued for many minutes; so that in one quarter of an hour's time there passed no less than 116,000 stars through the field of view of my telescope. Now, if we compute the length of the visual ray, by putting $S = 588$, and the diameter of the field of view 15 minutes, we shall find $n = \sqrt[3]{B^2 S} = 498$; so that it appears the length of what I have called my Sounding Line, or $n - 1$, was not probably less than 497 times the distance of Sirius from the sun.

223 Cluster of stars defined.

"It may seem inaccurate that we should found an argument on the stars being equally scattered, when, in all probability, there may not be any two of them in the heavens whose mutual distance shall be equal to that of any other two given stars: but it should be considered, that when we take all the stars collectively, there will be a mean distance which may be assumed as the general one; and an argument founded on such a supposition will have in its favour the greatest probability of not being far short of truth. And here I must observe, that the difference between a crowded place and a cluster (none of the latter being put into the gauge table), may easily be perceived by the arrangement as well as the size and mutual distance of the stars; for in a cluster they are generally not only resembling each other pretty nearly in size, but a certain uniformity of distance also takes place: they are more and more accumulated towards the centre, and put on all the appearances which we should naturally expect from a number of them collected into a group at a certain distance from us. On the other hand, the rich parts of the milky-way, as well as those in the distant

broad parts of the stratum, consist of a mixture of stars of all possible sizes, that are seemingly placed without any particular apparent order. Perhaps we might recollect, that a greater condensation towards the centre of our system than towards the borders of it should be taken into consideration; but with a nebula of the third form, containing such various and extensive combinations as I have found to take place in ours, this circumstance, which in one of the first form would be of considerable moment, may, I think, be safely neglected.

"If some other high gauge be selected from the table, such as 472 or 344, the length of the visual ray will be found 461 and 415. And although in consequence of what has been said, a certain degree of doubt may be left about the arrangement and scattering of the stars, yet when it is recollected, that in those parts of the milky-way, where these high gauges were taken, the stars were neither so small nor so crowded as they must have been, on a supposition of a much farther continuance of them, when certainly a milky or nebulous appearance must have come on, I need not fear to have over-rated the extent of my visual ray; and indeed every thing that can be said to shorten it will only contract the limits of our nebula, as it has in most places been of sufficient length to go far beyond the bounds of it. Thus in the sides of our stratum,

224 Extent of our nebula.

opposite to our situation in it, where the gauges often run below 5, our nebula cannot extend to 100 times the distance of Sirius; and the same telescope which could show 588 stars in a field of view of 15 minutes, must certainly have presented me also with the stars in these situations, had they been there. If we should answer this by observing, that they might be at too great a distance to be perceived, it will be allowing that there must at least be a vacancy amounting to the length of a visual ray, not short of 400 times the distance of Sirius; and this is amply sufficient to make our nebula a detached one. It is true, that it would not be consistent confidently to affirm that we were on an island, unless we had found ourselves every where bounded by the ocean; and therefore I shall go no farther than the gauges will authorise: but considering the little depth of the stratum in all those places which have been actually gauged, to which must be added all the intermediate parts that have been viewed and found to be much like the rest, there is but little room to expect a connection between our nebula and any of the neighbouring ones. A telescope, with a much larger aperture than my present one, grasping together a greater quantity of light, and thereby enabling us to see farther into space, will be the surest means of completing and establishing the arguments that have been used: for if our nebula is not absolutely a detached one, I am firmly persuaded that an instrument may be made large enough to discover the places where the stars continue onwards. A very bright milky nebula must there undoubtedly come on, since the stars in a field of view will increase in the ratio of n^3 greater than that of the cube of the visual ray. Thus, if 588 stars in a given field of view are to be seen by a ray of 497 times the distance of Sirius, when this is lengthened to 1000, which is but little more than double the former, the number of stars in the same field of view will

Sec. III.

Conclusions will be no less than 4774 : for when the visual ray r is given, the number of stars S will be $= \frac{n^3}{B^2}$; where $n=r+1$; and a telescope with a threefold power of extending into space, or with a ray of 1500, which I think may easily be constructed, will give us 16,096 stars. Nor would these be so close, but that a good power applied to such an instrument might easily distinguish them; for they need not, if arranged in regular squares, approach nearer to each other than 6".27: but the milky nebosity I have mentioned, would be produced by the numberless stars beyond them, which, in one respect, the visual ray might also be said to reach. To make this appear, we must return to the naked eye; which, as we have before estimated can only see the stars of the seventh magnitude so as to distinguish them: but it is nevertheless very evident, that the united lustre of millions of stars, such as I suppose the nebula in Andromeda to be, will reach our sight in the shape of a very small faint nebosity; since the nebula of which I speak may easily be seen in a fine evening. In the same manner, my present telescope, as I have argued, has not only a visual ray that will reach the stars at 497 times the distance of Sirius, so as to distinguish them, and probably much farther, but also a power of showing the united lustre of the accumulated stars that compose a milky nebosity at a distance far exceeding the former limits: so that from these considerations it appears again highly probable, that my present telescope not showing such a nebosity in the milky-way, goes already far beyond its extent; and consequently much more would an instrument, such as I have mentioned, remove all doubt on the subject, both by showing the stars in the continuation of the stratum, and by exposing a very strong milky nebosity beyond them, that could no longer be mistaken for the dark ground of the heavens.

225 Analogical arguments in favour of his doctrine. "To these arguments, which rest on the firm basis of a series of observation, we may add the following considerations drawn from analogy. Among the great number of nebulae which I have now already seen, amounting to more than 900, there are many which in all probability are equally extensive with that which we inhabit; and yet they are all separated from each other by very considerable intervals. Some, indeed, there are that seem to be double and treble; and though with most of these it may be that they are at a very great distance from each other, yet we allow that some such conjunctions really are to be found; nor is this what we mean to exclude: But then these compound, or double nebulae, which are those of the third and fourth forms, still make a detached link in the great chain. It is also to be supposed, that there may be some thinly scattered solitary stars between the large interstices of nebulae; which being situated so as to be nearly equally attracted by the several clusters when they were forming, remain unassociated: and though we cannot expect to see those stars on account of their vast distance, yet we may well presume that their number cannot be very considerable in comparison to those that are already drawn into systems; which conjecture is also abundantly confirmed in situations where the nebulae are near enough to have their stars visible; for they are all insulated, and generally to be seen upon a

very clear and pure ground, without any star near them that might be thought to belong to them. And though I have often seen them in beds of stars, yet from the size of these latter we may be certain, that they were much nearer to us than those nebulae, and belonged undoubtedly to our own system."

Having thus determined that the visible system of nature, by us called the *universe*, consisting of all the celestial bodies, and many more than can be seen by the naked eye, is only a group of stars or suns with their planets, constituting one of those patches called a *nebula*, and perhaps not one ten thousandth part of what is really the universe, Mr Herschel goes on to delineate the figure of this vast nebula, which he is of opinion may now be done; and for this purpose he gives a table, calculating the distance of the stars which form its extreme boundaries, or the length of the visual ray in different parts, by the number of stars contained in the field of his telescope at different times, according to the principles already laid down. He does not, however, as yet attempt the whole nebula, but of a particular section, represented fig. 160. "I have taken one (says he) which passes through the poles of our system, and is at rectangles to the conjunction of the branches, which I have called its *length*. The name of *poles* seemed to me not improperly applied to those points which are 90 degrees distant from a circle passing along the milky-way; and the north pole is here supposed to be situated in right ascension 186°, and polar distance (that is from the pole commonly so called) 58°. The section is one which makes an angle of 35 degrees with our equator, crossing it in 124½ and 304½ degrees. A celestial globe, adjusted to the latitude of 55° north, and having σ Ceti near the meridian, will have the plane of this section pointed out by the horizon. The visual rays are to be projected on the plane of the horizon of the latitude just mentioned, which may be done accurately enough by a globe adjusted in the manner directed. The stars in the border, which are marked larger than the rest, are those pointed out by the gauges. The intermediate parts are filled up by smaller stars, arranged in straight lines between the gauged ones. From this figure, which I hope is not a very inaccurate one, we may see that our nebula, as we observed before, is of the third form; that is, a very extensive, branching, compound congeries of many millions of stars, which most probably owes its origin to many remarkably large, as well as pretty closely scattered small stars, that may have drawn together the rest. Now, to have some idea of the wonderful extent of this system, I must observe, that this section of it is drawn upon a scale where the distance of Sirius is no more than the 80th part of an inch; so that probably all the stars, which in the finest nights we are able to distinguish with the naked eye, may be comprehended within a sphere drawn round the large star near the middle, representing our situation in the nebula of less than half a quarter of an inch radius."

Mr Herschel now proceeds to offer some further thoughts on the origin of the nebulous strata of the heavens; in doing which he gives some hints concerning the antiquity of them. "If it were possible (says he) to distinguish between the parts of an indefinitely extended whole, the nebula we inhabit might be said

Conclusions from the foregoing Appearances.

226 How the figure of our nebula may be delineated.

Conclusions to be one that has fewer marks of antiquity than any of the rest. To explain this idea perhaps more clearly, we should recollect, that the condensation of clusters of stars has been ascribed to a gradual approach; and whoever reflects on the number of ages that must have passed before some of the clusters that are to be found in my intended catalogue of them could be so far condensed as we find them at present, will not wonder if I ascribe a certain air of youth and vigour to many very regularly scattered regions of our sidereal stratum. There are, moreover, many places in it in which, if we may judge from appearances, there is the greatest reason to believe that the stars are drawing towards secondary centres, and will in time separate into clusters, so as to occasion many subdivisions. Hence we may surmise, that when a nebulous stratum consists chiefly of nebulae of the first and second forms, it probably owes its origin to what may be called the decay of a great compound nebula of the third form; and that the subdivisions which happened to it in length of time, occasioned all the small nebulae which sprung from it to lie in a certain range, according as they were detached from the primary one. In like manner, our system, after numbers of ages, may very possibly become divided, so as to give rise to a stratum of two or three hundred nebulae; for it would not be difficult to point out so many beginning or gathering clusters in it. This throws a considerable light upon that remarkable collection of many hundreds of nebulae which are to be seen in what I have called the *nebulous stratum* in Coma Berenices. It appears from the extended and branching figure of our nebula, that there is room for the decomposed small nebulae of a large reduced former great one to approach nearer to us in the sides than in any other parts. Nay, possibly there might originally be another very large joining branch, which in time became separated by the condensation of the stars: and this may be the reason of the little remaining breadth of our system in that very place; for the nebulae of the stratum of the Coma are brightest and most crowded just opposite to our situation, or in the pole of our system. As soon as this idea was suggested, I tried also the opposite pole; where accordingly I have met with a great number of nebulae, though under a much more scattered form.

“Some parts of our system indeed seem already to have sustained greater ravages of time than others: for instance, in the body of the Scorpion is an opening or hole, which is probably owing to this cause. It is at least four degrees broad; but its height I have not yet ascertained. It is remarkable, that the 80 *Nebuleuse sans Etoiles* of the *Connoissance des Temps*, which is one of the richest and most compressed clusters of small stars I remember to have seen, is situated just on the west border of it, and would almost authorize a suspicion that the stars of which it is composed were collected from that place, and had left the vacancy. What adds not a little to this surmise is, that the same phenomenon is once more repeated with the fourth cluster of the *Connoissance des Temps*; which is also on the western border of another vacancy, and has moreover a small miniature cluster, or easily resolvable nebula, of about $2\frac{1}{2}$ minutes in diameter north, following it at no very great distance.

“There is a remarkable purity or clearness in the

heavens when we look out of our stratum at the sides; that is, towards Leo, Virgo, and Coma Berenices on one hand, and towards Cetus on the other; whereas the ground of the heavens becomes troubled as we approach towards the length or height of it. These troubled appearances are easily to be explained by ascribing them to some of the distant straggling stars that yield hardly light enough to be distinguished. And I have indeed often experienced this to be the cause, by examining these troubled spots for a long while together, when at last I generally perceived the stars which occasioned them. But when we look towards the poles of our system, where the visual ray does not graze along the side, the straggling stars will of course be very few in number; and therefore the ground of the heavens will assume that purity which I have always observed to take place in those regions.”

Thus, then, according to Mr Herschel, the universe consists of *nebulae*, or innumerable collections of innumerable stars, each individual of which is a sun not only equal, but much superior to ours: at least if the words of Mr Nicholson have any weight; for he tells us, that “each individual sun is destined to give light to *hundreds* of worlds that revolve about it, but which can no more be seen by us, on account of their great distance, than the solar planets can be seen from the fixed stars.” “Yet (continues he), as in this unexplored, and perhaps unexplorable, abyss of space, it is no necessary condition that the planets should be of the same magnitudes as those belonging to our system, it is not impossible but that planetary bodies may be discovered among the double and triple stars.”

Though in the above extracts from Mr Herschel's papers, the words *condensation*, *clusters*, &c. of stars frequently occur, we are by no means from thence to imagine that any of the celestial bodies in our nebulae are nearer to one another than we are to Sirius, whose distance is supposed not to be less than 400,000 times that of the sun from us, or 38 millions of millions of miles. The whole extent of the nebula being in some places near 500 times as great, must be such, that the light of a star placed at its extreme boundary, supposing it to fly with the velocity of 12 millions of miles every minute, must have taken near 3000 years to reach us. Mr Herschel, however, is by no means of opinion, that our nebula is the most considerable in the universe. “As we are used (says he) to call the appearance of the heavens, where it is surrounded with a bright zone, the *milky-way*, it may not be amiss to point out some other very remarkable nebulae, which cannot well be less, but are probably much larger, than our own system; and being also extended, the inhabitants of the planets that attend the stars which compose them, must likewise perceive the same phenomenon: for which reason they may also be called *milky-ways*, by way of distinction.

“My opinion of their size is grounded on the following observations: There are many round nebulae of the first form, of about five or six minutes in diameter, the stars of which I can see very distinctly; and comparing them with the visual ray calculated from some of my long gauges, I suppose by the appearance of the small stars in those gauges, that the centres of these round nebulae may be 600 times the distance of Sirius.”

Conclusions to be one that has fewer marks of antiquity than any of the rest. To explain this idea perhaps more clearly, we should recollect, that the condensation of clusters of stars has been ascribed to a gradual approach; and whoever reflects on the number of ages that must have passed before some of the clusters that are to be found in my intended catalogue of them could be so far condensed as we find them at present, will not wonder if I ascribe a certain air of youth and vigour to many very regularly scattered regions of our sidereal stratum.

227
Of the decay and re-composition of nebulae.

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228
The universe consists of nebulae, or innumerable collections of innumerable stars, each individual of which is a sun not only equal, but much superior to ours: at least if the words of Mr Nicholson have any weight; for he tells us, that “each individual sun is destined to give light to hundreds of worlds that revolve about it, but which can no more be seen by us, on account of their great distance, than the solar planets can be seen from the fixed stars.”

Nat. Phil.
1. 195, 196.

229
Of the size and distance of nebulae.

Conclusions from the foregoing Appearances.

Sirius from us."—He then goes on to tell us, that the stars in such nebulae are probably twice as much condensed as those of our system; otherwise the centre of it would not be less than 6000 times the distance of Sirius from us; and that it is possibly much underrated by supposing it only 600 times the distance of that star.

"Some of these round nebulae (says Mr Herschel), have others near them, perfectly similar in form, colour, and the distribution of stars, but of only half the diameter: and the stars in them seem to be doubly crowded, and only at about half the distance from each other. They are indeed so small, as not to be visible without the utmost attention. I suppose these miniature nebulae to be at double the distance of the first. An instance equally remarkable and instructive is a case where, in the neighbourhood of two such nebulae as have been mentioned, I met with a third similar, resolvable, but much smaller and fainter nebula. The stars of it are no longer to be perceived; but a resemblance of colour with the former two, and its diminished size and light, may well permit us to place it at full twice the distance of the second, or about four or five times the distance of the first. And yet the nebulousity is not of the milky kind; nor is it so much as difficultly resolvable or colourless. Now in a few of the extended nebulae, the light changes gradually, so as from the resolvable to approach to the milky kind; which appears to me an indication, that the milky light of nebulae is owing to their much greater distance. A nebula, therefore, whose light is perfectly milky, cannot well be supposed to be at less than six or eight thousand times the distance of Sirius; and though the numbers here assumed are not to be taken otherwise than as very coarse estimates, yet an extended nebula, which in an oblique situation, where it is possibly shortened by one half, two-thirds, or three-fourths of its length, subtends a degree or more in diameter, cannot be otherwise than of a wonderful magnitude, and may well outvie our milky-way in grandeur."

230 Vast length of time requisite to form the nebulae.

Mr Herschel next proceeds to give an account of several remarkable nebulae, and then concludes thus: "Now, what great length of time must be required to produce these effects (the formation of nebulae) may easily be conceived, when, in all probability, our whole system, of about 800 stars in diameter, if it were seen at such a distance that one end of it might assume the resolvable nebulousity, would not, at the other end, present us with the irresolvable, much less with the colourless and milky, sort of nebulousities." Great indeed must be the length of time requisite for such distant bodies to form combinations by the laws of attraction, since, according to the distances he has assumed, the light of some of his nebulae must be thirty-six or forty-eight thousand years in arriving from them to us. It would be worth while then to enquire, whether attraction is a virtue propagated in time or not; or whether it moves quicker or slower than light?

231 Why the stars do not fall upon one another.

In the course of Mr Herschel's observations and inquiries concerning the structure of the heavens, an objection occurred, that if the different systems were formed by the mutual attractions of the stars, the whole would be in danger of destruction by the falling of them one upon another. A sufficient answer to this, he thinks, is, that if we can really prove the system of

the universe to be what he has said, there is no doubt but that the great Author of it has amply provided for the preservation of the whole, though it should not appear to us in what manner this is effected. Several circumstances, however, he is of opinion, manifestly tend to a general preservation; as, in the first place, the indefinite extent of the sidereal heavens; which must produce a balance that will effectually secure all the great parts of the whole from approaching to each other. "There remains then (says he) only to see how the particular stars belonging to separate clusters are prevented from rushing on to their centres of attraction." This he supposes may be done by projectile forces; "the admission of which will prove such a barrier against the seeming destructive power of attraction, as to secure from it all the stars belonging to a cluster, if not for ever, at least for millions of ages. Besides, we ought perhaps to look upon such clusters, and the destruction of a star now and then in some thousands of ages, as the very means by which the whole is preserved and renewed. These clusters may be the laboratories of the universe, wherein the most salutary remedies for the decay of the whole are prepared."

Conclusions from the foregoing Appearances.

In speaking of the planetary nebulae, by which name he distinguishes those spots that are all over equally luminous, he says, "If we should suppose them to be single stars with large diameters, we shall find it difficult to account for their not being brighter, unless we should admit that the intrinsic light of some stars may be very much inferior to that of the generality; which, however, can hardly be imagined to extend to such a degree. We might suppose them to be comets about their aphelion, if the brightness, as well as magnitude of their diameters, did not oppose this idea: so that, after all, we can hardly find any hypothesis so probable as that of their being nebulae; but then they must consist of stars that are compressed and accumulated in the highest degree. If it were not perhaps too hazardous to pursue a former surmise of a renewal in what I figuratively called the *Laboratories of the Universe*, the stars forming these extraordinary nebulae, by some decay or waste of nature being no longer fit for their former purposes, and having their projectile forces, if any such they had, retarded in each other's atmosphere, may rush at last together; and, either in succession or by one general tremendous shock, unite into a new body. Perhaps the extraordinary and sudden blaze of a new star in Cassiopeia's chair, in 1572, might possibly be of such a nature. If a little attention to these bodies should prove that, having no annual parallax, they belong most probably to the class of nebulae, they may then be expected to keep their station better than any one of the stars belonging to our system, on account of their being probably at a very great distance."

Having thus at length got through the conjectures and theories concerning the nature and situations of the heavenly bodies, we must now proceed to consider those projectile forces which are supposed necessary to the preservation of the system of Nature, and to prevent the stars from falling upon one another more frequently than they do. It was first suspected by Dr Halley, that many of the stars which we call *fixed*, are really in motion, though that motion is either so slow

232 Of the planetary nebulae.

233 Motion of the fixed stars and solar system.

Conclusions from the foregoing Appearances.

in itself, or their distance is so great, that it can scarce be perceptible in half a century. It is, however, now confirmed by astronomical observations, that Arcturus, Sirius, Aldebaran, Procyon, Castor, Rigel, Altair, and many others, are actually in motion: which consideration, with the length of time necessary to show any change of place in bodies at such extreme distance, with the lateness of any observations on this head, "would lead us (says Mr Herschel) to suppose that there is not one fixed star in the heavens:" but "many other reasons (adds he) will render this so obvious, that there can hardly remain a doubt of the general motion of all the stary systems; and consequently of the solar one among the rest.

234
Attraction prevents the stars from remaining at absolute rest.

"I might begin with principles drawn from the theory of attraction, which evidently oppose every idea of absolute rest in any one of the stars, when once it is known that some of them are in motion: for the change that must arise by such motion, in the value of a power which acts inversely as the squares of the distances, must be felt in all the neighbouring stars; and if these be influenced by the motion of the former, they will again affect those that are next to them, and so on, till all are in motion. Now, as we know several stars in divers parts of the heavens do actually change their place, it will follow, that the motion of our solar system is not a mere hypothesis. And what will give additional weight to this consideration is, that we have the greatest reason to suppose most of those very stars which have been observed to move, to be such as are nearest to us; and therefore their influence on our situation would alone prove a powerful argument in favour of the proper motion of the sun had it been originally at rest."

235
Conjectures concerning the appearance of new stars.

After enumerating a great many changes, which, from his own observation, have happened among the fixed stars, and of which we have already given an account, "Does it not seem natural (says he), that these observations should cause a strong suspicion that most probably every star in the heaven is more or less in motion? And though we have no reason to think, that the disappearance of some stars, or new appearance of others, nor indeed that the frequent changes in the magnitude of so many of them, are owing to their change of distance from us by proper motions, which could not occasion these phenomena without being inconceivably quick; yet we may well suppose, that motion is some way or other concerned in producing these effects. A slow motion, for instance, in an orbit round some large opaque body, where the star which is lost or diminished in magnitude might undergo occasional occultations, would account for some of those changes; while others might perhaps be owing to the periodical return of some large spots on that side of the surface which is alternately turned towards us by the rotatory motion of the star. The idea, also, of a body much flattened by a quick rotation, and having a motion similar to the moon's orbit by a change of the place of its nodes, whereby more of the luminous surface would one time be exposed to us than another, tends to the same end: for we cannot help thinking with Mr de la Lande (Mem. 1776), that the same force which gave such rotations, would probably also produce motions of a different kind by a translation of the centre. Now, if the proper motion of the stars in general be once admit-

ted, who can refuse to allow that our sun, with all its planets and comets, that is, the solar system, is no less liable to such a general agitation as we find to obtain among the rest of the celestial bodies?

"Admitting this for granted, the greatest difficulty will be, how to discern the proper motion of the sun among so many other and variously compounded motions of the stars. This is an arduous task indeed: but I shall point out a method of detecting the direction and quantity of the supposed proper motion of the sun by a few geometrical deductions; and at the same time show, by an application of them to some known facts, that we have already some reason to guess which way the solar system is probably tending its course.

"Suppose the sun to be at S, fig. 101, the fixed stars to be dispersed in all possible directions and distances around, at s, s, s, s , &c. Now, setting aside the proper motion of the stars, let us first consider what will be the consequence of a proper motion in the sun, and let it move in a direction from A towards B. Suppose it now arrived at C: here, by a mere inspection of the figure, it will be evident, that the stars s, s, s , which were before seen at aaa , will now, by the motion of the sun from S to C, appear to have gone in a contrary direction, and be seen at bbb ; that is to say, every star will appear more or less to have receded from the point B, in the order of the letters ab, ab, ab . The converse of this proposition is equally true; for if the stars should all appear to have had a retrograde motion with respect to the point B, it is plain, on a supposition of their being at rest, the sun must have a direct motion towards the point B, to occasion all these appearances. From a due consideration of what has been said, we may draw the following inferences:

"1. The greatest, or total systematical parallax of the fixed stars (fig. 103), will fall upon those that are in the line DE, at rectangles to the direction AB of the sun's motion.

"2. The partial systematical parallax of every other star s, s, s , not in the line DE, will be to the total parallax as the sine of the angle BSA, being the star's distance from that point towards which the sun moves, to radius.

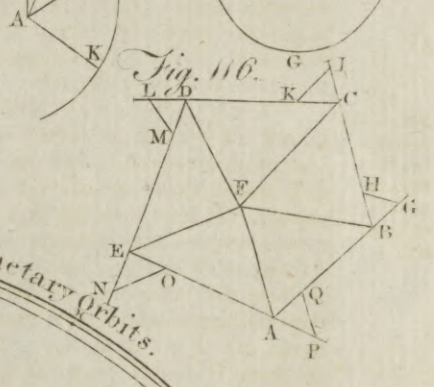
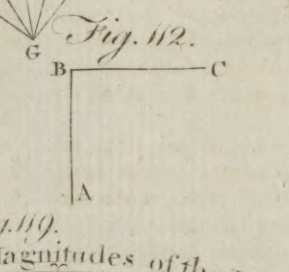
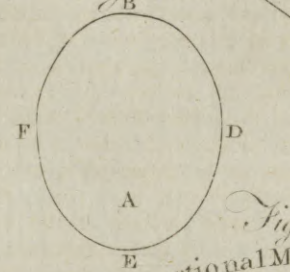
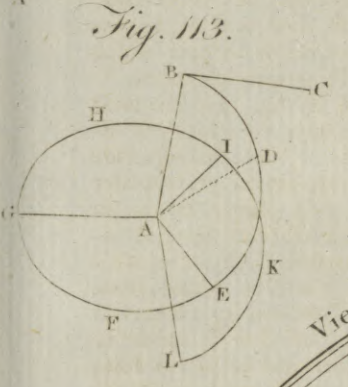
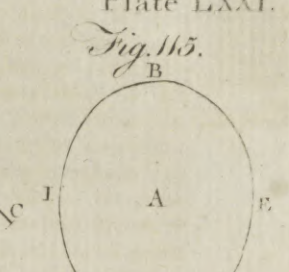
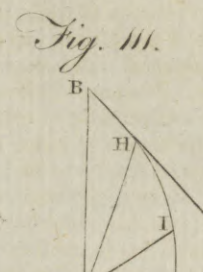
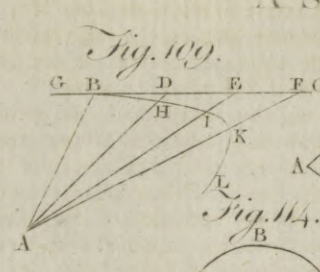
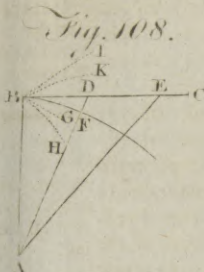
"3. The parallax of stars at different distances will be inversely as these distances; that is, one half at double the distance, one third at three times, and so on; for the subtense SC remaining the same, and the parallactic angle being very small, we may admit the angle SSC to be inversely as the side Ss, which is the star's distance.

"4. Every star at rest, to a system in motion, will appear to move in a direction contrary to that which the system has. Hence it follows, that if the solar system be carried towards any star situated in the ecliptic, every star, whose angular distance *in antecedentia* (reckoned upon the ecliptic from the star towards which the system moves) is less than 180 degrees, will decrease in longitude; and that, on the contrary, every star, whose distance from the same star (reckoned upon the ecliptic, but *in consequentia*) is less than 180 degrees, will increase in longitude in both cases, without alteration of latitude.

"The immense regions of the fixed stars may be considered as an infinitely expanded globe, having the

Conclusions from the foregoing Appearances.

236
How to discover the proper motion of the sun.



View of the proportional Magnitudes of the Planetary Orbits.
Orbit of the Georgium Sidus.

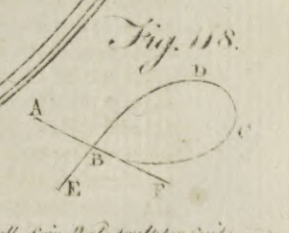
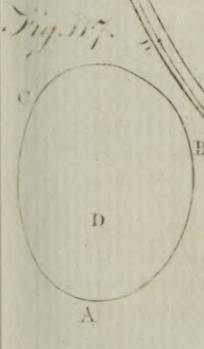
Proportional Magnitude of the Primary Planets.

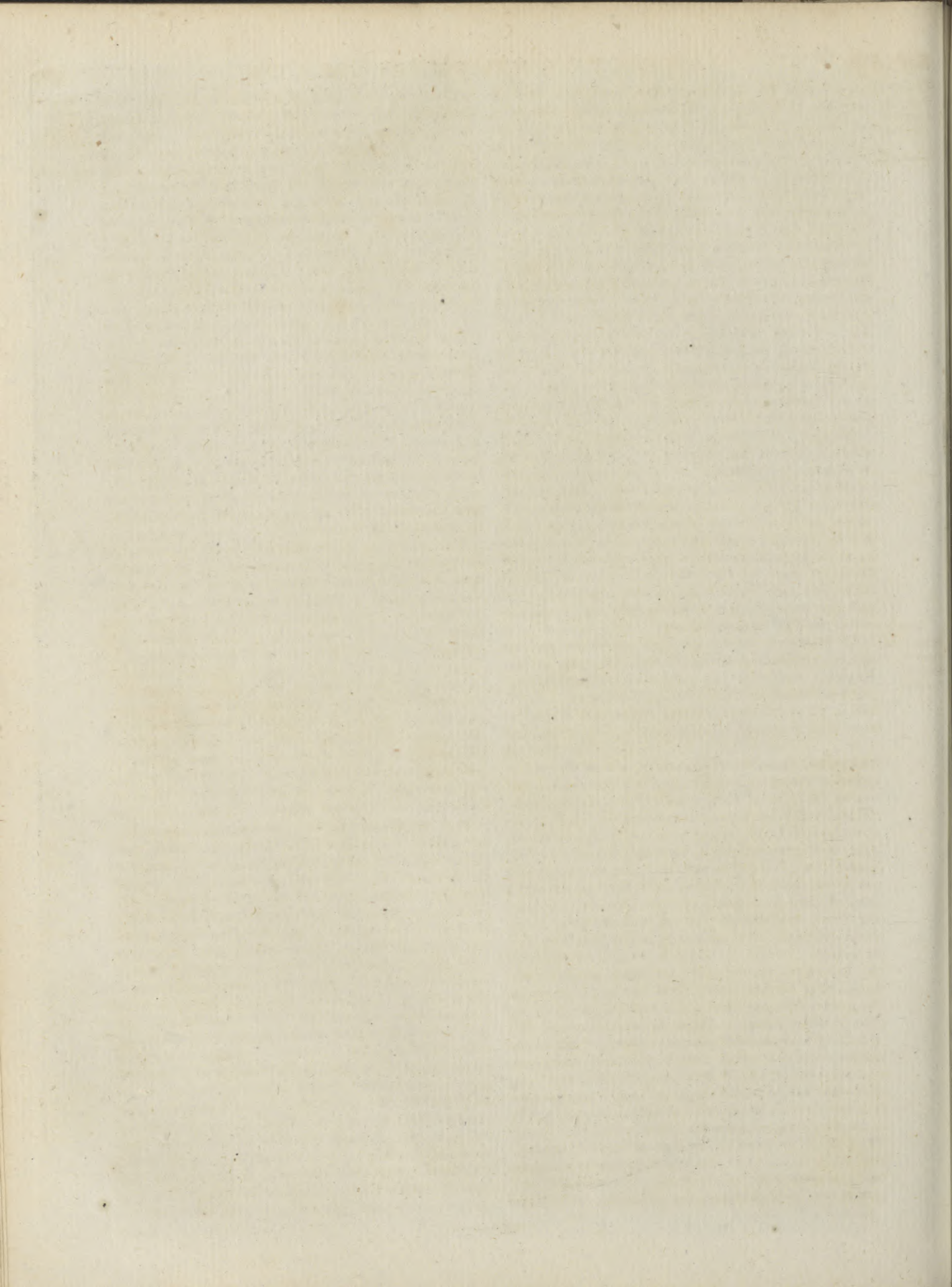
- Saturn $\frac{1}{2}$
- Jupiter $\frac{3}{4}$
- Georgium Sidus
- Mars $\frac{3}{8}$
- Earth $\frac{1}{10}$
- Venus $\frac{1}{12}$
- Mercury $\frac{1}{15}$

Apparent Magnitude of the Sun seen from each Planet.

- From Mercury
- From Venus
- From Earth
- From Mars
- From Jupiter
- From Saturn
- From Georgium Sidus

N.B. The proportional Magnitude of the Sun, with respect to the figures of the Planets here given, is represented by the Circle of Saturn's Orbit marked $\frac{1}{2}$





Conclusions from the foregoing Appearances.

Conclusions from the foregoing Appearances.

solar system for its centre. The most proper method therefore of finding out the direction of the motion of the sun is, to divide our observations on the systematical parallax of the fixed stars into three principal zones. These, for the convenience of fixed instruments, may be assumed so as to let them pass around the equator and the solstitial colures, every one being at rectangles to the other two, according to the three dimensions of solids." Our author, then, having informed us that observations on double stars are most proper for ascertaining this point, gives an account of three zones he has marked out for this purpose; the equatorial zone, containing 150 double stars; that of the equinoctial colure, extending 10 degrees of a great circle on each side, as far as it is visible on our hemisphere, which will contain about 70 double stars; and that of the solstitial colure, including 120, besides a zone of the ecliptic containing a great many double stars which may undergo occultations by the moon. It is of the same extent, and includes about 120 double stars.

To apply this theory, it is necessary, in the first place, to observe, that the rules of philosophising direct us to refer all phenomena to as few and simple principles as are sufficient to explain them. Astronomers, therefore, having already observed what they call a proper motion in several of the fixed stars, and which may be supposed common to them all, ought to resolve it, as far as possible, into a single and real motion of the solar system, as far as that will answer the known facts; and only to attribute to the proper motion of each particular star the deviations from the general law which the stars seem to follow.

237 Proper motions of some of the stars.

Dr Maskelyne informs us, that the proper motions in right ascension of Sirius, Castor, Procyon, Pollux, Regulus, Arcturus, and α Aquilæ, are as follow.— α 63;— α 28;— α 80— α 93;— α 41;— α 40, and + α 57. Two of them, Sirius and Arcturus, have also a change of declination; viz. 1".20 and 2".01; both southward. Let now fig. 104. represent an equatorial zone with the abovementioned stars referred to it, according to their respective right ascensions, having the solar system in its centre. Assume the direction A B from a point somewhere not far from the 77th degree of right ascension to its opposite 257th degree, and suppose the sun to move in that direction from S towards B, then will that one motion answer that of all the stars together; for if the supposition be true, Arcturus, Regulus, Pollux, Procyon, Castor, and Sirius, should appear to decrease in right ascension, while α Aquilæ, on the contrary, should appear to increase. Moreover, suppose the sun to ascend at the same time, in the same direction, towards some point in the northern hemisphere, for instance towards the constellation Hercules; then will also the observed change of declination of Sirius and Arcturus be resolved into the single motion of the system. Many difficulties indeed yet remain; such as the correspondence of the exact quantity of motion observed in each star, with what will be assigned to it by this hypothesis. But it is to be remembered, that the very different and still unknown distances of the fixed stars must, for a good while yet, leave us in the dark as to the strict application of the theory; and that any deviation from it may easily be accounted for from the still unknown real proper motion of the stars; for if the solar system have

in reality the motion now ascribed to it, then what astronomers have already observed concerning the change of place of the stars, and have called their proper motion, will become only an apparent motion; and future observations must still point out, by the deviations from the general law, which the stars will follow in those apparent motions, what may be their real proper motions, as well as relative distances. "But (says Mr Herschel) lest I should be censured for admitting so new and capital a motion upon too slight a foundation, I must observe, that the concurrence of those seven principal stars cannot but give some value to an hypothesis that will simplify the celestial motions in general. We know that the sun, at the distance of a fixed star, would appear like one of them; and from analogy we conclude the fixed stars to be suns. Now, since the apparent motions of those seven stars may be accounted for, either by supposing them to move in the manner they appear to do, or else by supposing the sun alone to have a motion in a direction somehow not far from that which I have assigned to it, I think we are no more authorised to suppose the sun at rest than we should be to deny the diurnal motion of the earth; excepting in this respect, that the proofs of the latter are very numerous, whereas the former rest only on a few, though capital testimonies."

The following table, taken from De la Lande, of the change of right ascension and declination of twelve stars, is brought as an additional proof of this doctrine.

238 Change of right ascension and declination of twelve stars.

Names of Stars.	Change of R. A.	Change of Declin.
Arcturus	— 1' 11"	1' 55"
Sirius	— 37	— 52
β Cygni	— 3	+ 49
Procyon	— 33	— 47
ϵ Cygni	+ 20	+ 34
γ Arietis	— 14	— 29
γ Gemini	— 8	— 24
Aldebaran	+ 3	— 18
β Gemini	— 48	— 16
γ Piscium	+ 53	+ 7
α Aquilæ	+ 32	— 4
α Gemini	— 24	— 1

Fig. 105. represents them projected on the plane of the equator. They are all in the northern hemisphere except Sirius, which must be supposed to be viewed in the concave part of the opposite half of the globe, while the rest are drawn on the convex surface. Regulus being added to that number, and Castor being double, we have 14 stars; and every star's motion except Regulus, being assigned in declination as well as right ascension, we have no fewer than 27 given motions to account for. Now, by assuming a point somewhere near λ Hercules, and supposing the sun to have a proper motion towards that part of the heavens, we shall account for 22 of these motions. For β Cygni, α Aquilæ, ϵ Cygni, γ Piscium, γ Arietis, and Aldebaran, ought, upon the supposed motion of the sun, to have an apparent progression according to the hour-circle XVIII, XIX, XX, &c. or to increase in right ascension; while Arcturus, Regulus, the two stars of α Geminorum, Pollux, Procyon, Sirius, and γ Geminorum, should apparently go back in the order XVI, XV, XIV, &c. of the hour-circle, so as to decrease in right ascension. But according to De la Lande's table, excepting β Cygni and γ Arietis, all these motions

239 Motions of the stars accounted for.

Conclusions from the foregoing Appearances.

tions really take place. With regard to the change of declination, every star in the table should go towards the south; and here we find but three exceptions, in β and ϵ Cygni and γ Piscium. So that, upon the whole, we have but five deviations out of 27 known motions which this hypothesis will not account for; and these exceptions must be resolved into the real proper motion of the stars.

240
Of the velocity of the stars.

Some circumstances in the quantity of these motions also deserve our notice. In the first place, Arcturus and Sirius being the largest of the stars, and therefore probably the nearest, ought to have the greatest apparent motion both in right ascension and declination; which is agreeable to observation, as appears from the table. 2. With regard to the right ascension only, Arcturus being better situated to show its motion, ought to have it much greater; as we find it actually has. Aldebaran, both badly situated and considerably smaller, ought, according to the same rule, to show but little motion, &c.; all of which is conformable to the table. A very striking agreement with the hypothesis may also be observed in Castor and Pollux, both of which are pretty well situated: and accordingly we find that Pollux, for the size of the star, shows as much motion in right ascension as we could expect; though it is remarkable that Castor, though equally well placed, shows no more than half the motion by the table. This is seemingly contrary to the hypothesis: but it must be remembered, that Castor is a double star, and the two of which it consists are nearly equal to each other in lustre; so that, as we can allow only half the light to each, there is a strong presumption of their being at twice the distance of Pollux, which agrees very well with observation. It might also be observed, that we should be involved in great difficulty by supposing the motion of Castor really to be in the star: for how extraordinary must be the concurrence, that two stars, viz. those that make up this apparently single one, should both have a proper motion so exactly alike, that in all our observations hitherto, we have not found them disagree a single second either in right ascension, or in declination for 50 years together?

241
Arguments from the observations of Mr Mayer in favour of Herschel's hypothesis.

In a postscript to this paper on the motion of the solar system, Mr Herschel brings several additional confirmations of his hypothesis from the works of Mr Mayer. These contain a catalogue of the places of 80 stars observed by Mr Mayer in 1756, and whose places he compared with those of the same stars given by Roemer in 1706. From the goodness of the instrument with which Mr Roemer made his observations, Mr Mayer gives it as his opinion, that where the disagreement in the place of a star is but small, it may be attributed to the imperfection of the instrument, but that when it amounts to 10" or 15", it is a very probable indication of motion in such a star; and he adds, that when the disagreement is so much as in some stars which he names (among which is *Fomahand*, where the difference is 21" in 50 years), he has not the least doubt of a proper motion. The following tables are extracted from Mr Mayer's work; one contains the stars whose motion agrees with Mr Herschel's hypothesis; the other those that disagree with it, and whose phenomena must therefore be either ascribed to a proper motion of the stars themselves, or to some other more hidden cause.

242
Tables of moving stars.

Conclusions from the foregoing Appearances.

TABLE I.

Names of Stars.	Motion in R. A.	Motion of Declin.
β Cete	+ 32	- -
α Arietis	+ 10	- -
δ Ceti	+ 15	- -
α Ceti	+ 16	- -
α Persei	+ 16	- -
η Pleiadum	- -	- 16
γ Eridani	+ 14	- -
ϵ Tauri	- -	- 11
α Aurigæ	+ 11	- 11
β Orionis	insens.	insens.
β Tauri	- 11	- 13
ζ Hydræ	- 23	- -
γ Leporis	- -	- 10
ϵ Ursæ Majoris	- 33	+ 10
α Serpentis	insens.	- -
γ Draconis	+ 12	- -
α Lyræ	insens.	+ 14
γ Aquilæ	- -	- 20
γ Capricorn	+ 19	- -
ϵ Pegasi	- -	- 28
δ Capricorn	+ 24	- 17
α Aquar.	+ 13	- -
α Orionis	insens.	- 11
μ Geminorum	- 16	- -
ϵ Navis	- 13	- 11
β Cancri	- -	- 14
ϵ Ursæ Majoris	- 54	- -
ζ Pegasi	- -	- 13
Fomahand	+ 21	- -
β Pegasi	+ 12	- -
α Androm.	- -	- 21
β Cassiopeiæ	+ 34	- -

TABLE II.

Names of Stars.	Motion in R. A.	Motion in Declin.
Polaris	- -	+ 13
γ Ceti	- 14	- -
β Persei	- 10	- -
α Leporis	- -	+ 11
μ Geminor.	- -	+ 15
ϵ Canis Major.	- -	+ 10
ζ Hydræ	- -	+ 24
α Hydræ	- -	+ 13
β Herculis	+ 14	- -
γ Cygni	- 13	- -
ϵ Pegasi	- 14	- -
ζ Pegasi	- 20	- -

" From the first table, (says Mr Herschel), we gather that the principal stars, Lucida Lyræ, Capella, α Orionis, Rigel, Fomahand, α Serpentarii, α Aquarii, α Arietis, α Persei, α Andromedæ, α Tauri, α Ceti, and 20 more of the most distinguished of the second and third rank of the stars, agree with our proposed solar motion; when, on the contrary, the second table contains but a few stars, and not a single one of the first magnitude among them to oppose it. It is also remarkable, that many stars of the first table agree both in right ascension and declination with the supposition of a solar motion; whereas there is not one among those of the second table which opposes it in both directions. This seems to indicate, that the solar motion, in some

Conclusions of them at least, has counteracted, and thereby destroyed, the effect of their own proper motion in one direction, so as to render it insensible; otherwise it would appear improbable, that eight stars out of twelve, contained in the latter table, should only have a motion at rectangles, or in opposition to any one given direction. The same may also be said of 19 stars of the former table, that only agree with the solar motion one way, and are as to sense at rest in the other direction; but these singularities will not be near so remarkable when we have the motion of the sun to compound with their own proper motions.

243
To delineate the apparent motions of the stars.

244
Spherical conchoid described.

The motions of α Lyræ and ϵ Ursæ Majoris towards the north, are placed in the first table: to understand the reason of which, it will be necessary to point out the general law by which the apparent declinations of the stars at present under consideration are governed. Let an arch of 90° be applied to a sphere representing the fixed stars, so as always to pass through the apex of the solar motion: then, while one end of it is drawn along the equator, the other will describe on the spherical surface a curve which will pass through the pole of the equator, and return into itself at the apex. This curve, not taken notice of by other authors, Mr Herschel calls a *spherical conchoid*, from the manner in which it is generated. The law then is, that all the stars in the northern hemisphere, situated within the nodated part of the conchoid, will seem to go to the north by the motion of the solar system towards its apex, the rest will appear to go southwards. A similar curve is to be delineated in the southern hemisphere. Mr Herschel then shows a method of finding whether any star whose place in the heavens is known, will fall without or within the conchoid; after which he accounts for the want of sensible motion in α Lyræ and α Orionis in right ascension, and of Rigel both in right ascension and declination, in the following manner: "These stars are so bright, that we may reasonably suppose them to be among those that are nearest to us: and if they had any considerable motion, it would most likely have been discovered, since the variations of Sirius, Arcturus, Procyon, Castor, and Pollux, &c. have not escaped our notice. Now, from the same principle of the motion of the solar system, by which we have accounted for the apparent motion of the latter stars, we may account for the apparent rest of the former. Those two bright stars, α Lyræ and α Orionis, are placed so near the direction of the assigned solar motion, that from the application of the second theorem (n° 236), their motion ought to be insensible in right ascension, and not very considerable in declination; all which is confirmed by observations. With respect to Rigel and α Serpentarii, admitting them both as stars large enough to have shown a proper motion, were their situation otherwise than it is, we find that they also should be apparently at rest in right ascension; and Rigel, having southern declination, and being a less considerable star than α Orionis, which shows but $11''$ motion towards the south in 50 years, its apparent motion in declination may on that account be also too small to become visible." Our author concludes with a remarkable passage from Mayer, to the following purpose, viz. "If it be possible that the sun has any proper motion of his own, the stars in that part of the heavens towards which he moves, must appear to open and recede from each other, while on the

other hand, those on the opposite side will seem to contract their distances, and come nearer each other." "Now (says Mr Herschel), if we recollect what has been said of the motion of the stars, we find that those towards which I suppose the solar system to move, do really recede from each other: for instance, Arcturus from α Lyræ, α Aquilæ and α Aquarii from α Serpentarii and ϵ Ursæ Majoris; and, on the contrary, those in the opposite part of the heavens do really come nearer each other, as Sirius to Aldebaran, Procyon to α Arietis, Castor, Pollux, Regulus, &c. to α Ceti, α Persei, α Andromedæ, &c. It must be added however, that we cannot expect immediately to perceive any effects of this motion, excepting in such stars as are nearest to us. But as we have at present no other method of judging of the relative distance of the fixed stars than from their apparent brightness, those that are most likely on that account to be affected by a parallax arising from the motion of the solar system, are the very stars which have been pointed out from Mayer's own table."

245
Velocity of the solar system.

With regard to the quantity of motion in the solar system, or the velocity with which the sun and planets change their places in absolute space, Mr Herschel proposes only a few distant hints. "From the annual parallax of the fixed stars (says he) which from my own observations I find much less than it has hitherto been thought to be, we may certainly admit, that the diameter of the earth's orbit, at the distance of Sirius or Arcturus, would not nearly subtend an angle of one second; but the apparent motion of Arcturus, if owing to a translation of the solar system, amounts to no less than $2''.7$ a-year, as will appear if we compound the two motions of $1' 11''$ in right ascension, and $1' 55''$ in declination into one single motion, and reduce it into an annual quantity. Hence we may, in a general way, estimate, that the solar motion can certainly not be less than that which the earth has in her annual orbit."

SECT. IV. Of the different Systems by which the Celestial Phenomena have been accounted for.

In treating of the various systems which have been invented in different ages, we do not mean to give an account of the various absurdities that have been broached by individuals on this subject; but shall confine ourselves to those systems which have been of considerable note, and been generally followed for a number of years. Concerning the opinions of the very first astronomers about the system of nature, we are necessarily as ignorant as we are of those astronomers themselves. Whatever opinions are handed down to us, must be of a vastly later date than the introduction of astronomy among mankind. If we may hazard a conjecture, however, we are inclined to think that the first opinions on this subject were much more just than those that were held afterwards for many ages. We are told that Pythagoras maintained the motion of the earth, which is now universally believed, but at that time appears to have been the opinion of only a few detached individuals of Greece. As the Greeks borrowed many things from the Egyptians, and Pythagoras had travelled into Egypt and Phenice, it is probable he might receive an account of this hypothesis from thence: but whether he did so or not, we have

246
Pythagoras.

Of the different Systems by which the Celestial Phenomena have been accounted for.

247 Suppressed by the Ptolemaic.

248 Ptolemy's system insufficient.

249 Pythagorean system revived by Copernicus

now no means of knowing, neither is it of any importance whether he did or not. Certain it is, however, that this opinion did not prevail in his days, nor for many ages after. In the 2d century after Christ, the very name of the Pythagorean hypothesis was suppressed by a system erected by the famous geographer and astronomer Claudius Ptolemæus. This system, which commonly goes by the name of the *Ptolemaic*, he seems not to have originally invented, but adopted as the prevailing one of that age; and perhaps made it somewhat more consistent than it was before. He supposed the earth at rest in the centre of the universe. Round the earth, and the nearest to it of all the heavenly bodies, the moon performed its monthly revolutions. Next to the moon was placed the planet Mercury; then Venus; and above that the Sun, Mars, Jupiter, and Saturn, in their proper orbits; then the sphere of the fixed stars; above these, two spheres of what he called *crystalline* heavens; above these was the primum mobile, which, by turning round once in 24 hours, by some unaccountable means or other, carried all the rest along with it. This primum mobile was encompassed by the empyrean heaven, which was of a cubic form, and the seat of angels and blessed spirits. Besides the motions of all the heavens round the earth once in 24 hours, each planet was supposed to have a particular motion of its own; the moon, for instance, once in a month, performed an additional revolution, the sun in a year, &c. See Fig. 150.

It is easy to see, that, on this supposition, the confused motions of the planets already described could never be accounted for. Had they circulated uniformly round the earth, their apparent motion ought always to have been equal and uniform, without appearing either stationary or retrograde in any part of their courses. In consequence of this objection, Ptolemy was obliged to invent a great number of circles, interfering with each other, which he called *epicycles* and *eccentrics*. These proved a ready and effectual salvo for all the defects of his system; as, whenever a planet was deviating from the course it ought on his plan to have followed, it was then only moving in an epicycle or an eccentric, and would in due time fall into its proper path. As to the natural causes by which the planets were directed to move in these epicycles and eccentrics, it is no wonder that he found himself much at a loss, and was obliged to have recourse to divine power for an explanation, or, in other words, to own that his system was unintelligible.

This system continued to be in vogue till the beginning of the 16th century, when Nicolans Copernicus, a native of Thorn (a city of regal Prussia), and a man of great abilities, began to try whether a more satisfactory manner of accounting for the apparent motions of the heavenly bodies could not be obtained than was afforded by the Ptolemaic hypothesis. He had recourse to every author upon the subject, to see whether any had been more consistent in explaining the irregular motions of the stars than the mathematical schools: but he received no satisfaction, till he found first from Cicero, that Nicetas the Syracusan had maintained the motion of the earth; and next from Plutarch, that others of the ancients had been of the same opinion. From the small hints he could obtain from the ancients, Copernicus then deduced a most complete system, capable of sol-

ving every phenomenon in a satisfactory manner. From him this system hath ever afterwards been called the *Copernican*, and represented fig. 152. Here the sun is supposed to be in the centre; next him revolves the planet Mercury; then Venus; next, the Earth, with the Moon; beyond these, Mars, Jupiter, and Saturn; and far beyond the orbit of Saturn, he supposed the fixed stars to be placed, which formed the boundaries of the visible creation.

Though this hypothesis afforded the only natural and satisfactory solution of the phenomena which so much perplexed Ptolemy's system, it met with great opposition at first; which is not to be wondered at, considering the age in which he lived. Even the famous astronomer Tycho Brahe could never assent to the earth's motion, which was the foundation of Copernicus's scheme. He therefore invented another system, where he avoided the ascribing of motion to the earth, and at the same time got clear of the difficulties with which Ptolemy was embarrassed. In this system, the earth was supposed the centre of the orbits of the sun and moon; but the sun was supposed to be the centre of the orbits of the five planets; so that the sun with all the planets were by Tycho Brahe supposed to turn round the earth, in order to save the motion of the earth round its axis once in 24 hours. This system was never much followed, the superiority of the Copernican scheme being evident at first sight.

The system of Copernicus coming soon into universal credit, philosophers began to inquire into the causes of the planetary motions; and here, without entering upon what has been advanced by detached individuals, we shall content ourselves with giving an account of the three famous systems, the Cartesian, the Newtonian, and what is sometimes called the *Mechanical* system.

Des Cartes, the founder of that system which since his time has been called the *Cartesian*, flourished about the beginning of the 17th century. His system seems to have been borrowed from the philosophers Democritus and Epicurus; who held, that every thing was formed by a particular motion of very minute bodies called *atoms*, which could not be divided into smaller parts. But though the philosophy of Des Cartes resembled that of the Corpuscularians in accounting for all the phenomena of nature merely from matter and motion; he differed from them in supposing the original parts of matter capable of being broken. To this property his *Materia Subtilis* owes its origin. To each of his atoms, or rather small masses of matter, Des Cartes attributed a motion on its axis, and likewise maintained that there was a general motion of the whole matter of the universe round like a vortex or whirlpool. From this complicated motion, those particles, which were of an angular form, would have their angles broke off; and the fragments which were broke off being smaller than the particles from which they were abraded, behaved to form a matter of a more subtle kind than that made of large particles; and as there was no end of the abrasion, different kinds of matter of all degrees of fineness would be produced. The finest sorts, he thought, would naturally separate themselves from the rest, and be accumulated in particular places. The finest of all would therefore be collected in the sun, which was the centre of the universe, whole vortex was the whole ethereal matter in the creation.

Fig. 120.

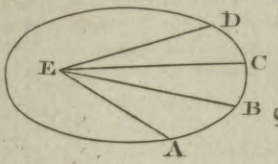


Fig. 123.

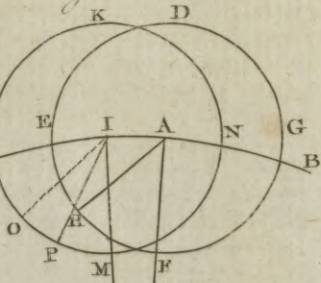


Fig. 124.

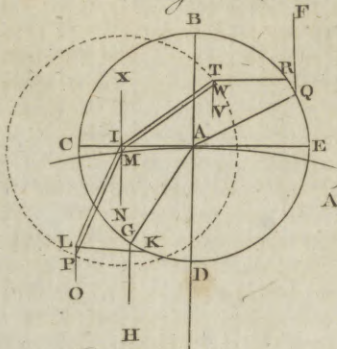


Fig. 125.

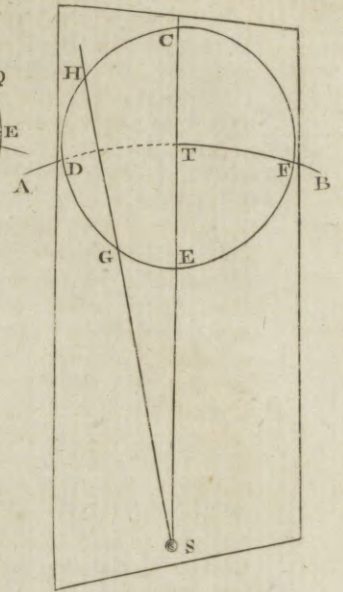


Fig. 121.

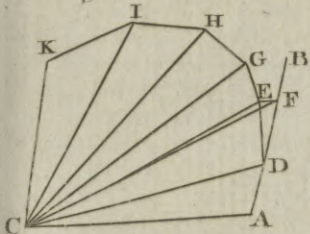


Fig. 126.

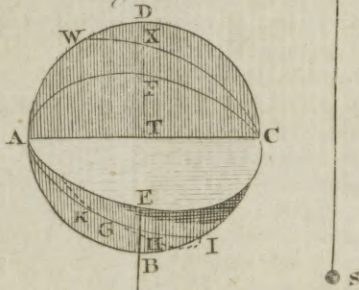


Fig. 122.

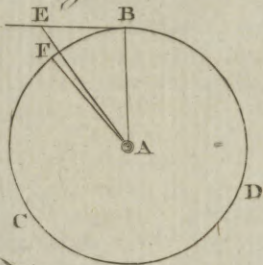


Fig. 127.

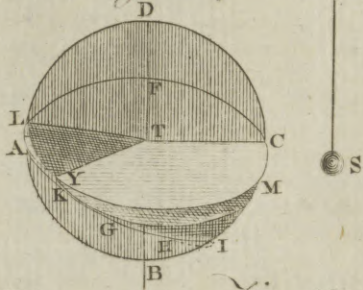


Fig. 131.

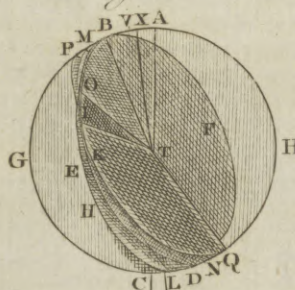


Fig. 132.

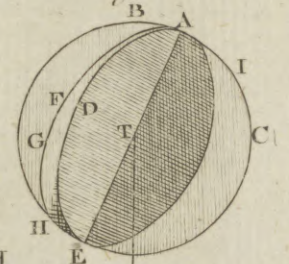


Fig. 128.

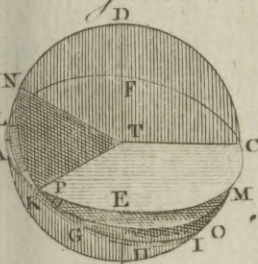


Fig. 129.

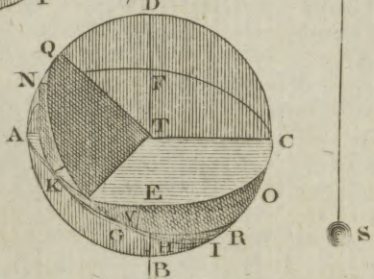


Fig. 130.

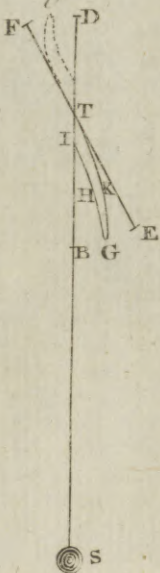


Fig. 133.

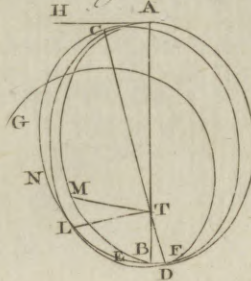
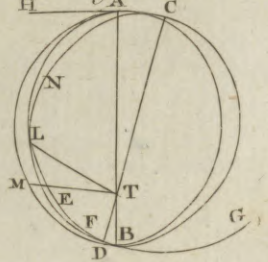
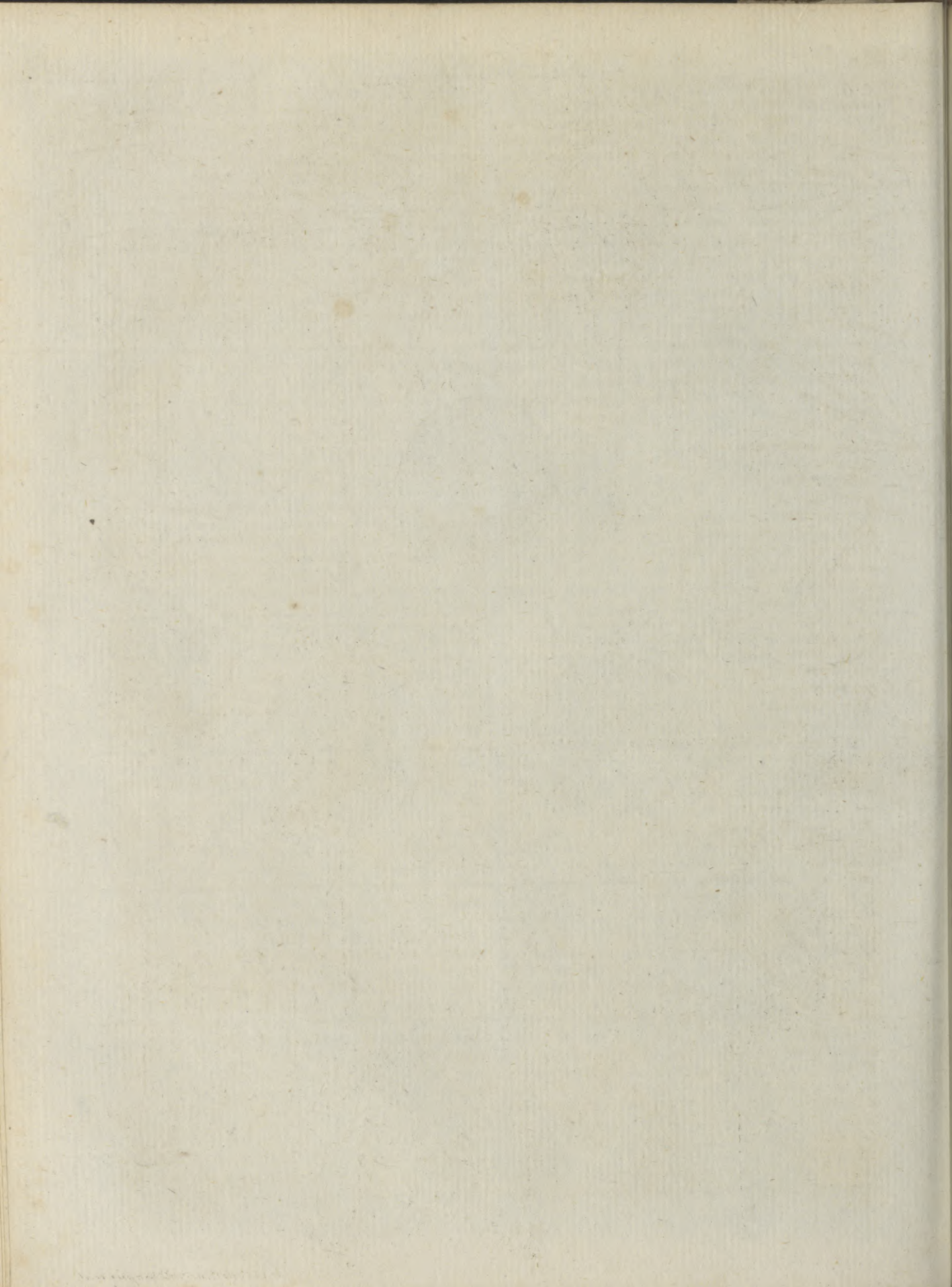


Fig. 134.





Of the dif-ferent Sy-tems by which the Celestial Phenomena have been accounted for. As all the planets were immersed in this vortex, they behaved to be carried round by it, in different times, proportioned to their distances; those which were nearest the sun circulating the most quickly; and those farthest off more slowly; as those parts of a vortex which are farthest removed from the centre are observed to circulate more slowly than those which are nearest. Besides this general vortex of the sun, each of the planets had a particular vortex of their own by which their secondary planets were carried round, and any other body that happened to come within reach of it would likewise be carried away.

It is easy to see, from this short account of Des Cartes's system, that the whole of it was a mere *petitio principii*: for had he been required to prove the existence of his materia subtilis, he must undoubtedly have failed in the attempt; and hence, though his hypothesis was for some time followed for want of a better, yet it gave way to that of Newton almost as soon as it was proposed.

253
Sir Isaac Newton's system, (fig. 119.)
* See n° 74.
THE general view of the solar system given by this celebrated philosopher, is not different from what has been laid down in the foregoing sections. The sun is placed in or near the centre; about whom the six planets, to which a seventh, the *Georgium Sidus*, is now added, continually move with different degrees of velocity, and at different distances. The first and nearest to the sun is Mercury, next Venus, then the Earth and Moon: beyond these is Mars; after him, Jupiter; then Saturn; and last of all, at least as far as discoveries have hitherto reached, the *Georgium Sidus*. Four of these primary planets, as they are called, are attended by moons or satellites, as well as the earth. These are, Venus*, Jupiter, Saturn, and the *Georgium Sidus*: of whom the first has only one; the second, four; the third, five; and the fourth two, though probably there may be more yet undiscovered by reason of their smallness or distance.

254
Orbits of the planets elliptical, &c.
Though these planets uniformly and at all times respect the sun as the centre of their motion, yet they do not always preserve the same distance from him; neither do they all move in the same plane, though every one of them revolves in an orbit whose plane if extended would pass through the sun's centre. The line in which the plane of any of the planetary orbits crosses the orbit of the earth is called the *line* of its nodes, and the points of intersection are the *nodes* themselves. Each of them moves in an orbit somewhat elliptical; and thus sometimes approaches nearer, and at others recedes farther from, the sun than before. This deviation from a circle is called the *eccentricity* of the orbit; the point where it is farthest distant from the sun is called its *aphelion*; and where nearest, the *perihelion*. The eccentricities of the different planets, however, are very different. In Saturn the proportion of the greatest distance to the least is something less than 9 to 8, but much nearer to this than 10 to 9; in Jupiter, it is something greater than that of 11 to 10; in Mars, it exceeds the proportion of 6 to 5; in the earth, it is only in the proportion of about 30 to 29; in Venus still less, being only as 70 to 69; but in Mercury it is much greater than in any of the rest, being little less than that of 3 to 2. The aphe-
lia of all the planets are not situated on the same side of the sun, but in the positions shown fig. 106; though

255
Eccentricities, aphe-
lia, &c. of the differ-
ent plan-
ets.

these positions are also variable, as shall be afterwards more fully explained. The eccentricity of the *Georgium Sidus* is not yet determined, though it is supposed to be less than that of the rest. All of them revolve from west to east; and the most remote is the longest of finishing its course round the sun.

Each of the planets moves in its orbit round the sun in such a manner, that the line drawn from the sun to the planet, by accompanying the planet in its motion, will describe about the sun equal spaces in equal times. There is also a certain relation between the greater axes of these ellipses and the times in which the planets perform their revolutions through them, which may be expressed in the following manner: Let the period of one planet be expressed by the letter A, the greater axis of its orbit by D; let the period of another planet be denoted by B, and the greater axis of this planet's orbit by E. Then if C be taken to bear the same proportion to B as B bears to A; likewise if F be taken to bear the same proportion to E as E bears to D, and G taken to bear the same proportion likewise to F as E bears to D; then A shall bear the same proportion to C as D bears to G.

Of centri-
petal
Powers.
256
They de-
scribe equal
spaces in e-
qual times
round the
sun.

§ 1. Of Centripetal Powers in general.

BEFORE we attempt to give any particular explanation of the causes producing the planetary motions, it will be necessary to premise something of Sir Isaac Newton's doctrine of centripetal forces, as upon that depends his doctrine of gravitation, and of the whole celestial system. The first effect of these powers is, to cause any body projected in a straight line deviate from it, and describe an incurvated one, which shall always be bent towards the centre to which the body is supposed to have a tendency. It is not, however, necessary that the moving body should approach the centre; it may even recede farther from it, notwithstanding its being drawn by it; but this property uniformly belongs to it, that the line in which it moves will be continually concave towards the centre to which the power is directed.

257
Sir Isaac's
doctrine of
centripetal
powers.

Let A (fig. 107.) be the centre of a force. Let a body in B be moving in the direction of the straight line BC, in which line it would continue to move if undisturbed; but being attracted by the centripetal force towards A, the body must necessarily depart from this line BC; and being drawn into the curve line BD, must pass between the lines AB and BC. It is evident, therefore, that the body in B being gradually turned off from the straight line BC, it will at first be convex towards that line, and concave towards A. And that the curve will always continue to have this concavity towards A, may thus appear: In the line BC, near to B, take any point, as E, from which the line EFG may be so drawn as to touch the curve line BD in some point, as F. Now, when the body is come to F, if the centripetal power were immediately to be suspended, the body would no longer continue to move in a curve line, but, being left to itself, would forthwith reassume a straight course, and that straight course would be in the line FG; for that line is in the direction of the body's motion of the point F. But the centripetal force continuing its energy, the body will be gradually drawn from this line FG so as to keep in
the

Of Centripetal Powers.

the line FD , and make that line, near the point F , to be concave towards the point A ; and in this manner the body may be followed in its course throughout the line BD , and every part of that line be shown to be concave towards the point A .

Again, the point A (fig. 108.) being the centre of a centripetal force, let a body at B set out in the direction of the straight line BC perpendicular to the line AB . It will be easily conceived, that there is no other point in the line BC so near to A as the point B ; that AB is the shortest of all the lines which can be drawn from A to any part of the line BC ; all others, as AD or AE , being longer than AB . Hence it follows, that the body setting out from it, if it moved in the line BC , would recede more and more from the point A . Now, as the operation of a centripetal force is to draw a body towards the centre of that force, if such a force act upon a resting body, it must necessarily put that body so into motion as to cause it move towards the centre of the force: if the body were of itself moving towards that centre, it would accelerate that motion, and cause it to move faster down; but if the body were in such a motion that it would of itself recede from the centre, it is not necessary that the action of a centripetal power should make it immediately approach the centre from which it would otherwise have receded; the centripetal force is not without effect if it cause the body to recede more slowly from that centre than otherwise it would have done. Thus, the smallest centripetal power, if it act on the body, will force it out of the line BC , and cause it to pass in a bent line between BC and the point A , as has been already explained. When the body, for instance, has advanced to the line AD , the effect of the centripetal force discovers itself by having removed the body out of the line BC , and brought it to cross the line AD somewhere between A and D , suppose at F . Now, AD being longer than AB , AF may also be longer than AB . The centripetal power may indeed be so strong, that AF shall be shorter than AB ; or it may be so evenly balanced with the progressive motion of the body that AF and AB shall be just equal; in which case the body would describe a circle about the centre A ; this centre of the force being also the centre of the circle.

If now the body, instead of setting out in the line BC perpendicular to AB , had set out in another line BG more inclined towards the line AB , moving in the curve line BH ; then, as the body, if it were to continue its motion in the line BG , would for some time approach the centre A , the centripetal force would cause it to make greater advances toward that centre: But if the body were to set out in the line BI , reclined the other way from the perpendicular BC , and were to be drawn by the centripetal force into the curve line BK ; the body, notwithstanding any centripetal force, would for some time recede from the centre; since some part at least of the curve line BK lies between the line BI and the perpendicular BC .

Let us next suppose a centripetal power directed toward the point A (Fig. 109.), to act on a body in B , which is moving in the direction of the straight line BC , the line BC reclining off from AB . If from A the straight lines AD , AE , AF , are drawn to the line QB , prolonged beyond B to G , it appears that AD is

inclined to the line GC more obliquely than AB , AE more obliquely than AD , and AF than AE ; or, to speak more correctly, the angle under ADG is less than that under ABG , that under AEG is less than ADG , and AFG less than AEG . Now suppose the body to move in the curve line $BHIK$, it is likewise evident that the line $BHIK$ being concave towards A and convex towards BC , it is more and more turned off from that line; so that in the point H , the line AK will be more obliquely inclined to the curve line $BHIK$ than the same line AHD is inclined to BC at the point D ; at the point I the inclination of the line AI to the curve line will be more different from the inclination of the same line AIE to the line BC at the point E ; and in the points K and F the difference of inclination will be still greater; and in both, the inclination at the curve will be less oblique than at the straight line BC . But the straight line AB is less obliquely inclined to BG than AD is inclined towards DG : therefore, although the line AH be less obliquely inclined towards the curve HB than the same line AHD is inclined towards DG , yet it is possible, that the inclination at H may be more oblique than the inclination at B . The inclination at H may indeed be less oblique than the other, or they may be both the same. This depends upon the degree of strength wherewith the centripetal force exerts itself during the passage of the body from B to H ; and in like manner the inclinations at I and K depend entirely on the degree of strength wherewith the centripetal force acts on the body in its passage from H to K : if the centripetal force be weak enough, the lines AH and AI drawn from the centre A to the body at H and at I , shall be more obliquely inclined to the curve than the line AB is inclined towards BG . The centripetal force may be of such a strength as to render all these inclinations equal; or if stronger, the inclinations at I and K will be less oblique than at B ; and Sir Isaac Newton has particularly shown, that if the centripetal power decreases after a certain manner without the increase of distance, a body may describe such a curve line, that all the lines drawn from the centre to the body shall be equally inclined to that curve line.

We must farther remark, that if the centripetal power, while the body increases its distance from the centre, retain sufficient strength to make the lines drawn from the centre to the body to become at length less oblique to the curve; then, if this diminution of the obliquity continue, till at last the line drawn from the centre to the body shall cease to be obliquely inclined to the curve, and become perpendicular thereto; from this instant the body shall no longer recede from the centre, but in its following motion shall again descend, and describe a curve in all respects like that which it has described already, provided the centripetal power, every where at the same distance from the body, acts with the same strength. This return of the body may be proved by the following proposition: That if the body in any place, suppose at I , were to be stopped, and thrown directly backward with the velocity wherewith it was moving forward in that point I , then the body, by the action of the centripetal force upon it, would move back again over the path IHB , in which it had before advanced.

258
Revolution
of a body
round a
centre ex-
plained.

Of Centripetal Powers.

vanced forward, and would arrive again at the point B in the same space of time as was taken up in its passage from B to I; the velocity of the body at its return from the point B being the same as that wherewith it first set out from that point.

The truth of this proposition may be illustrated in the following manner. Suppose, in fig. 110, that a body were carried after the following manner through the bent figure ABCDEF, composed of the straight lines AB, BC, CD, DE, EF: let the body then first be supposed to receive an impulse to some point within the concavity of the figure, as G. Now, as this body, when once moving in the straight line AB, will continue to move on in this line as long as it shall be left to itself; but being disturbed at the point B by the impulse given it, it will be turned out of this line AB into some other straight line, wherein it will afterwards continue to move as long as it shall be left to itself: therefore, let this impulse have strength sufficient to turn the body into the line BC; then let the body move on undisturbed from B to C: but at C let it receive another impulse pointed also towards G, and of sufficient strength to turn the body into the line CD; at D let a third impulse turn it into the line DE; and at E let another turn it into EF. Now, if the body, while moving on in the line EF, be stopped and turned back again with the same velocity with which it was moving forward, then by the repetition of the former impulse at E, the body will be turned into the line ED, and move in it from E to D with the same velocity as that wherewith it was moving forward in this line: then by a repetition of the impulse at D, when the body shall have returned to that point, it will be turned into the line DC; and by the repetition of the former impulses at C and at B, the body will be brought back again into the line BA, with the velocity wherewith it first moved in that line.

To illustrate this still farther, let DE and FE be continued beyond E. In DE thus continued, take at pleasure the length EH, and let HI be so drawn as to be equidistant from the line GE; then, from the second law of motion, it follows, that after the impulse on the body on E, it will move through the space EI in the same time it would have employed in moving from E to H with the velocity it had in the line DE. In FE prolonged, take EK equal to EI and draw KL equidistant from GE. Then, because the body is thrown back in the line FE with the same velocity with which it went forward in that line, if, when the body was returned to E, it were permitted to go straight on, it would pass through EK in the same time as it took up in passing through EI, when it went forward in the line EF. But if, at the body's return to the point E, such an impulse directed toward the point D were to be given it as was sufficient to turn it into the line DE, it is plain that this impulse must be equal to that which originally turned the body out of the line DE into EF; and that the velocity with which the body will return into the line ED is the same as that wherewith it moved before through this line from D to E. Because EK is equal to EI, and KL and HI being each equidistant from GE, are by consequence equidistant from each other; it follows, that the two triangular figures IEH and KEL are altogether like and equal to each other. EK there-

fore being equal to EI, and EL equal to KH, and KL equal to HL, it is plain, that the body, after its return to E, being turned out of the line FE into ED by an impulse acting upon it in E after the manner above mentioned, it will receive such a velocity by this impulse as will carry it through EL in the same time it would have taken to go through EK, if it had passed through it undisturbed. It has already been observed, that the time in which the body would pass over EK, with the velocity wherewith it returns, is equal to the time it took up in going forward from E to I; that is, to the time in which it would have gone through EH with the velocity wherewith it moved from D to E: therefore the time in which the body will pass from E to L, after its return into the line ED, is the same as would have been taken up by the body in passing through the line EH with the velocity wherewith it first moved in the line DE. Since, therefore, EL and EH are equal, the body returns into the line DE with the velocity which it had before in that line.—Again, we may affirm, that the second impulse in E is equal to the first: for as the impulse in E, whereby the body was turned out of the line DE into the line EF, is of such strength, that if the body had been at rest when this impulse had acted upon it, it would have communicated as much motion to it as would have been sufficient to carry it through a length equal to HI, in the time wherein the body would have passed from E to H, or in the time wherein it passed from E to I. In the same manner, on the return of the body, the impulse in E, whereby it is turned out of the line FE into ED, is of such strength, that if it had acted on the body at rest, it would have caused it to move through a length equal to KL in the same time as the body would employ in passing through EK with the velocity wherewith it returns in the line FE: therefore the second impulse, had it acted on the body at rest, would have caused it to move through a length equal to KL in the same space of time as would have been taken up by the body in passing through a length equal to HI were the first impulse to act on the body while at rest; that is, the effects of the first and second impulse on the body when at rest would be the same: for KL and HI are equal; consequently the second impulse is equal to the first. Thus, if the body be returned through FE with the velocity wherewith it moved forward, it has been shown how, by the repetition of the impulse which acted on it in E, the body will return again into the line DE with the velocity which it had before in that line. By the same method of reasoning it may be proved, that when the body is returned back to D, the impulse which before acted on that point will throw the body into the line DC with the velocity which it first had in that line; and the other impulses being successively repeated, the body will at length be brought back again into the line BA with the velocity wherewith it set out in that line.—Thus these impulses, by acting over again in an inverted order all their operations on the body, bring it back again through the path in which it had proceeded forward; and this obtains equally whatever be the number of straight lines whereof this curve figure is composed. Now, by a method of reasoning of which Sir Isaac Newton made much use, and which he introduced into geometry,

Of Centripetal Powers.

Of Centripetal Powers.

metry, thereby greatly enriching that science, we might make a transition from this figure, composed of a number of straight lines, to a figure of one continued curvature, and from a number of separate impulses repeated at distinct intervals to a continued centripetal force, and show, that because what has been here advanced holds universally true whatever be the number of straight lines whereof the curve figure ACF is composed, and however frequently the impulses at the angles of this figure are repeated; therefore the same will still remain true although this figure should be converted into one of a continued curvature; and these distinct impulses should be changed into a continual centripetal force.

This being allowed, suppose the body in K to have the line AK no longer obliquely inclined to its motion. In this case, if the body be turned back in the manner we have been considering, it must be directed back perpendicularly to AK; but if it had proceeded forward, it would likewise have moved in a direction perpendicular to AK: consequently, whether it move from this point K backward or forward, it must describe the same kind of course. Therefore, since by being turned back it will go over again the line KHB, if it be permitted to go forward, the line KL, which it shall describe, will be altogether similar to the line KHB.

In like manner we may determine the nature of the motion, if the line wherein the body sets out be inclined, as in fig. 111. down toward the line BA drawn between the body and the centre. If the centripetal power so much increases in strength as the body approaches, that it can bend the path in which the body moves to that degree as to cause all the lines, AH, AI, AK, to remain no less oblique to the motion of the body than AB is oblique to BC, the body shall continually more and more approach the centre: But if the centripetal power increases in so much less a degree as to permit the line drawn from the centre to the body, as it accompanies the body in its motion, at length to become more and more erect to the curve wherein the body moves, and in the end, suppose at K, to become perpendicular to it; from that time the body shall rise again. This is evident from what has been said above; because, for the very same reason, here also the body will proceed from the point K to describe a line altogether similar to that in which it has moved from B to K. Thus it happens as in the pendulum, which, all the time it approaches a perpendicular position towards the horizon, descends more and more; but as soon as it is come into that situation, it immediately rises again by the same degrees as it descended before: so here the body more and more approaches the centre all the time it is moving from B to K; but thenceforward it rises from the centre again by the same degrees as it approached before.

If, as in fig. 112. the line BC be perpendicular to AB; then, as has already been observed, the centripetal power may be so balanced with the progressive motion of the body, that it may keep moving round the centre A constantly at the same distance; as the body does when whirled about any point to which it is tied by a string. If the centripetal power be too weak to produce this effect, the motion of the body will presently become oblique to the line drawn from

itself to the centre; but if it be stronger, the body must constantly keep moving in a curve to which a line drawn from it to the body is perpendicular.

If the centripetal power change with the change of distance, in such a manner that the body, after its motion has become oblique to the line drawn from itself to the centre, shall again become perpendicular thereto; then the body shall, in its subsequent motion, return again to the distance of AB, and from that distance take a course similar to the former: and thus, if the body move in a space void of all resistance, which has been all along supposed, it will continue in a perpetual motion about the centre, descending and ascending from it alternately. If the body, setting out from B (fig. 113.) in the line BC perpendicular to AB, describe the line BDE, which in D shall be oblique to the line AD, but in E shall again become erect to AE, drawn from the body in E to the centre A; then from this point E the body shall describe the line EFG entirely similar to BDE, and at G shall be at the same distance as it was at B; and the line AG shall be erect to the body's motion. Therefore the body shall proceed to describe from G the line GHI altogether similar to the line GFE, and at I it will have the same distance from the centre as it had at E; and also have the line AI erect to its motion: so that its subsequent motion must be in the line IKL similar to IKG, and the distance AL equal to AG. Thus the body will go on in a perpetual round without ceasing, alternately enlarging and contracting its distance from the centre.

If it so happen that the point E fall upon the line BA, continued beyond A; then the point G will fall upon B, I on E, and L also on B; so that the body will in this case describe a simple curve line round the centre A, like the line BDEF in fig. 114. in which it will revolve from B to E, and from E to B, without end. If AE in fig. 113. should happen to be perpendicular to AB, in this case also a simple line will be described; for the point G will fall on the line BA prolonged beyond A; the point I on the line AE prolonged beyond A, and the point L on B; so that the body will describe a line like the curve line BEGI in fig. 115. in which the opposite points B and G are equally distant from A; and the opposite points E and I. are also equally distant from the same point A. In other cases the body will have a course of a more complicated nature.

Thus it must be apparent how a body, while it is constantly attracted towards a centre, may notwithstanding by its progressive motion keep itself from falling down to the centre, describing about it an endless circuit, sometimes approaching and sometimes receding from it. Hitherto, however, we have supposed, that the centripetal power is every where of equal strength at the same distance from the centre: and this is indeed the case with that power which keeps the planets in their orbits; but a body may be kept on in a perpetual circuit round a centre, although the centripetal power be kept moving in any curve line whatever, that shall have its concavity turned every where towards the centre of the force. To illustrate this, we shall in the first place propose the case of a body moving the incurvated figure ABCDE (fig. 116.), which is composed of the straight lines, AB, BC, CD, DE, and

Of Centripetal Powers. and EA; the motion being carried on in the following manner. Let the body first move in the line AB with any uniform velocity. When it is arrived at the point B, let it receive an impulse directed towards any point F taken within the figure; and let the impulse be of such a strength as to turn the body out of the line AB into the line BC: The body after this impulse, while left to itself, will continue moving in the line BC. At C let the body receive another impulse directed towards the same point F, of such a strength as to turn it from the line CB into CD. At D, let the body, by another impulse, directed likewise to the point F, be turned out of the line CD into DE. At E, let another impulse, directed likewise toward the point F, turn the body from the line DE into EA: and thus the body will, by means of these impulses, be carried thro' the whole figure ABCDE.

Again, when the body is come to the point A, if it there receive another impulse directed like the rest to the point F, and of such a degree of strength as to turn it into the line AB, wherein it first moved; the body will then return into this line with the same velocity it had originally. To understand this, let AB be prolonged beyond B at pleasure, suppose to G; and from G let GH be drawn; which, if produced, should always continue equidistant from BF, i. e. let GH be drawn parallel to BF, in the time, then, in which the body would have moved from B to G, had it not received a new impulse in B; by the means of that impulse it will have acquired a velocity which will carry it from B to H. After the same manner, if CI be taken equal to BH, and IK be drawn parallel to CF, the body will have moved from C to K, with the velocity which it has in the line CD, in the same time it would have employed in moving from C to I with the velocity it had in the line BC. Therefore, since CI and BH are equal, the body will move through CK in the same time as it would have taken up in moving from B to G with the velocity wherewith it moved through the line AB. Again, DL being taken equal to CK, and LM drawn parallel to DF, the body will, for the same reason as before, move through DM with the velocity which it has in the line DE, in the same time it would employ in moving through BG with its original velocity. Lastly, if EN be taken equal to DM, and NO be drawn parallel to EF; likewise, if AP be taken equal to EO, and PQ be drawn parallel to AF; then the body, with the velocity wherewith it returns into the line AB, will pass thro' AQ in the time it would have employed in passing through BG with its original velocity. Now as all this follows directly from what has been delivered concerning oblique impulses impressed upon bodies in motion; so we must here observe farther, that it can be proved by geometry, that AQ will always be equal to BG; which being granted, it follows, that the body has returned into the line AB with the same velocity which it had when it first moved in that line; for the velocity with which it returns into the line AB, will carry it over the line AQ in the same time as would have been taken up in its passing over an equal line BG with the original velocity.

The conclusion naturally deduced from the above reasoning is, that by means of a centripetal and projectile force, a body may be carried round any fixed

point in a curve figure which shall be concave towards it, as that marked ABC, fig. 117. and when it is returned to that point from whence it set out, it shall recover again the velocity with which it departed from that point. It is not indeed always necessary that it should return again into its first course, for the curve line may have some such figure as ABCDBE in fig. 118. In this curve line, if the body set out from B in the direction BF, and moved through the line BCD till it returned to B; here the body would not enter again into the line BCD, because the two parts BD and BC of the curve line make an angle at the point B: so that the centripetal power, which at the point B would turn the body from the line BF into the curve, will not be able to turn it into the line BC from the direction in which it returns to the point B. A forcible impulse must be given the body in the point B to produce that effect. If, at the point B, whence the body sets out, the curve line return into itself, as in fig. 117. then the body, upon its arrival again at B, may return into its former course, and thus make an endless circuit about the centre.

The force requisite to carry a body in any curve line proposed, is to be deduced from the curvature which the figure has in any part of it. Sir Isaac Newton has laid down the following proposition as a foundation for discovering this, viz. that if a line be drawn from some fixed point to the body, and remaining by one extreme united to that point, it be carried round along with the body; then if the power whereby the body is kept in its course be always pointed to this fixed point as a centre, this line will move over equal spaces in equal portions of time. Suppose a body were moving through the curve line ABCD (fig. 120.), and passed over the arches AB, BC, CD in equal portions of time; then if a point, as E, can be found, from whence the line EA being drawn to the body in accompanying it in its motion, it shall make the spaces EAB, EBC, and ECD, over which it passes, equal where the times are equal; then is the body kept in this line by a power always pointed to E as a centre. To prove this, suppose a body set out from the point A, fig. 121. to move in the straight line AB; and after it had moved for some time in that line, it were to receive an impulse directed to some point, as C. Let it receive that impulse at D, and thereby be turned into the line DE; and let the body, after this impulse, take the same time in passing from D to E that is employed in passing from A to D. Then the straight lines CA, CD, and CE being drawn, the triangular spaces CAD and CDE are proved to be equal in the following manner. Let EF be drawn parallel to CD. Then, it follows, from the second law of motion, that since the body was moving in the line AB when it received the impulse in the direction DC, it will have moved after that impulse through the line DE in the same time as it would have moved through DF, provided it had received no disturbance in D. But the time of the body's moving from D to E is supposed to be equal to the time of its moving through AD; therefore the time which the body would have employed in moving through DF, had it not been disturbed in D, is equal to the time wherein it moved through AD: consequently DF is equal in length to AD; for if the body had gone on to move through the line AB without

Of Centripetal Powers.

259
A body may be moved in any curvilinear direction by means of centripetal force.

260
Calculation of the force requisite to carry a body in any curve line.

Of Centripetal Powers.

interruption, it would have moved through all the equal parts of that line with the same velocity, and have passed over equal parts of that line in equal portions of time. Now CF being drawn, since AD and DF are equal, the triangular space CDF is equal to the triangular space CAD . Further, the line EF being parallel to CD , it follows from the 37th proposition of Euclid's first book, that the triangle CED is equal to the triangle CFD : therefore the triangle CED is equal to the triangle CAD .

In like manner, if the body receive at E another impulse directed toward the point C , and be turned by that impulse into the line EG ; if it move afterwards from E to G in the same space of time as was taken up by its motion from D to E , or from A to D ; then CG being drawn, the triangle CEG is equal to CDE . A third impulse at G , directed as the two former to C , whereby the body shall be turned into the line GH , will have also the like effect with the rest. If the body move over GH in the same time as it took up in moving over EG , the triangle CGH will be equal to the triangle CEG . Lastly, if the body at H be turned by a fresh impulse directed toward C into the line HI , and at I by another impulse directed also to C be turned into the line IK ; and if the body move over each of the lines HI and IK in the same time as it employed in moving over each of the preceding lines AD , DE , EG , and GH : then each of the triangles CHI and CIK will be equal to each of the preceding. Likewise, as the time in which the body moves over ADE is equal to the time of its moving over EGH , and to the time of its moving over HIK ; the space $CADE$ will be equal to the space $CEGH$ and to the space $CHIK$. In the same manner, as the time in which the body moved over $ADEG$ is equal to the time of its moving over $GHIK$, so the space $CADEG$ will be equal to the space $CGHIK$. From this principle Sir Isaac Newton demonstrates the above mentioned proposition, by making the transition from this incurvated figure composed of straight lines, to a figure of continued curvation; and by showing, that since equal spaces are described in equal times, in this present figure composed of straight lines, the same relation between the spaces described and the times of their description will also have place in a figure of one continued curvature. He also deduces from this proposition the reverse of it; and proves, that whenever equal spaces are continually described, the body is acted upon by a centripetal force directed to the centre at which the spaces terminate.

Having thus endeavoured to illustrate the fundamental principle of the Newtonian philosophy, at least as far as it regards the motion of the planets and heavenly bodies, we shall now proceed to the more particular application of it. The first thing undertaken by Sir Isaac in order to explain those motions, is to demonstrate, that in the celestial spaces there is no sensible matter. That the heavenly bodies suffer no sensible resistance from any matter of this kind, is evident from the agreement betwixt astronomical observations in all ages with regard to the time in which the planets have been found to perform their revolutions. Des Cartes, however, was of opinion, that the planets might be kept in their courses by means of a fluid matter,

which continually circulating round, should carry the planets along with it; and there is one appearance which seems to favour this opinion, viz. that the sun turns round his axis the same way the planets move; the earth also turns round its axis the same way as the moon turns round the earth; and the planet Jupiter turns round his axis the same way that his satellites revolve round him. It might therefore be supposed, that if the whole planetary region were filled with a fluid matter, the sun, by turning round on his own axis, might communicate motion first to that part of the fluid which was contiguous, and by degrees propagate the like motion to the parts more remote. After the same manner the earth might communicate motion to this fluid to a degree sufficient to carry round the moon; and Jupiter might communicate the like to the distance of its satellites. This system has been particularly examined by Sir Isaac Newton; who finds, that the velocities with which the parts of this fluid should move in different distances from the centre of motion, will not agree with the motions observed in the different planets; for instance, that the time of one entire circulation of the fluid wherein Jupiter should swim, would bear a greater proportion to the time of one entire circulation of the fluid where the earth is, than the period of Jupiter bears to that of the earth. He proves also, that the planet cannot circulate in such a fluid, so as to keep long in the same course, unless the planet and the contiguous fluid are of the same density, and the planet be carried along with the same velocity as the fluid. There is also another remark made on this motion by Sir Isaac, viz. that some vivifying force will be continually necessary at the centre of the motion. The sun, in particular, by communicating motion to the ambient fluid, will lose from itself as much motion as it communicates to the fluid, unless some acting principle reside in the sun to renew its motion continually. If the fluid were infinite, this gradual loss of motion would continue till the whole should stop; and if the fluid were limited, this loss of motion would continue till there would remain no swifter a revolution in the sun than in the outermost part of the fluid, so that the whole would turn together about the axis of the sun like one solid globe. We must likewise observe, that as the planets do not move in perfect circles round the sun, there is a greater distance between their orbits in some places than others. For instance, the distance between the orbit of Mars and Venus is near half as great again in some part of their course as in others. Now here the fluid in which the earth should swim, must move with a less rapid motion where there is this greater interval between the contiguous orbits; but, on the contrary, where the space is straitest, the earth moves more slowly than where it is widest.

Again, if our globe of earth swam in a fluid of equal density with the earth itself, that is, in a fluid more dense than water, all bodies put in motion here upon the earth's surface must suffer a great resistance by it; whereas Sir Isaac Newton has made it evident, by experiments, that bodies, falling perpendicularly through the air, suffer only about a hundred and sixtieth part of the resistance from it that they meet with in water.

These

261
No sensible matter in the celestial spaces.

Motions of the Primary Planets.

262
Objections to a plenum.

These experiments are applied by Sir Isaac yet farther to the general question concerning the absolute plenitude of space. He objects against the filling of all space with a subtle fluid, after the manner of Des Cartes, That all bodies must be immeasurably resisted by it. And lest it should be thought that this objection might be evaded, by ascribing to this fluid such very minute and smooth parts as might remove all adhesion or friction between them, whereby all resistance would be lost, Sir Isaac proves, that fluids must resist from the inactivity of their particles, and that water and the air resist almost entirely on this account; so that in this subtle fluid, however smooth and lubricated the particles might be, yet if the whole were as dense as water, it would resist very near as much as water does: And whereas such a fluid, whose parts are absolutely close together without any intervening spaces, must be a great deal more dense than water, it must also resist more in proportion to its density, unless we suppose the matter of which this fluid is composed not to be endowed with the same degree of inactivity with other matter: But if you deprive any substance of the property so universally belonging to all other matter, without impropriety of speech it can scarce be called by this name. Sir Isaac also made an experiment to try in particular, whether the internal parts of bodies suffered any resistance; and the result did indeed appear to favour some small degree of resistance, but so very little as to leave it doubtful whether the effect did not arise from some other latent cause.

§ 2. Of the Motions of the Primary Planets.

263
Planetary motions particularly explained.

SINCE the planets thus move in a space void of all resistance, they would, if once set in motion, continue to move on for ever in a straight line. We have, however, already observed, that the primary planets move about the sun in such a manner that a line extended from the sun to the planet would describe equal spaces in equal times; and this single property in the planetary motions proves, that they are continually acted upon by a power directed towards the sun as the centre. It has also been observed, that if the strength of the centripetal power were suitably accommodated every where to the motion of any body round a centre, the body might be carried in any bent line whatever, whose concavity should be every where turned towards the centre of that force; and likewise that the strength of the centripetal force in each place was to be collected from the nature of the line wherein the body moved. Now since each of the planets moves in an ellipsis, having the sun in one of its foci, Sir Isaac Newton demonstrates, that the strength of this power is reciprocally in the duplicate proportion of the distance from the sun. This proportion may be explained in the following manner: Suppose several distances to bear to each other the proportions of the numbers 1, 2, 3, 4, 5; that is, let the second distance be double the first, the third three times, the fourth four times, and the fifth five times as great as the first: multiply each of these numbers by itself, and 1 multiplied by 1 produces still 1, 2 multiplied by 2 produces 4, 3 by 3 produces 9, 4 by 4 produces 16, and 5 by 5 produces 25; this being done, the fractions $\frac{1}{1}$, $\frac{1}{4}$, $\frac{1}{9}$, $\frac{1}{16}$, and $\frac{1}{25}$, will respectively express the proportion which the centripetal power in each of the following distances bears to the

264
Reciprocal duplicate proportion explained.

power at the first distance; for in the second distance, which is double the first, the centripetal power will be one fourth part only of the power at the first distance; at the third distance, the power will only be one ninth part of the first power; at the fourth distance, the power will be only one sixteenth; and at the fifth distance only one twenty-fifth, of the first power. Thus is found the proportion in which the centripetal power decreases, as the distance from the sun increases within the compass of one planet's motion. How it comes to pass that the planet can be carried about the sun by this centripetal power in a continual round, sometimes rising from the sun, then descending again as low, appears from what has been already said concerning centripetal forces.

Motions of the Primary Planets.

In order to know whether this centripetal power extends in the same proportion throughout the system, and consequently whether all the planets are influenced by it, Sir Isaac inquires what relation there ought to be between the periods of the different planets, provided they were acted upon by the same power, decreasing throughout in the proportion abovementioned; and he finds, that the period of each, in this case, would have that very proportion to the greater axis of its orbit which has been already related: which puts it beyond a doubt, that the different planets are pressed towards the sun in the same proportion to the distances as one planet is in its several distances; whence it is justly concluded, that there is such a power acting towards the sun in the foresaid proportion at all distances from it. This power, when referred to the earth, Sir Isaac calls *gravity*; when to the sun, *attraction*; and to the planets, *centripetal* force. By these names, however, he designs only to signify a power endowed with the properties abovementioned; but by no means would have it understood as if these names referred any way to the cause of it.

265
Centripetal power proved to extend throughout the system.

“ But now (says Mr Pemberton) in these demonstrations, some very minute inequalities in the motion of the planets are neglected; which is done with a great deal of judgment: for whatever be their cause, the effects are very inconsiderable, they being so exceedingly small, that some astronomers have thought fit wholly to pass them by. However, the excellency of this philosophy, when in the hands of so great a geometer as our author (Sir Isaac Newton), is such, that it is able to trace the least variations of things up to their causes. The only inequalities which have been observed common to all the planets are, the motion of the aphelion and the nodes. The transverse axis of each orbit does not remain always fixed, but moves about the sun with a very slow, progressive motion; nor do the planets keep constantly in the same planes, but change them and the lines by which these planes intersect each other by insensible degrees. The first of these inequalities, which is the motion of the aphelion, may be accounted for, by supposing the gravitation of the planets towards the sun to differ a little farther from the forementioned reciprocal duplicate proportion of the distances; but the second, which is the motion of the nodes, cannot be accounted for by any power directed towards the sun; for no such power can give it any lateral impulse to divert it from the plane of its motion into any new plane, but of necessity must be derived from some other centre. Where

266
Centripetal power defined.

View of Sir Isaac Newton's Philosophy, p. 175.

267
Minute variations in the planetary motions accounted for.

268
Motion of the aphelion accounted for.

Motions of
the Primary
Planets.

Motions of
the Primary
Planets.

that power is lodged, remains to be discovered. Now it is proved, as shall be afterwards explained, that the three primary planets, Saturn, Jupiter, and the Earth, which have satellites revolving about them, are endowed with a power of causing bodies, in particular those satellites, to gravitate towards them with a force which is reciprocally in the duplicate proportion of their distances; and the planets are, in all respects in which they come under our consideration, so similar and alike, that there is no reason to question but they have all the same property, though it be sufficient for the present purpose to have it proved of Jupiter and Saturn only; for these planets contain much greater quantities of matter than the rest, and proportionally exceed the others in power. But the influence of these two planets being allowed, it is evident how the planets come to shift their places continually: for each of the planets moving in a different plane, the action of Jupiter and Saturn upon the rest will be oblique to the planes of their motion, and therefore will gradually draw them into new ones. The same action of these two planets upon the rest will likewise cause a progressive motion; and therefore will gradually draw them into new ones. The same action of these two planets upon the rest will likewise cause a progressive motion of the aphelion; so that there will be no necessity for having recourse to the other cause for this motion, which was before hinted at, viz. the gravitation of the planets toward the sun differing from the exact duplicate proportion of their distances. And in the last place, the action of Jupiter and Saturn upon each other will produce in their motions the same inequalities as their joint action produces upon the rest. All this is effected in the same manner as the sun produces the same kind of inequalities and many others in the motion of the moon and other secondary planets; and therefore will be best apprehended by what is said afterwards. Those other irregularities in the motion of the secondary planets have place likewise here, but are too minute to be observable, because they are produced and rectified alternately, for the most part in the time of a single revolution; whereas the motion of the aphelion and nodes which increase continually, become sensible after a long series of years. Yet some of these other inequalities are discernible in Jupiter and Saturn; in Saturn chiefly: for when Jupiter, who moves faster than Saturn, approaches to a conjunction with him, his action upon the latter will a little retard the motion of that planet; and by the reciprocal action of Saturn, he will himself be accelerated. After conjunction, Jupiter will again accelerate Saturn, and be likewise retarded in the same degree as before the first was retarded and the latter accelerated. Whatever inequalities besides are produced in the motion of Saturn by the action of Jupiter upon that planet, will be sufficiently rectified by placing the focus of Saturn's ellipsis, which should otherwise be in the sun,

269
Jupiter and
Saturn in-
fluence each
other's mo-
tions.

in the common centre of gravity of the sun and Jupiter. And all the inequalities of Jupiter's motions, caused by the action of Saturn upon him, are much less considerable than the irregularities of Saturn's motion. This one principle therefore of the planets having a power as well as the sun to cause bodies gravitate towards them, which is proved by the motion of the secondary planets to obtain in fact, explains all the irregularities relating to the planetary motions ever observed by astronomers (A).

“ Sir Isaac Newton after this proceeds to make an improvement in astronomy, by applying this theory to the farther correction of their motions. For as we have here observed the planets to possess a principle of gravitation as well as the sun; so it will be explained at large hereafter, that the third law of motion, which makes action and reaction equal, is to be applied in this case, and that the sun does not only attract each planet, but is also itself attracted by them; the force wherewith the planet is acted on, bearing to the force wherewith the sun itself is acted upon at the same time, the proportion which the quantity of matter in the sun bears to the quantity of matter in the planet. From the action of the sun and planet being thus mutual, Sir Isaac Newton proves that the sun and planet will describe about their common centre of gravity similar ellipses; and then, that the transverse axis of the ellipses, which would be described about the sun at rest in the same time, the same proportion as the quantity of solid matter in the sun and planet together bears to the first of two mean proportionals between this quantity and the quantity of matter in the sun only.

270
Method of
correcting
the plan-
etary mo-
tions.

271
Sun moves
round the
common
centre of
gravity of
him and the
planets.

“ It will be asked, perhaps, how this correction can be admitted, when the cause of the motions of the planets was before found, by supposing them to be the centre of the power which acted upon them? for, according to the present correction, this power appears rather to be directed to the common centre of gravity. But whereas the sun was at first concluded to be the centre to which the power acting on the planets was directed, because the spaces described in equal times round the sun were found to be equal; so Sir Isaac Newton proves, that if the sun and planet move round their common centre of gravity, yet, to an eye placed in the planet, the spaces which will appear to be described about the sun will have the same relation to the times of their description as the real spaces would if the sun were at rest. I further asserted, that, supposing the planets to move round the sun at rest, and to be attracted by a power which should every where act with degrees of strength reciprocally in the duplicate proportions of their distances; then the periods of the planets must observe the same relations to their distances as astronomers have found them to do. But here it must not be supposed, that the observations of astronomers absolutely agree without any the least difference: and the present correction will not cause a deviation

(A) Professor J. Robison, however, informs us in his paper on the *Georgium Sidus* (Edinburgh Philosophical Transactions, Vol. I.), That all the irregularities in the planetary motions cannot be accounted for from the laws of gravitation; for which reason he was obliged to suppose the existence of planets beyond the orbit of Saturn, even before the discovery of the *Georgium Sidus*. M. de la Lande also has observed some unaccountable inequalities in the motion of Saturn for more than 30 years past.

Fig. 135.

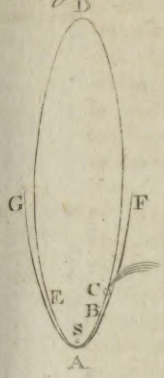


Fig. 136.

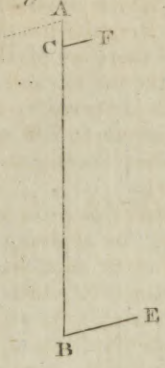


Fig. 137.

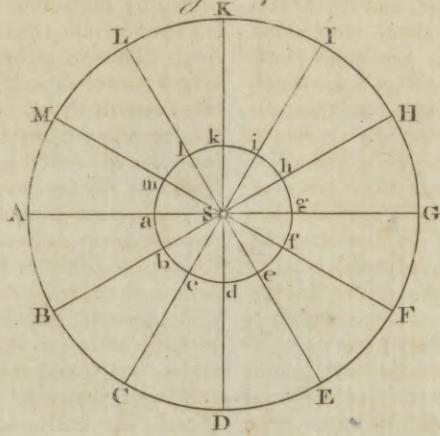


Fig. 140.

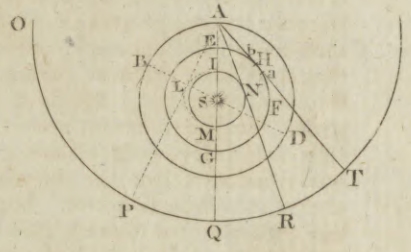


Fig. 138.

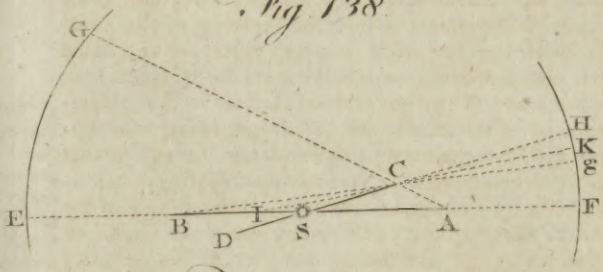


Fig. 139.

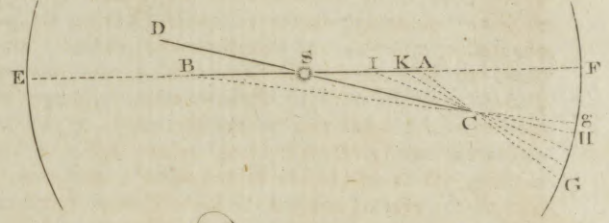


Fig. 143.

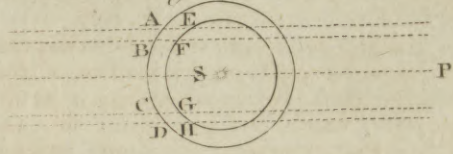


Fig. 145.

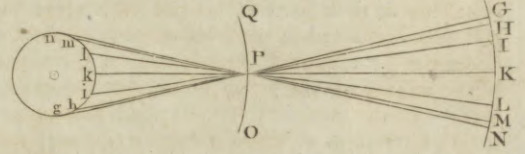


Fig. 141.

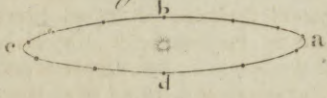


Fig. 146.

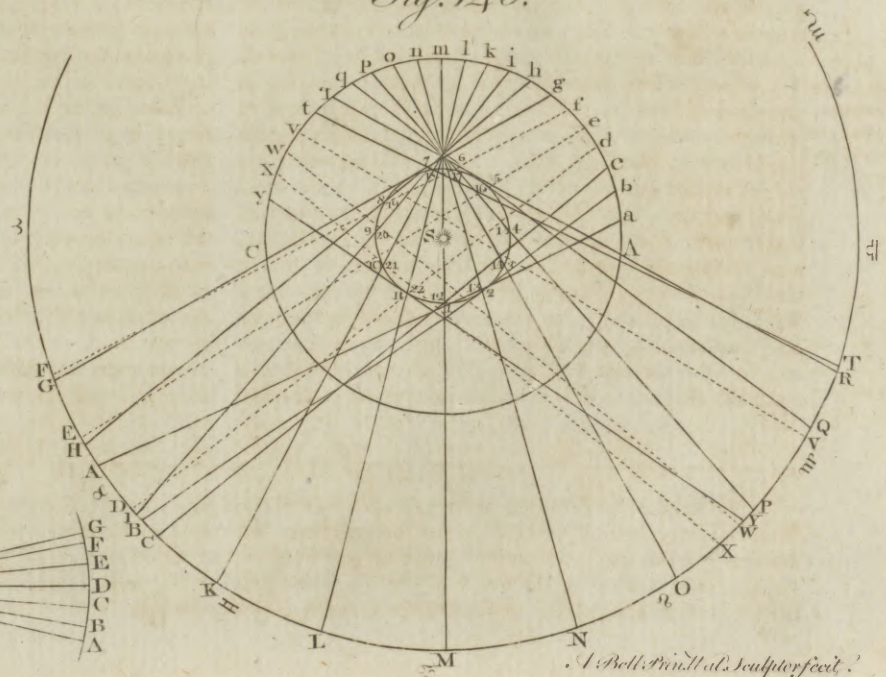


Fig. 142.

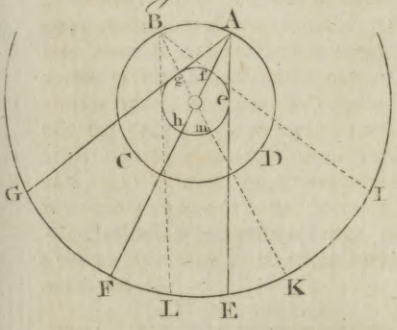
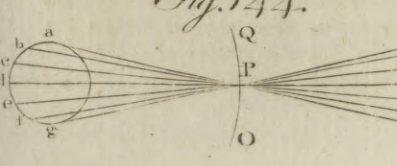
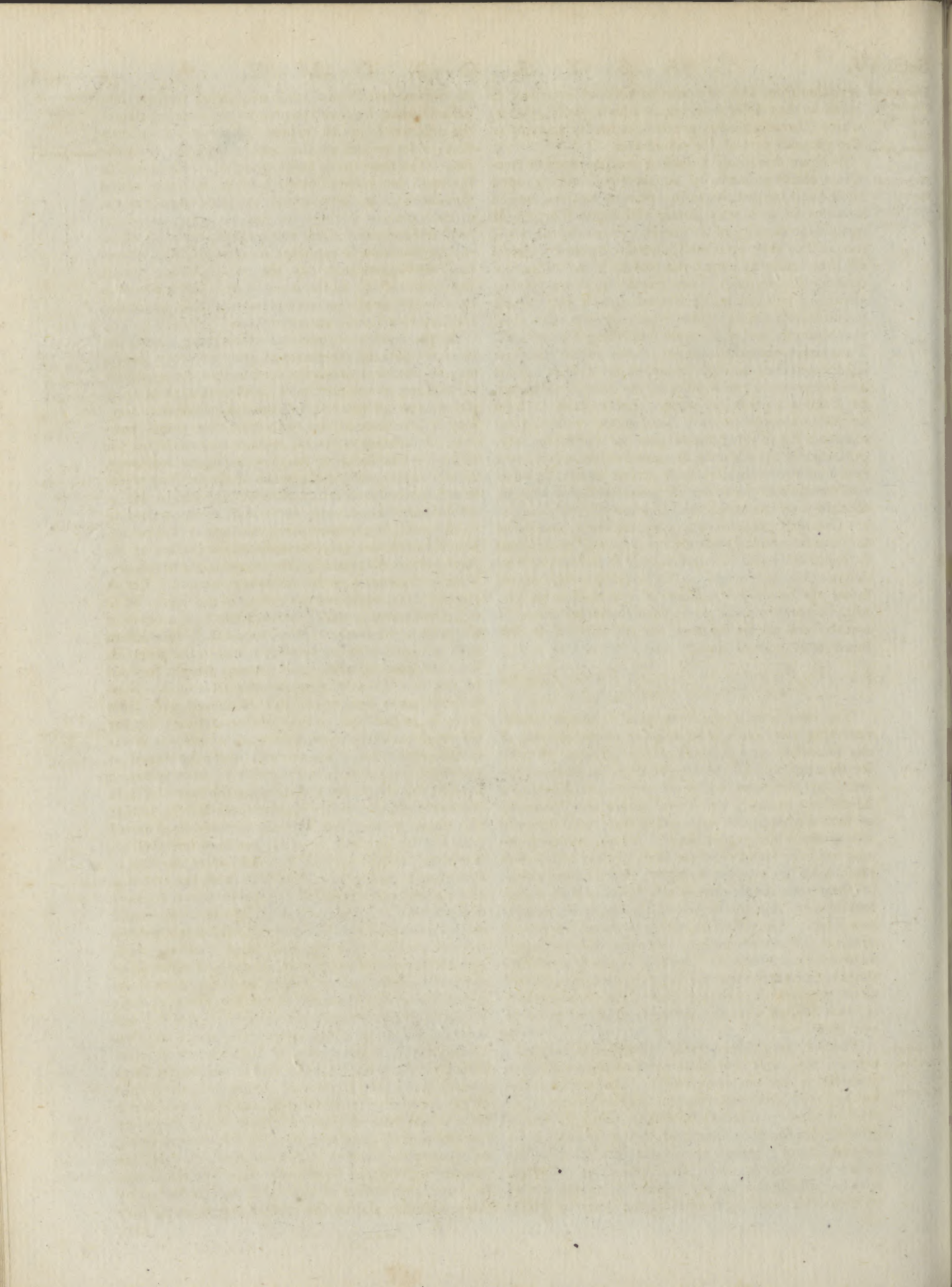


Fig. 144.





Motions of the Secondary Planets.

deviation from any one astronomer's observations so much as they differ from one another; for in Jupiter, where this correction is greatest, it hardly amounts to the 3000th part of the whole axis.

272 Argument against the eternity of the world.

“ Upon this head, I think it not improper to mention a reflection made by our excellent author upon these small inequalities in the planets motions, which contains in it a very strong philosophical argument against the eternity of the world. It is this, that these inequalities must continually increase by slow degrees, till they render at length the present frame of nature unfit for the purposes it now serves. And a more convincing proof cannot be desired against the present constitution's having existed from eternity than this, that a certain period of years will bring it to an end. I am aware, that this thought of our author has been represented even as impious, and as no less than casting a reflection upon the wisdom of the Author of nature for framing a perishable work. But I think so bold an assertion ought to have been made with singular caution: for if this remark upon the increasing irregularities in the heavenly motions be true in fact, as it really is, the imputation must return upon the asserter, that this does not detract from the divine wisdom. Certainly we cannot pretend to know all the omniscient Creator's purposes in making this world, and therefore cannot pretend to determine how long he designed it should last; and it is sufficient if it endure the time designed by the Author. The body of every animal shows the unlimited wisdom of the Author no less, nay, in many respects more, than the larger frame of nature; and yet we see they are all designed to last but a small space of time.”

§ 3. *The Motions of the Secondary Planets explained from the Principles laid down in § 1.*

THE excellency of the Newtonian Philosophy is discoverable even more in its solution of the motions of the secondary than in those of the primary planets; for thus not only all the irregularities formerly discovered by astronomers in these motions are solved in a satisfactory manner, but several others are discovered of such a complicated nature that they could never be distinguished into proper heads. These, however, are now not only found out from their causes, which this philosophy has brought to light; but the dependence of them upon their causes is also shown in such a perfect manner, that the degree of them may be exactly computed. Thus Sir Isaac Newton found means to compute the moon's motion so exactly, that he framed a theory from which the place of that planet may at all times be computed very nearly, or altogether, as exactly as the places of the primary planets themselves; which is much beyond what the greatest astronomers could ever effect.

273 Secondaries attracted by their primaries.

The first thing demonstrated of these secondary planets is, that they are drawn towards their respective primaries in the same manner as the latter are attracted by the sun. That each secondary planet is kept in its orbit by a power directed towards its primary, &c. is proved from the phenomenon of the satellites of Jupiter and Saturn; because they move in circles, as far as we can observe, about their respective primaries with an equable course, the primary being the centre of each orbit: and by comparing the times in which

the different satellites of the same primary perform their periods, they are found to observe the same relation to the distances from their primary, as the primary planets observe in respect of their mean distances from the sun. The same thing holds good also with regard to the earth and moon; for she is found to move round the earth in an ellipsis after the same manner as the primary planets do about the sun, excepting only some small irregularities in her motions, the cause of which will be particularly explained in what follows; whereby it will appear that they are no objections against the earth's acting on the moon in the same manner as the sun acts on the primary planets; that is, as Jupiter and Saturn act upon their satellites.

Motions of the Secondary Planets.

By the number of satellites which move round Jupiter and Saturn, the power of each of these planets may be measured to a very considerable distance; for the distance of the outermost satellite in each of these planets exceeds several times the distance of the innermost. The force of the earth upon the moon, however, at different distances, is more confirmed by the following consideration than any analogical reasoning. It will appear, that if the power of the earth by which it retains the moon in her orbit be supposed to act at all distances between the earth and moon, according to the rule already mentioned, this power will be sufficient to produce upon bodies near the surface of the earth all the effects ascribed to the principle of gravity. This is discovered by the following method. Let A (in fig. 122.) represent the earth, B the moon, BCD the moon's orbit; which differs little from a circle of which A is the centre. If the moon in B were left to itself to move with the velocity it has in the point B, it would leave the orbit, and proceed straight forward in the line BE which touches the orbit in B. Suppose the moon would upon this condition move from B to E in the space of one minute of time: By the action of the earth upon the moon, whereby it is retained in its orbit, the moon will really be found at the end of this minute in the point F, from whence a straight line drawn to A shall make the space BFA in the circle equal to the triangular space BEA; so that the moon in the time wherein it would have moved from B to E, if left to itself, has been impelled towards the earth from E to F. And when the time of the moon's passing from B to F is small, as here it is only one minute, the distance between E and F scarce differs from the space through which the moon would descend in the same time if it were to fall directly down from B toward A without any other motion. AB, the distance of the moon from the earth, is about 60 of the semidiameters of the latter; and the moon completes her revolution round the earth in about 27 days 7 hours and 43 minutes: therefore the space EF will here be found by computation to be about 16 $\frac{1}{2}$ feet. Consequently, if the power by which the moon is retained in its orbit be near the surface of the earth greater than at the distance of the moon in the duplicate proportion of that distance, the number of feet a body would descend near the surface of the earth, by the action of this power upon it, in one minute, would be equal to the number 16 $\frac{1}{2}$ multiplied twice into the number 60; that is, to 58050. But how fast bodies fall near the surface of the earth may be known by the pendulum; and by the exactest experiments, they are

274 Power of Jupiter and Saturn discovered by their satellites.

275 Gravity retains the moon in her orbit.

276 Her motion particularly explained.

277 Calculation of the velocity of falling bodies.

Motions of the Secondary Planets.

are found to descend the space of $16\frac{1}{8}$ feet in one second; and the spaces described by falling bodies being in the duplicate proportion of the times of their fall, the number of feet a body would describe in its fall near the surface of the earth in one minute of time, will be equal to $16\frac{1}{8}$ twice multiplied by 60; the same as would be caused by the power which acts upon the moon.

278
Earth and moon move about their common centre of gravity.

In this computation the earth is supposed to be at rest: but it would have been more exact to have supposed it to move, as well as the moon, about their common centre of gravity; as will easily be understood from what has been already said concerning the motion of the sun and primary planets about their common centre of gravity. The action of the sun upon the moon is also here neglected; and Sir Isaac Newton shows, if you take in both these considerations, the present computation will best agree to a somewhat greater distance of the moon and earth, viz. to $60\frac{1}{2}$ semidiameters of the latter, which distance is more conformable to astronomical observations; and these computations afford an additional proof that the action of the earth observes the same proportion to the distance which is here contended for. In Jupiter and Saturn this power is so far from being confined to a small extent of space, that it not only reaches to several satellites at very different distances, but also from one planet to another, nay, even through the whole planetary system; consequently, there is no appearance of reason why this power should not act at all distances, even at the very surfaces of these planets, as well as farther off. But from hence it follows, that the power which retains the moon in her orbit is the same as that which causes bodies near the surface of the earth to gravitate; for since the power by which the earth acts on the moon will cause bodies near the surface of it to descend with all the velocity they are found to do, it is certain no other power can act upon them besides; because, if it did, they must of necessity descend swifter. Now, from all this, it is at length very evident, that the power in the earth which we call *gravity* extends up to the moon, and decreases in the duplicate proportion of the increase of the distance from the earth.

279
Action of the sun upon the secondary planets.

Thus far with respect to the action of the primary planets upon their secondaries. The next thing to be shown is, that the sun likewise acts upon them. For this purpose we must observe, that if to the motion of the satellite whereby it would be carried round its primary at rest, we superadd the same motion, both in regard to the velocity and direction, as the primary itself has, it will describe about the primary the same orbit with as great regularity as if the primary had been indeed at rest. This proceeds from the law of motion, which makes a body near the surface of the earth descend perpendicularly, though the earth be in so swift a motion, that if the falling body did not partake of it, its descent would be remarkably oblique; and that a body projected describes in the most regular manner the same parabola, whether projected in the direction in which the earth moves, or in the opposite direction, if the projecting force be the same. From this we learn, that if the satellite moved about its primary with perfect regularity, besides its motion about the primary it would have the same progressive velo-

city with which the primary is carried about the sun, in a direction parallel to that impulse of its primary; And, on the contrary, the want of either of these, in particular of the impulse towards the sun, will occasion great inequalities in the motion of the secondary planet. The inequalities which would arise from the absence of this impulse towards the sun are so great, that by the regularity which appears in the motion of the secondary planets, it is proved, that the sun communicates to them the same velocity by its action as it gives to their primary at the same distance. For Sir Isaac Newton informs us, that upon examination he found, that if any of the satellites of Jupiter were attracted by the sun more or less than Jupiter himself at the same distance, the orbit of that satellite, instead of being concentric to Jupiter, would have its centre at a greater or lesser distance than the centre of Jupiter from the sun, nearly in the subduplicate proportion of the difference between the sun's action upon the satellite and upon Jupiter. Therefore, if any satellite were attracted by the sun but one hundredth part more or less than Jupiter is at the same distance, the orbit of that satellite would be distant from the centre of Jupiter no less than a fifth part of the outermost satellite from Jupiter; which is almost the whole distance of the innermost satellite. By the like argument, the satellites of Saturn gravitate towards the sun as much as Saturn itself at the same distance, and the moon as much as the earth.

Thus it is proved, that the sun acts upon the secondary planets as much as upon the primaries at the same distance: but it has also been shown, that the action of the sun upon bodies is reciprocally in the duplicate proportion of the distance; therefore the secondary planets being sometimes nearer to the sun than to the primary, and sometimes more remote, they are not always acted upon in the same degree with their primary, but when nearer to the sun are attracted more, and when farther off are attracted less. Hence arise various inequalities in the motion of the secondary planets. Some of these inequalities, however, would take place, though the moon if undisturbed by the sun had moved in a circle concentric to the earth, and in the plane of the earth's motion; others depend on the elliptical figure and oblique situation of the moon's orbit. One of the former is, that the moon does not describe equal spaces in equal times, but is continually accelerated as she passes from the quarter to the new or full, and is retarded again by the like degrees in returning from the new and full to the next quarter: but here we consider not so much the absolute as the apparent motions of the moon with respect to us. These two may be distinguished in the following manner. Let S in fig. 123. represent the sun, A the earth moving in its orbit BC, DEFG the moon's orbit, and H the place of the moon in her orbit. Suppose the earth to have moved from A to I. Because it has been shown that the moon partakes of all the progressive motion of the earth, and likewise that the sun attracts both the earth and moon equally when they are at the same distance from it, or that the mean action of the sun upon the moon is equal to its action upon the earth; we must therefore consider the moon as carrying about with it the moon's orbit: so that when the earth is removed from A to I, the moon's orbit shall likewise be

Motions of the Secondary Planets.

280
Secondary planets equally attracted by the sun with their primaries.

281
Whence the inequalities in the motions of the secondary planets arise.

282
Inequalities of the moon's motion explained.

Motions of the Secondary Planets. be removed from its former situation into that denoted by KLMN. But now the earth being in I, if the moon were found in O, so that OI should be parallel to HA, though the moon would really have moved from H to O, yet it would not have appeared to a spectator upon the earth to have moved at all, because the earth has moved as much as itself; so that the moon would still appear in the same place with respect to the fixed stars. But if the moon be observed in P, it will then appear to have moved, its apparent motion being measured by the angle under OIP. And if the angle under PIS be less than the angle under HAS, the moon will have approached nearer its conjunction with the sun. Now, to explain particularly the inequality of the moon's motion already mentioned, let S in fig. 124. represent the sun, A the earth, BCDE the moon's orbit, C the place of the moon when in the latter quarter. Here it will be nearly at the same distance from the sun as the earth is. In this case, therefore, they will be both equally attracted, the earth in the direction AS, and the moon in that of CS. Whence, as the earth, in moving round the sun, is continually descending towards it, so the moon in this situation must in any equal portion of time descend as much; and therefore the position of the line AC in respect of AS, and the change which the moon's motion produces in the angle CAS, will not be altered by the sun: but as soon as the moon is advanced from the quarter toward the new or conjunction, suppose to G, the action of the sun upon it will have a different effect. Were the sun's action upon the moon here to be applied in the direction GH parallel to AS, if its action on the moon were equal to its action on the earth, no change would be wrought by the sun on the apparent motion of the moon round the earth. But the moon receiving a greater impulse in G than the earth receives in A, were the sun to act in the direction GH, yet it would accelerate the description of the space DAG, and cause the angle under GAD to decrease faster than it otherwise would. The sun's action will have this effect upon account of the obliquity of its direction to that in which the earth attracts the moon. For the moon by this means is drawn by two forces oblique to one another; one drawing from G towards A, the other from G towards H; therefore the moon must necessarily be impelled toward D. Again, because the sun does not act in the direction GH parallel to SA, but in the direction GS oblique to it, the sun's action on the moon will, by reason of this obliquity, farther contribute to the moon's acceleration. Suppose the earth, in any short space of time, would have moved from A to I, if not attracted by the sun, the point I being in the straight line CE, which touches the earth's orbit in A. Suppose the moon in the same time would have moved in her orbit from G to K, and besides have partook of all the progressive motion of the earth. Then, if KL be drawn parallel to AI, and taken equal to it, the moon, if not attracted to the sun, would be found in L. But the earth, by the sun's action, is removed from I. Suppose it were moved down to M in the line IMN parallel to SA, and if the moon were attracted but as much, and in the same direction as the earth is here supposed to be attracted, so as to have descended during the same time in the line LO paral-

le also to AS, down as far as P, till LP were equal to IM, the angle under PMN would be equal to that under LIN; that is, the moon will appear advanced as much farther forward than if neither it nor the earth had been subject to the sun's action. But this is on the supposition that the actions of the sun upon the earth and moon are equal; whereas the moon being acted upon more than the earth, did the sun's action draw the moon in the line LO parallel to AS, it would draw it down so far as to make LP greater than IM, whereby the angle under PMN will be rendered greater than that under LIN. But, moreover, as the sun draws the earth in a direction oblique to IN, the earth will be found in its orbit somewhat short of the point M. However, the moon is attracted by the sun still more out of the line LO than the earth is out of the line IN; therefore this obliquity of the sun's action will yet farther diminish the angle under PMN. Thus the moon at the point G receives an impulse from the sun whereby her motion is accelerated; and the sun producing this effect in every place between the quarter and the conjunction, the moon will move from the quarter with a motion continually more and more accelerated; and therefore, by acquiring from time to time an additional degree of velocity in its orbit, the spaces which are described in equal times by the line drawn from the earth to the moon will not be every where equal, but those toward the conjunction will be greater than those toward the quarter. But in the moon's passage from the conjunction D to the next quarter, the sun's action will again retard the moon, till, at the next quarter at E, it be restored to the first velocity which it had in C. When the moon moves from E to the full, or opposition to the sun in B, it is again accelerated; the deficiency of the sun's action on the moon from what it has upon the earth producing here the same effect as before the excess of its action.

Let us now consider the moon in Q as moving from E towards B. Here, if she were attracted by the sun in a direction parallel to AS, yet being acted on less than the earth, as the latter descends towards the sun, the moon will in some measure be left behind. Therefore, QF being drawn parallel to SB, a spectator on the earth would see the moon move as if attracted from the point Q in the direction QF, with a degree of force equal to that whereby the sun's action on the moon falls short of its action on the earth. But the obliquity of the sun's action has here also an effect. In the time the earth would have moved from A to I without the influence of the sun, let the moon have moved in its orbit from Q to R. Drawing, therefore, RT parallel and equal to AI, the moon, by the motion of its orbit, if not attracted by the sun, must be found in T; and therefore, if attracted in a direction parallel to SA, would be in the line TV parallel to AS; suppose in W. But the moon in Q being farther off the sun than the earth, it will be less attracted; that is, TW will be less than IM; and if the line SM be prolonged towards X, the angle under XMW will be less than XIT. Thus, by the sun's action, the moon's passage from the quarter to the full would be accelerated, if the sun were to act on the earth and moon in a direction parallel to AS; and the obliquity of the sun's action will still increase this acceleration:

For

Motions of the Secondary Planets.

For the action of the sun on the moon is oblique to the line SA the whole time of the moon's passage from Q to T, and will carry her out of the line TV towards the earth. Here we suppose the time of the moon's passage from Q to T so short, that it shall not pass beyond the line SA. The earth will also come a little short of the line IN, as was already mentioned; and from these causes the angle under XMW will be still farther lessened. The moon, in passing from the opposition B to the next quarter, will be retarded again by the same degrees as it was accelerated before its appulse to the opposition; and thus the moon, by the sun's action upon it, is twice accelerated and twice restored to its first velocity every circuit it makes round the earth; and this inequality of the moon's motion about the earth is called by astronomers its variation.

283
Effect of the sun's attraction in different parts of the moon's orbit.

The next effect of the sun upon the moon is, that it gives the orbit of the latter in the quarters a greater degree of curvature than it would receive from the earth alone; and, on the contrary, in the conjunction and opposition the orbit is less inflected. When the moon is in the conjunction with the sun at D, the latter attracting her more forcibly than it does the earth, the moon is by that means impelled less to the earth than otherwise it would be, and thus the orbit less incurved: for the power by which the moon is impelled towards the earth being that by which it is inflected from a rectilinear course, the less that power is, the less it will be inflected. Again, when the moon is in the opposition in B farther removed from the sun than the earth is, it follows then, that though the earth and moon are both continually descending toward the sun, that is, are drawn by the sun towards itself out of the place they would otherwise move into, yet the moon descends with less velocity than the earth; inasmuch that, in any given space of time from its passing the point of opposition, it will have less approached the earth than otherwise it would have done; that is, its orbit, in respect to the earth, will approach nearer to a straight line. Lastly, when the motion is in the quarter in F, and equally distant from the sun as the earth, it was before observed, that they would both descend with equal velocity towards the sun, so as to make no change in the angle FAS; but the length of the line FA must necessarily be shortened. Therefore the moon, in moving from F toward the conjunction with the sun, will be impelled more toward the earth by the sun's action than it would have been by the earth alone, if neither the earth nor the moon had been acted upon by the sun; so that, by this additional impulse, the orbit is rendered more curve than it otherwise should be. The same effect will also be produced in the other quarter.

284
Moon comes nearest the earth when it is least attracted by it.

A third effect of the sun's action, and which follows from that just now explained, is, that though the moon undisturbed by the sun might move in a circle, having the earth for its centre, by the sun's action, if the earth were to be in the very middle or centre of the moon's orbit, yet the moon would be nearer the earth at the new and full than in the quarters. This may at first appear somewhat difficult to be understood, that the moon should come nearest to the earth where it is least attracted by it: yet, upon a little consideration, it will evidently appear to flow from that very cause, because her orbit, in the conjunction and oppo-

sition, is rendered less curve; for the less curve the orbit is, the less will the moon have descended from the place it would move into without the action of the earth. Now, if the moon were to move from any place without further disturbance from that action, since it would proceed on the line touching the orbit in that place, it would continually recede from the earth; and therefore, if the power of the earth upon the moon be sufficient to retain it at the same distance, this diminution of that power will cause the distance to increase, though in a less degree. But, on the other hand, in the quarters, the moon being pressed in a less degree towards the earth than by the earth's single action, will be made to approach it: so that, in passing from the conjunction or opposition to the quarters, the moon ascends from the earth; and in passing from the quarters to the opposition or conjunction, it descends again, becoming nearer in these last mentioned places than in the other.

All the inequalities we have mentioned are different in degree as the sun is more or less distant from the earth; being greatest when the earth is in its perihelion, and smallest when it is in its aphelion: for in the quarters, the nearer the moon is to the sun the greater is the addition to the earth's action upon it by the power of the sun; and in the conjunction and opposition, the difference between the sun's action upon the earth and upon the moon is likewise so much the greater. This difference in the distance between the earth and the sun produces a further effect upon the moon's motion; causing her orbit to dilate when less remote from the sun, and become greater than when at a farther distance: For it is proved by Sir Isaac Newton, that the action of the sun by which it diminishes the earth's power over the moon in the conjunction or opposition, is about twice as great as the addition to the earth's action by the sun in the quarters; so that upon the whole, the power of the earth on the moon is diminished by the sun, and therefore is most diminished when that action is strongest: but as the earth by its approach to the sun, has its influence lessened, the moon, being less attracted, will gradually recede from the earth; and as the earth, in its recess from the sun, recovers by degrees its former power, the orbit of the moon must again contract. Two consequences follow from hence, viz. that the moon will be more remote from the earth when the latter is nearest the sun, and also will take up a longer time in performing its revolution through the dilated orbit than through the more contracted.

285
Cause of the dilatation of the moon's orbit.

These irregularities would be produced if the moon, without being acted upon unequally by the sun, should describe a perfect circle about the earth and in the plane of its motion; but though neither of these circumstances take place, yet the above-mentioned inequalities occur only with some little variation with regard to the degree of them; but some others are observed to take place from the moon's motion being performed in the manner already described: For, as the moon describes an ellipsis, having the earth in one of its foci, this curve will be subjected to various changes, neither preserving constantly the same figure nor position; and because the plane of this ellipsis is not the same with that of the earth's orbit, it thence follows, that the former will continually change; so that

Fig. 147.

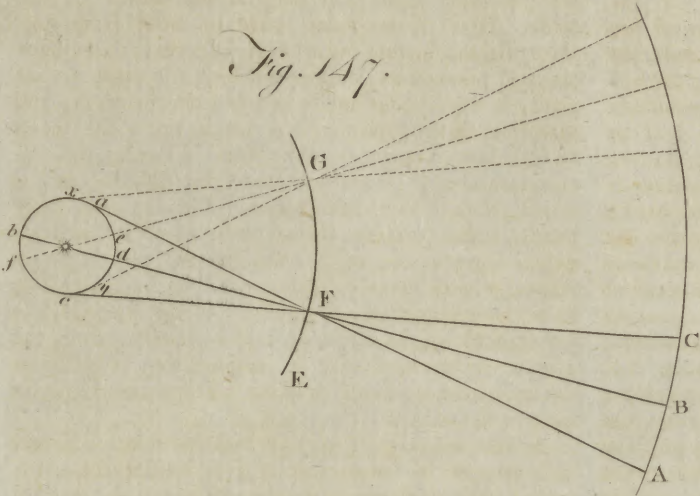


Fig. 149.

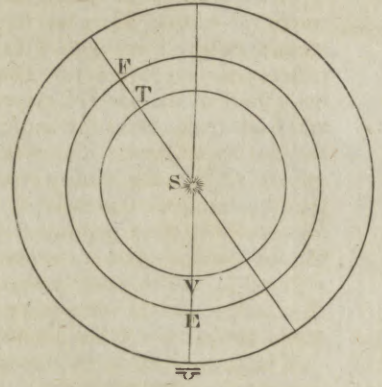


Fig. 148.

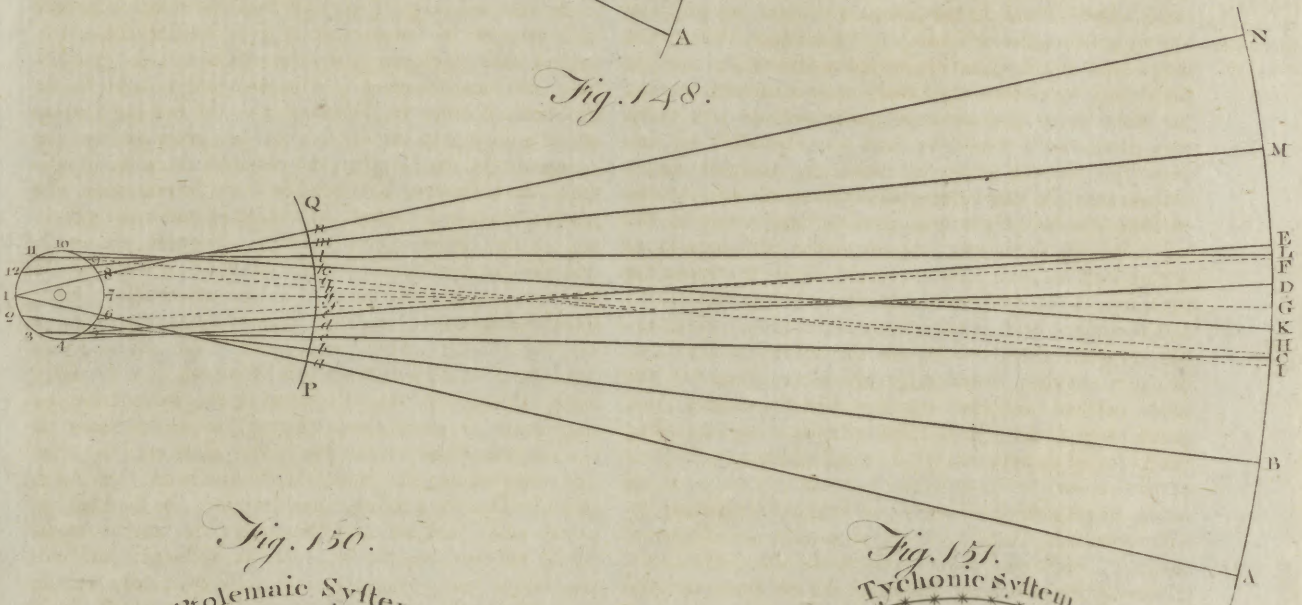


Fig. 150.

Ptolemaic System.

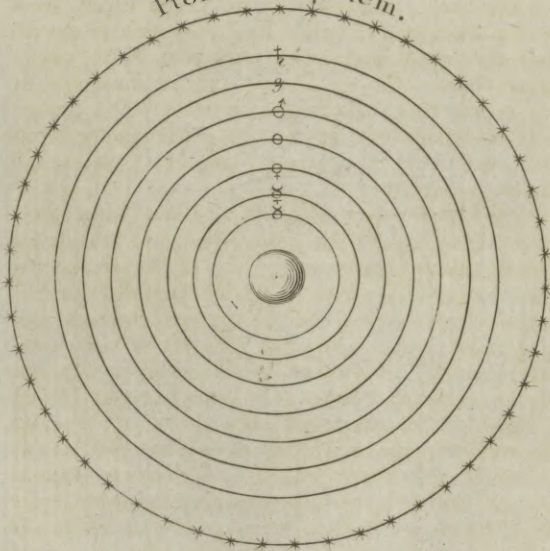
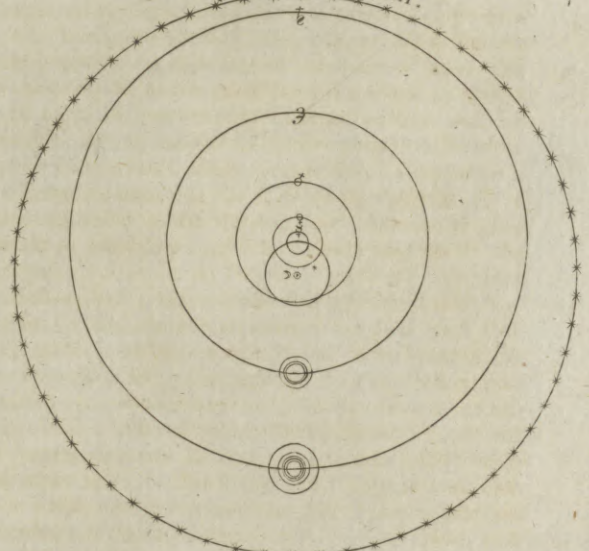
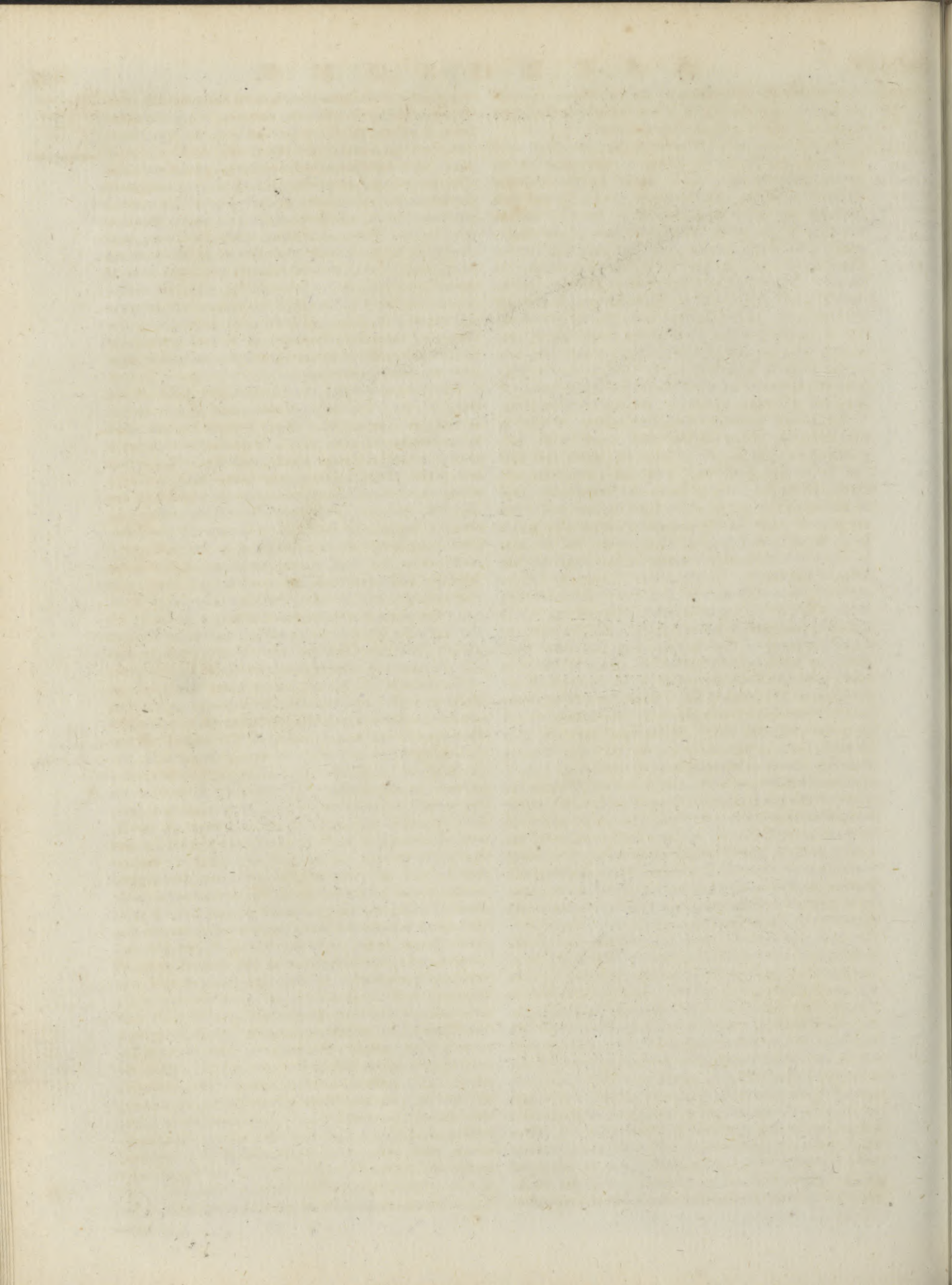


Fig. 151.

Tychonic System.





Motions of the Secondary Planets.

286
Action of the sun causes the plane of the moon's orbit to change.

that neither the inclination of the two planes towards each other, nor the line in which they intersect, will remain for any length of time unaltered.

As the moon does not move in the same plane with the earth, the sun is but seldom in the plane of her orbit, viz. only when the line made by the common intersection of the two planes, if produced, will pass through the sun. Thus, let S in fig. 125. denote the sun, T the earth, ATB the plane of the earth's orbit, CDEF the moon's orbit; the part CDE being raised above, and the part CFE depressed under, the former. Here the line CE, in which the two planes intersect each other, being continued, passes through the sun in S. When this happens, the action of the sun is directed in the plane of the moon's orbit, and cannot draw her out of this plane, as will evidently appear from an inspection of the figure; but in other cases the obliquity of the sun's action to the plane of the orbit will cause this plane continually to change.

Let us now suppose, in the first place, the line in which the two planes intersect each other to be perpendicular to the line which joins the earth and sun. Let T, in fig. 126, 127, 128, 129, represent the earth; S the sun; the plane of the scheme the plane of the earth's orbit, in which both the sun and earth are placed. Let AC be perpendicular to ST, which joins the earth and sun; and let the line AC be that in which the plane of the moon's orbit intersects the orbit of the earth. On the centre T describe in the plane of the earth's motion the circle ABCD; and in the plane of the moon's orbit describe the circle AECF; one half of which, AEC, will be elevated above the plane of this scheme, and the other half, AFC, as much depressed below it. Suppose then the moon to set out from the point A in fig. 127. in the direction of the plane AEC. Here she will be continually drawn out of this plane by the action of the sun; for this plane AEC, if extended, will not pass through the sun, but above it; so that the sun, by drawing the moon directly toward itself, will force it continually more and more from that plane towards the plane of the earth's motion in which itself is, causing it to describe the line AKGHI, which will be convex to the plane AEC, and concave to the plane of the earth's motion. But here this power of the sun, which is said to draw the moon toward the plane of the earth's motion, must be understood principally of as much only of the sun's action upon the moon as it exceeds the action of the same upon the earth: For suppose the last mentioned figure to be viewed by the eye placed in the plane of that scheme, and in the line CTA, on the side A, it will appear as the straight line DTB in fig. 130. and the plane AECF as another straight line FE, and the curve line AKGHI under the form of the line TKGHI. Now it is plain, that the earth and moon being both attracted by the sun, if the sun's action upon both was equally strong, the earth T, and with it the plane AECF, or the line FFE, would be carried towards the sun with as great velocity as the moon, and therefore the moon not drawn out of it by the sun's action, except only from the small obliquity of direction of this action upon the moon to that of the sun's action upon the earth, which arises from the moon being out of the plane of the earth's motion, and is not considerable: but the action of the sun upon the moon be-

ing greater than upon the earth all the time the moon is nearer to the sun than the earth is, it will be drawn from the plane AEC, or the line TE, by that excess, and made to describe the curve line AGI or TGI. But it is the custom of astronomers, instead of considering the moon as moving in such a curve line, to refer its motion continually to the plane which touches the true line wherein it moves at the point where at any time the moon is. Thus, when the moon is in the point A, its motion is considered as being in the plane AEC, in whose direction it then attempts to move; and when in the point K, fig. 127, its motion is referred to the plane which passes through the earth and touches the line AKGHI in the point K. Thus the moon, in passing from A to I, will continually change the plane of her motion in the manner we shall now more particularly explain.

Let the plane which touches the line AKI in the point K, fig. 127, intersect the plane of the earth's orbit in the line LTM. Then, because the line AKI is concave to the plane ABC, it falls wholly between that plane and the plane which touches it in K; so that the plane MKL will cut the plane AEC before it meets the plane of the earth's motion, suppose in the line YT, and the point A will fall between K and L. With a radius equal to TY or TL describe the semicircle LYM. Now, to a spectator on the earth, the moon when in A will appear to move in the circle AECF; and when in K, will appear to be moving in the semicircle LYM. The earth's motion is performed in the plane of this scheme; and to a spectator on the earth the sun will always appear to move in that plane. We may therefore refer the apparent motion of the sun to the circle ABCD described in this plane about the earth. But the points where this circle in which the sun seems to move, intersecting the circle in which the moon is seen at any time to move, are called the nodes of the moon's orbit at that time. When the moon is seen moving in the circle AECF, the points A and C are the nodes of the orbit; when she appears in the semicircle LYM, then L and M are the nodes. It will now appear, from what has been said, that while the moon has moved from A to K, one of the nodes has been carried from A to L, and the other as much from C to M. But the motion from A to L and from C to M is backward in regard to the motion of the moon, which is the other way from A to K, and from thence toward C. Again, the angle which the plane wherein the moon at any time appears makes with the plane of the earth's motion, is called the inclination of the moon's orbit at that time: we shall now therefore proceed to show, that this inclination of the orbit, when the moon is in K, is less than when she was in A; or, that the plane LYM, which touches the line of the moon's motion in K, makes a less angle with the plane of the earth's motion, or with the circle ABCD, than the plane AEC makes with the same. The semicircle LYM intersects the semicircle AEC in Y, and the arch AY is less than LY, and both together less than half a circle. But it is demonstrated by spheric geometry, that when a triangle is made as here, by three arches of circles AL, AY, and YL, the angle under YAB without the triangle is greater than the angle YLA within, if the two arches AY, YL, taken together,

Motions of the Secondary Planets.

287
Nodes of the moon's orbit.

288
Inclination of her orbit.

Motions of
the Sec-
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nets.

ther, do not amount to a semicircle. If the two arches make a complete semicircle, the two angles will be equal; but if the two arches taken together exceed a semicircle, the inner angle YLA is greater than the other. Here then the two arches AY and LY together being less than a semicircle, the angle under ALY is less than the angle under BAE. But from the doctrine of the sphere it is also evident, that the angle under ALY is equal to that in which the plane of the circle LYKM, that is, the plane which touches the line AKGHI in K is inclined to the plane of the earth's motion ABC: and the angle under BAE is equal to that in which the plane AEC is inclined to the same plane. Therefore the inclination of the former plane is less than that of the latter. Suppose, now, the moon to be advanced to the point G in fig. 128. and in this point to be distant from its node a quarter part of the whole circle; or, in other words, to be in the mid-way between its two nodes. In this case the nodes will have receded yet more, and the inclination of the orbit be still more diminished: for suppose the line AKGHI to be touched in the point G by a plane passing through the earth T, let the intersection of this plane with the plane of the earth's motion be the line WTO, and the line TP its intersection with the plane LKM. In this plane let the circle NGO be described with the semidiameter TP or NT cutting the other circle LKM in P. Now, the line AKGI is convex to the plane LKM which touches it in K; and therefore the plane NGO, which touches it in G, will intersect the other touching plane between G and K; that is, the point P will fall between these two points, and the plane continued to the plane of the earth's motion will pass beyond L; so that the points N and O, or the places of the nodes when the moon is in G, will be farther from A and C than L and M; that is, will have moved farther backward. Besides, the inclination of the plane NGO to the plane of the earth's motion ABC is less than the inclination of the plane LKM to the same; for here also the two arches LP and NP, taken together, are less than a semicircle, each of them being less than a quadrant, as appears, because GN, the distance of the moon in G from its node N, is here supposed to be a quarter part of a circle. After the moon is passed beyond G, the case is altered: for then these arches will be greater than quarters of a circle; by which means the inclination will be again increased, though the nodes still go on to move the same way. Suppose the moon in H (fig. 129.), and that the plane which touches the line AKGI in H intersects the plane of the earth's motion in the line QTR, and the plane NGO in the line TV, and besides, that the circle QHR be described in that plane: then, for the same reason as before, the point V will fall between H and G, and the plane RVQ will pass beyond the last plane OVN, causing the points Q and K to fall farther from A and C than N and O. But the arches NV, VQ are each greater than the quarter of a circle; consequently the angle under BQV will be greater than that under BNV. Lastly, when the moon is by this attraction of the sun drawn at length into the plane of the earth's orbit, the node will have receded yet more, and the inclination be so much increased, as to become somewhat more than at first: for the line AKGHI

being convex to all the planes which touch it, the part HI will wholly fall between the plane QVR and the plane ABC; so that the point I will fall between B and R; and, drawing ITW, the point W will be farther removed from A than Q. But it is evident, that the plane which passes through the earth T and touches the line AGI in the point I, will cut the plane of the earth's motion ABCD in the line ITW, and be inclined to the same in the angle under HIB; so that the node which was first in A, after having passed into L, N, and Q, comes at last in the point W, as the node which was at first in C has passed from thence successively through the points M, O, and R, to I. But the angle HIB, which is now the inclination of the orbit to the plane of the ecliptic, is manifestly not less than the angle under ECB or EAB, but rather something greater. Thus the moon, while it passes from the plane of the earth's motion in the quarter, till it comes again into the same plane, has the nodes of its orbit continually moved backward, and the inclination of it at first diminished till it comes to G in fig. 128, which is near to its conjunction with the sun, but afterwards is increased again almost by the same degrees, till upon the moon's arrival again to the plane of the earth's motion the inclination of the orbit is restored to something more than its first magnitude, though the difference is not very great, because the points I and C are not far distant from each other.

In like manner, if the moon had departed from the quarter at C, it should have described the curve line CXW in fig. 126. between the planes AFC and ADC, which would be convex to the former planes and concave to the latter; so that here also the nodes would continually recede, and the inclination of the orbit gradually diminish more and more, till the moon arrived near its opposition to the sun in X; but from that time the inclination should again increase till it become a little greater than at first. This will easily appear by considering, that as the action of the sun upon the moon, by exceeding its action upon the earth, drew it out of the plane AEC towards the sun, while the moon passed from A to I; so during its passage from C to W, the moon being all that time farther from the sun than the earth, it will be attracted less; and the earth, together with the plane AECF, will as it were be drawn from the moon, in such a manner, that the path the moon describes shall appear from the earth as it did in the former case by the moon being drawn away.

Such are the changes which the nodes and inclination of the moon's orbit undergo when the nodes are in the quarters; but when the nodes by their motion, and the motion of the sun together, come to be situated between the quarter and conjunction or opposition, their motion and the change made in the inclination of the orbit are somewhat different.—Let AGH, in fig. 131. be a circle described in the plane of the earth's motion, having the earth in T for its centre, A the point opposite to the sun, and G a fourth part of the circle distant from A. Let the nodes of the moon's orbit be situated in the line BT, and B the node falling between A, the place where the moon would be in the full, and G the place where she would be in the quarter. Suppose BEDF to be the plane in which the moon attempts to move when it proceeds from the point B; then, because the moon in B is more distant

Motions of
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Motions of
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distant from the sun than the earth, it will be less attracted by the sun, and will not descend towards the sun so fast as the earth, consequently it will quit the plane BEDF, which is supposed to accompany the earth, and describe the line BIK convex to it, till such time as it comes to the point K, where it will be in the quarter; but from thenceforth being more attracted than the earth, the moon will change its course, and the following part of the path it describes will be concave towards the plane BED or BGD, and continue concave to the plane BGD till it crosses that plane in L just as in the preceding case. Now, to show that the nodes, while the moon is passing from B to K, will proceed forward, or move the same way with the moon, and at the same time the inclination of the orbit will increase when the moon is in the point I, let the line MIN pass through the earth T, and touch the path of the moon in I, cutting the plane of the earth's motion in the line MTN, and the line BED in TO. Because the line BIK is convex to the plane BED, which touches it in B, the plane NIM must cross the plane DEB before it meets the plane CGB; and the therefore the point M will fall from G towards B; and the node of the moon's orbit being translated from B towards M is moved forward.

Again, the angle under OMG, which the plane MON makes with the plane BGC, is greater than the angle OBG, which the plane BOD makes with the same. This appears from what has been already demonstrated, because the arches BO and OM are each of them less than the quarter of a circle; and therefore, taken both together are less than a semicircle. But further, when the moon is come to the point K in its quarter, the nodes will be advanced yet farther forward, and the inclination of the orbit also more augmented. Hitherto we have referred the moon's motion to that plane which, passing through the earth, touches the path of the moon in the point where the moon is, as we have already said that the custom of astronomers is. But in the point K no such plane can be found: on the contrary, seeing the line of the moon's motion on one side the point K is convex to the plane BED, and on the other side concave to the same, so that no plane can pass through the points T and K, but will cut the line BKL in that point; therefore, instead of such a touching plane, we must make use of PKQ, which is equivalent, and with which the line BKL shall make a less angle than with any other plane; for this does as it were touch the line BK in the point K, since it cuts it in such a manner that no other plane can be drawn so as to pass between the line BK and the plane PKQ. But now it is evident, that the point P, or the node, is removed from M towards G, that is, has moved yet farther forward; and it is likewise as manifest, that the angle under KPG, or the inclination of the moon's orbit in the point K, is greater than the angle under IMG for the reason already given.

After the moon has passed the quarter, her plane being concave to the plane AGCH, the nodes will recede as before till she arrives at the point L; which shows, that, considering the whole time of the moon's passing from B to L, at the end of that time the nodes shall be found to have receded, or to be placed more backward, when the moon is in L than when it was

in B; for the moon takes a longer time in passing from K to L than in passing from B to K; and therefore the nodes continue to recede a longer time than they moved forwards; so that their recess must surmount their advance. In the same manner, while the moon is in its passage from K to L, the inclination of the orbit shall diminish till the moon come to the point in which it is one quarter part of a circle distant from its node, suppose in the point R; and from that time the inclination will again increase. Since, therefore, the inclination of the orbit increases while the moon is passing from B to K, and diminishes itself again only while the moon is passing from K to R, then augments again while the moon passes from B to L; it thence comes to be much more increased than diminished, and thus will be distinguishably greater when the moon comes to L than when it sets out from B. In like manner, when the moon is passing from L on the other side the plane AGCH, the node will advance forward as long as the moon is between the point L and the next quarter; but afterwards it will recede till the moon come to pass the plane AGCH again, in the point V between B and A: and because the time between the moon's passing from L to the next quarter is less than the time between that quarter and the moon's coming to the point V, the node will have receded more than it has advanced; so that the point V will be nearer to A than L is to C. So also the inclination of the orbit, when the moon is in V, will be greater than when she was in L: for this inclination increases all the time the moon is betwixt L and the next quarter, decreasing only when she is passing from this quarter to the mid-way between the two nodes, and from thence increases again during the whole passage through the other half of the way to the next node.

In this manner we see, that at every period of the moon the nodes will have receded, and thereby have approached towards a conjunction with the sun: but this will be much forwarded by the motion of the earth, or the apparent motion of the sun himself. In the last scheme the sun will appear to have moved from S towards W. Let us suppose it had appeared to have moved from S to W while the moon's node has receded from B to V; then drawing the line WTX, the arch VX will represent the distance of the line drawn between the nodes from the sun when the moon is in V; whereas the arch BA represented that distance when the moon was in B. This visible motion of the sun is much greater than that of the node; for the sun appears to revolve quite round in one year, while the node is near nineteen in making its revolution. We have also seen, that when the moon was in the quadrature, the inclination of her orbit decreased till she came to the conjunction or opposition, according to the node it set out from; but that afterwards it again increased till it became at the next node rather greater than at the former. When the node is once removed from the quarter nearer to a conjunction with the sun, the inclination of the moon's orbit when she comes into the node is more sensibly greater than it was in the node preceding; the inclination of the orbit by this means more and more increasing till the node comes into conjunction with the sun: at which time it has been shown that the latter has no power to

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change the plane of her orbit. As soon, however, as the nodes are got out of conjunction towards the other quarters, they begin to recede as before; but the inclination of the orbit in the appulse of the moon to each succeeding node is less than at the preceding, till the nodes come again into the quarters. This will appear as follows: Let A, in fig. 132., represent one of the moon's nodes placed between the point of opposition B and the quarter C. Let the plane ADE pass through the earth T, and touch the path of the moon in A. Let the line AFGH be the path of the moon in her passage from A to H, where she crosses again the plane of the earth's motion. This line will be convex towards the plane ADE, till the moon comes to G, where she is in the quarter; and after this, between G and H, the same line will be concave towards this plane. All the time this line is convex towards the plane ADE, the nodes will recede; and, on the contrary, move forward when the line is concave towards that plane. But the moon is longer in passing from A to G, and therefore the nodes go backward farther than they proceed; and therefore, on the whole, when the moon has arrived at H, the nodes will have receded, that is, the point H will fall between B and E. The inclination of the orbit will decrease till the moon is arrived at the point F in the middle between A and H. Through the passage between F and G the inclination will increase, but decrease again in the remaining part of the passage from G to H, and consequently at H must be less than at A. Similar effects, both with respect to the nodes and inclination of the orbit, will take place in the following passage of the moon on the other side of the plane ABEC from H, till it comes over that plane again in I.

Thus the inclination of the orbit is greatest when the line drawn between the moon's nodes will pass through the sun, and least when this line lies in the quarters; especially if the moon at the same time be in conjunction with the sun, or in the opposition. In the first of these cases the nodes have no motion; in all others, the nodes will each month have receded: and this retrograde motion will be greatest when the nodes are in the quarters, for in that case they will have no progressive motion during the whole month; but in all other cases they at some times go forward, viz. whenever the moon is between either of the quarters and the node which is less distant from that quarter than the fourth part of a circle.

290
Irregularities arising from the moon's motion in an ellipsis.

We have now only to explain those irregularities of the lunar motion which arise from her motion in an ellipsis. From what has been already said it appears, that the earth acts on the moon in the reciprocal duplicate proportion of the distance; therefore the moon, if undisturbed by the sun, would move round the earth in a true ellipsis, and a line drawn from the earth to the sun would pass over equal spaces in equal times. We have, however, already shown, that this equality is disturbed by the sun, and likewise how the figure of the orbit is changed each month; that the moon is nearer the earth at the new and full, and more remote in the quarters, than it would be without the sun. We must, however, pass by those monthly changes, and consider the effect which the sun will have in the different situations of the axis of the orbit in respect of that luminary. This action varies the force wherewith

the moon is drawn towards the earth. In the quarters the force of the earth is directly increased by the sun, but diminished at the new and full; and in the intermediate places the influence of the earth is sometimes lessened, sometimes assisted, by the action of that luminary. In these intermediate places, however, between the quarters and the conjunction or opposition, the sun's action is so oblique to that of the earth on the moon, as to produce that alternate acceleration and retardation of her motion so often mentioned. But besides this effect, the power by which the moon attracts the earth towards itself, will not be at full liberty to act with the same force as if the sun acted not at all on the moon; and this effect of the sun's action, whereby it corroborates or weakens the action of the earth, is here only to be considered; and by means of this influence it comes to pass, that the power by which the moon is impelled towards the earth is not perfectly in the reciprocal duplicate proportion of the distance, and of consequence the moon will not describe a perfect ellipsis. One particular in which the lunar orbit will differ from a perfect elliptical figure, consists in the places where the motion of the moon is perpendicular to the line drawn from itself to the earth. In an ellipsis, after the moon should have set out in the direction perpendicular to this line, drawn from itself to the earth, and at its greatest distance from the earth, its motion would again become perpendicular to this line drawn between itself and the earth, and the moon be at its nearest distance from the earth, when it should have performed half its period: after having performed the other half period of its motion, it would again become perpendicular to the forementioned line, and the moon return to the place whence it set out, and have recovered again its greatest distance. But the moon in its real motion, after setting out as before, sometimes makes more than half a revolution before its motion comes again to be perpendicular to the line drawn from itself to the earth, and the moon is at its nearest distance, and then performs more than another half of an entire revolution before its motion can a second time recover its perpendicular direction to the line drawn from the moon to the earth, and the former arrive again at its greatest distance from the earth. At other times the moon will descend to her nearest distance before she has made half a revolution, and recover again its greatest distance before it has made an entire revolution. The place where the moon is at its greatest distance is called the *moon's apogee*, and the place of her nearest distance her *perigee*; and this change of place, where the moon comes successively to its greatest distance from the earth, is called the *motion of the apogee*. The manner in which this motion of the apogee is caused by the sun, comes now to be explained.

291
Apogee and perigee of the moon.

Sir Isaac Newton has shown, that if the moon were attracted toward the earth by a composition of two powers, one of which were reciprocally in the duplicate proportion of the distance from the earth, and the other reciprocally in the triplicate proportion of the same distance; then, though the line described by the moon would not be in reality an ellipsis, yet the moon's motion might be perfectly explained by an ellipsis whose axis should be made to move round the earth; this motion being in consequence, as astronomers express themselves, that is, the same way as the moon itself moves,

Motions of the Secondary Planets. 292 Motion in antecedence and consequence explained. 293 Triplicate proportion explained. 294 Motion of the moon's apogee determined.

Motions of moves, if the moon be attracted by the sum of the two powers; but the axis must move in antecedence, or the contrary way, if the moon be acted upon by the difference of these forces. We have already explained what is meant by duplicate proportion, namely, that if three magnitudes, as A, B, and C, are so related that the second B bears the same proportion to the third C as the first A bears to the second B; then the proportion of the first A to the third C is the duplicate of the proportion of the first A to the second B. Now if a fourth magnitude as D be assumed, to which C shall bear the same proportion as A bears to B, and B to C; then the proportion of A to D is the triplicate of the proportion of A to B.

Let now T (fig. 133. 134.) denote the earth, and suppose the moon in the point A its apogee or greatest distance from the earth, moving in the direction AF perpendicular to AB, and acted upon from the earth by two such forces as already mentioned. By that power alone, which is reciprocally in the duplicate proportion of the distance, if the moon set out with a proper degree of velocity, the ellipsis AMB may be described: but if the moon be acted upon by the sum of the forementioned powers, and her velocity in the point A be augmented in a certain proportion; or if that velocity be diminished in a certain proportion*, and the moon be acted upon by the difference of those powers; in both these cases the line AE, which shall be described by the moon, shall thus be determined. Let the point M be that into which the moon would have arrived in any given point of time, had it moved in the ellipsis AMB; draw MT and likewise CTD in such a manner that the angle ATM shall bear the same proportion to the angle under ATC as the velocity with which the ellipsis must have been described bears to the difference between this velocity and that with which the moon must set out from the point A, in order to describe the path AE. Let the angle ATC be taken toward the moon, as in fig. 133, if the moon be attracted by the sum of the powers; but the contrary way (as in fig. 134.) if by their difference. Then let the line AB be moved into the position CD, and the ellipsis AMB into the situation CND, so that the point M be translated to L; then the point L shall fall upon the path of the moon AE. Now the angular motion of the line AT, whereby it is removed into the situation CT, represents the motion of the apogee; by the means of which the motion of the moon might be fully explained by the ellipsis AMB, if the action of the sun upon it was directed to the centre of the earth, and reciprocally in the triplicate proportion of the moon's distance from it; but that not being so, the motion of the apogee will not proceed in the regular manner now described. It is, however, to be observed here, that in the first of the two preceding cases, where the apogee moves forward, the whole centripetal power increases faster, with the decrease of distance, than if the entire power were reciprocally in the duplicate proportion of the distance; because one part only is already in that proportion, and the other part, which is added to this to make up the whole power, increases faster with the decrease of distance. On the other hand, when the centripetal power is the difference between these two bodies, it increases less with the decrease of the di-

stance, than if it were simply in the reciprocal duplicate proportion of the distance. Therefore, if we choose to explain the moon's motion by an ellipsis, which may be done without any sensible error, we may collect in general, that when the power by which the moon is attracted to the earth, by varying the distance, increases in a greater than the duplicate proportion of the distance diminished, a motion in consequence must be ascribed to the apogee; but that when the attraction increases in a smaller proportion than that just mentioned, the apogee must have given to it a motion in antecedence. It is then observed by Sir Isaac Newton, that the former of these cases obtains when the moon is in the conjunction and opposition, and the latter when she is in the quarters; so that in the former the apogee moves according to the order of the signs; in the other, the contrary way. But, as has been already mentioned, the disturbance given to the action of the earth by the sun in the conjunction and opposition, being near twice as great as in the quarters, the apogee will advance with a greater velocity than recede, and in the compass of a whole revolution of the moon will be carried in consequence.

Sir Isaac shows, in the next place, that when the line AB coincides with the line that joins the sun and earth, the progressive motion of the apogee, when the moon is in conjunction or opposition, exceeds the retrograde, in the quadratures, more than in any other situation of the line AB. On the contrary, when the line AB makes right angles with that which joins the earth and sun, the retrograde motion will be more considerable, nay, is found so great as to exceed the progressive; so that in this case the apogee, in the compass of an entire revolution of the moon, is carried in antecedence. Yet from the considerations already mentioned, the progressive motion exceeds the other; so that on the whole, the motion of the apogee is in consequence. The line AB also changes its situation with that which joins the earth and sun by such slow degrees, that the inequalities of the motion of the apogee, arising from this last consideration, are much greater than what arise from the other.

This unsteady motion of the apogee gives rise to another inequality in the motion of the moon herself, so that it cannot at all times be explained by the same ellipsis. For whenever the apogee moves in consequence, the motion of the luminary must be referred to an orbit more eccentric than what the moon would describe, if the whole power by which the moon was acted upon in its passing from the apogee changed according to the reciprocal duplicate proportion of its distance from the earth, and by that means the moon did describe an immoveable ellipsis: and when the apogee moves in antecedence, the moon's motion must be referred to an orbit less eccentric. In the former of the two figures last referred to, the true place of the moon L falls without the orbit AMB, to which its motion is referred: whence the orbit ALE truly described by the moon, is less incurvated in the point A than is the orbit AMB; therefore this orbit is more oblong, and differs farther from a circle than the ellipsis would, whose curvature in A were equal to that of the line ALB: that is, the proportion of the distance of the earth T from the centre of the ellipsis to its axis, will be greater in AMB than in the other; but that

* See Newton's Principia, book 1. prop. 44. corol. 2.

Motions of the Secondary Planets.

295 Inequality in the motion of the apogee.

296 Occasions another inequality in the eccentricity of the moon's orbit.

Motions of
the Second-
ary Plan-
ets.

that other is the ellipsis which the moon would describe, if the power acting upon it in the point A were altered in the reciprocal duplicate proportion of the distance; and consequently the moon being drawn more forcibly toward the earth, it will descend nearer to it. On the other hand, when the apogee recedes, the power acting on the moon increases with the decrease of distance, in less than the duplicate proportion of the distance; and therefore the moon is less impelled towards the earth, and will not descend so low. Now, suppose, in the former of these figures, that the apogee A is in the situation where it is approaching towards the conjunction or opposition of the sun; in this case its progressive motion will be more and more accelerated. Here suppose the moon, after having descended from A through the orbit AE as far as F, where it is come to its nearest distance from the earth, ascends again up the line FG. As the motion of the apogee is here more and more accelerated, it is plain that the cause of its motion must also be on the increase; that is, the power by which the moon is drawn to the earth, will decrease with the increase of the moon's distance in her ascent from F, in a greater proportion than that wherewith it is increased with the decrease of distance in the moon's descent to it. Consequently the moon will ascend to a greater distance than AT from whence it is descended; therefore the proportion of the greatest distance of the moon to the least is increased. But further, when the moon again descends, the power will increase yet farther with the decrease of distance than in the last ascent it increased with the augmentation of distance. The moon therefore must descend nearer to the earth than it did before, and the proportion of the greatest distance to the least be yet more increased. Thus, as long as the apogee is advancing to the conjunction or opposition, the proportion of the greatest distance of the moon from the earth to the least will continually increase; and the elliptical orbit to which the moon's motion is referred, will become more and more eccentric. As soon, however, as the apogee is past the conjunction or opposition with the sun, its progressive motion abates, and with it the proportion of the greatest distance of the moon from the earth to the least will also diminish: and when the apogee becomes retrograde, the diminution of this proportion will be still farther continued, until the apogee comes into the quarter; from thence this proportion, and the eccentricity of the orbit, will increase again. Thus the orbit of the moon is most eccentric when the apogee is in conjunction with the sun, or in opposition to it, and least of all when the apogee is in the quarters. These changes in the nodes, the inclination of the orbit to the plane of the earth's motion, in the apogee and in the eccentricity, are varied like the other inequalities in the motion of the moon, by the different distance of the earth from the sun being greatest when their cause is greatest; that is, when the earth is nearest the sun. Sir Isaac Newton has computed the very quantity of many of the moon's inequalities. That acceleration of the moon's motion which is called the variation, when greatest, removes the luminary out of the place in which it would otherwise be found, somewhat more than half a degree. If the moon, without disturbance from the sun, would have described a circle concentri-

cal to the earth, his action will cause her approach nearer in the conjunction and opposition than in the quarters, nearly in the proportion of 69 to 70. It has already been mentioned, that the nodes perform their period in almost 19 years. This has been found by observation; and the computations of Sir Isaac assign to them the same period. The inclination of the moon's orbit, when least, is an angle about one-eighteenth of that which constitutes a right angle; and the difference between the greatest and least inclination is about one-eighteenth of the least inclination, according to our author's computations: which is also agreeable to the general observations of astronomers. The motion of the apogee and the changes in the eccentricity have not been computed by Sir Isaac.

The same incomparable geometer shows how, by comparing the periods of the motions of the satellites which revolve round Jupiter and Saturn with the period of our moon round the earth, and the periods of those planets round the sun with our earth's motion, the inequalities in the motion of those satellites may be computed from those of our moon, excepting only the motion of the apogee; for the orbits of those satellites, as far as can be discerned by us at this distance, appearing little or nothing eccentric, this motion, as deduced from the moon, must be diminished.

§ 4. Of the Nature and Motions of the Comets.

THAT these bodies are not meteors in our air is manifest, because they rise and set in the same manner as the moon and stars. The astronomers had gone so far in their inquiries concerning them, as to prove by their observations that they moved in the celestial spaces beyond the moon; but they had no notion of the path which they described. Before the time of our author, it was supposed that they moved in straight lines; and Des Cartes, finding that such a motion would interfere with his vortices, removed them entirely out of the solar system. Sir Isaac Newton, however, distinctly proves from astronomical observation, that the comets pass through the planetary regions, and are generally invisible at a smaller distance than that of Jupiter. Hence, finding that they were evidently within the sphere of the sun's action, he concludes, that they must necessarily move about the sun as the planets do; and he proves, that the power of the sun being reciprocally in the duplicate proportion of the distance, every body acted upon by him must either fall directly down, or move about him in one of the conic sections; viz. either the ellipsis, parabola, or hyperbola. If a body which descends towards the sun as low as the orbit of any planet, move with a swifter motion than the planet, it will describe an orbit of a more oblong figure than that of the planet, and have at least a longer axis. The velocity of the body may be so great, that it shall move in a parabola; so that having once passed the sun, it shall ascend for ever without returning, though the sun will still continue in the focus of that parabola; and with a velocity still greater, they will move in an hyperbola. It is, however, most probable, that the comets move in very eccentric ellipses, such as is represented in fig. 135. where S represents the sun, C the comet, and ABDE its orbit; wherein the distance of S and D far exceeds that of S and A. Hence those bodies are sometimes found at a moderate distance from the sun, and appear within

297
Computa-
tion of the
lunar ine-
qualities.

298

How to
compute
the inequa-
lities of the
motions of
Jupiter's sa-
tellites.

299

Comets ge-
nerally in-
visible until
they come
nearer than
Jupiter.

Nature and Motions of the Comets. within the planetary regions; at other times they ascend to vast distances, far beyond the orbit of Saturn, and thus become invisible.

That the comets do move in this manner is proved by our author from computations built upon the observations made by many astronomers. These computations were made by Sir Isaac Newton himself upon the comet which appeared toward the latter end of the year 1680 and beginning of 1681, and the same were prosecuted more at large by Dr Halley upon this and other comets. They depend on this principle, that the eccentricity of the orbits of the comets is so great, that if they are really elliptical, yet that part of them which comes under our view approaches so near to a parabola that they may be taken for such without any sensible error, as in the foregoing figure the parabola FAG, in the lower part of it about A, differs very little from the ellipsis DEAB; on which foundation Sir Isaac teaches a method of finding the parabola in which any comet moves, by three observations made upon it in that part of its orbit where it agrees nearest with a parabola: and this theory is confirmed by astronomical observations; for the places of the comets may thus be computed as exactly as those of the primary planets. Our author afterwards shows how to make use of any small deviation from the parabola which may be observed, to determine whether the orbits of the comets be elliptical or not; and thus to know whether or not the same comet returns at different seasons. On examining by this rule the comet of 1680, he found its orbit to agree more exactly with an ellipsis than a parabola, tho' the ellipsis be so very eccentric, that it cannot perform its revolution in 500 years. On this Dr Halley observed, that mention is made in history of a comet with a similar large tail, which appeared three several times before. The first was before the death of Julius Cæsar; and each appearance happened at the interval of 575 years, the last coinciding with the year 1680. He therefore calculated the motion of this comet to be in such an eccentric orbit, that it could not return in less than 575 years; which computations agree yet more perfectly with the observations made on this comet than any parabolic orbit will do. To compare together different appearances of the same comet, is indeed the only method of discovering with certainty the form of its orbit; for it is impossible to discover the form of one so exceedingly eccentric from observations taken in a small part of it. Sir Isaac Newton therefore proposes to compare the orbits, on the supposition that they are parabolic, of such comets as appear at different times; for if we find the same orbit described by a comet at different times, in all probability it will be the same comet that describes it. Here he remarks from Dr Halley, that the same orbit very nearly agrees to two appearances of a comet about the space of 75 years distance; so that if these two appearances were really of the same comet, the tranverse axis of its orbit would be 18 times that of the axis of the earth's orbit; and therefore, when at its greatest distance from the sun, this comet would be removed not less than 35 times the mean distance of the earth from the same luminary.

Even this is the least distance assigned by our author to any comet in its greatest elongation from the sun; and on the foundation of Dr Halley's computations it was expected in the year 1758 or 1759.

The Astronomer Royal advertises us of the expected return of the comet of 1532 and 1661, in the latter end of the year 1788, or beginning of 1789, in the following particulars.

"The elements of the orbits of the comets observed by Appian in 1532, and by Hevelius in 1661, are so much alike as to have induced Mr Halley to suppose them to be one and the same comet; and astronomers since have joined in the same opinion. Hence it should return to its perihelium the 27th of April 1789. But from the disturbances of the planets, it will probably come a few months sooner. It will first be seen in the southern parts of the heavens, if any astronomers should watch for it in situations near the line, or in southern climates, in the course of the year 1788, and probably not before the month of September. Astronomers who may happen to be in those parts will be enabled to direct their telescopes for discovering it as early as possible, by being furnished with the following elements of its orbit:

The perihelium distance	-	-	0.44851
Place of ascending node	-	-	2° 24' 18"
Inclination of the orbit to the ecliptic	-	-	32° 36'
Perihelium forwarder in the orbit than the ascending node	-	-	33° 28'

Time of the perihelium in the latter end of the year 1788, or beginning of 1789. Its motion is direct. If it should come to its perihelium on January 1. 1789, it might be seen in the southern parts of the world with a good achromatic telescope about the middle of September, towards the middle of Pisces, with 55° south latitude, and 53 south declination."

Sir Isaac Newton observes, that as the great eccentricity of the orbits of comets renders them very liable to be disturbed by the attraction of the planets and other comets, it is probably to prevent too great disturbances from these, that while all the planets revolve nearly in the same plane, the comets are disposed in very different ones, and disposed all over the heavens; that when in their greatest distance from the sun, and moving slowest, they might be removed as far as possible out of the reach of each other's action. The same end is likewise answered in these comets, which by moving slowest in the aphelion or remotest distance from the sun, descend nearest to it by placing their aphelion at the greatest height from the sun. See more on the subject of comets by Sir Isaac, Sect. III. n° 169.

§ 5. Of the Bodies of the Sun and Planets, with the Method of computing the Quantity of Matter they contain.

Our author having proved, as has been related, that the primary planets and comets are retained in their orbits by a power directed towards the sun, and that the secondaries are also retained by a power of the like kind directed to the centre of their primaries, proceeds next to demonstrate, that the same power is diffused through their whole substance, and inherent in every particle. For this purpose he shows first, that each of the heavenly bodies attracts the rest and other bodies with such different degrees of force, as that the force of the same attracting body is exerted on others exactly in proportion to the quantity of matter contained in the body attracted. The first proof of this he brings from experiments made on bodies here on earth.

300 They move in eccentric ellipses.

301 How to calculate the motion of a comet.

Nature and Motions of the Comets.

302 Attractive power diffused throughout the substance of all matter.

Of the Bodies of the Sun and Planets.

303
Properties of gravity demonstrated by pendulums.

earth. The power by which the moon is influenced has been already shown to be the same with that which we call *gravity*. Now, one of the effects of the principle of gravity is, that all bodies descend by this force from equal heights in equal times. This was taken notice of long ago; and particular methods have been invented to show, that the only cause why some bodies were observed to fall in a shorter time than others was the resistance of the air. As these methods, however, have been found liable to some uncertainty, Sir Isaac Newton had recourse to experiments made on pendulums. These vibrate by the same power which makes heavy bodies fall to the ground; but if the ball of any pendulum of the same length with another were more or less attracted in proportion to the quantity of solid matter it contains, that pendulum must then vibrate faster or slower than the other. Now the vibrations of pendulums continue for a long time, and the number of vibrations they make may be easily determined without any suspicion of error; so that this experiment may be extended to what exactness we please: and Sir Isaac assures us, that he examined in this way several substances, as gold, silver, lead, glass, sand, common salt, wood, water, and wheat; in all which he found not the least deviation from the theory, tho' he made the experiment in such a manner, that in bodies of the same weight, a difference in the quantity of their matter less than the thousandth part of the whole would have discovered itself. It appears, therefore, that all bodies are made to descend here by the power of gravity with the same degree of swiftness. This descent has already been determined at $16\frac{1}{2}$ feet in a second from the beginning of their fall. It has also been observed, that if any terrestrial body could be conveyed as high up as the moon, it would descend with the very same degree of velocity with which the moon is attracted toward the earth; and therefore that the power of the earth upon the moon bears the same proportion it would have upon those bodies at the same distance as the quantity of matter in the moon bears to the quantity in those bodies. Thus the assertion is proved in the earth, that its power on every body it attracts is, at the same distance from the earth, proportional to the quantity of solid matter in the body acted upon. As to the sun, it has been shown, that the power of his action upon the same primary planet is reciprocally in the duplicate proportion of its distance; and that the power of the sun decreases throughout in the same proportion, is testified by the motion of the planets traversing the whole planetary region. This proves, that if any planet were removed from the sun to any distance whatever, the degree of its acceleration towards the sun would yet be reciprocally in the duplicate proportion of their distance. But it has already been proved, that the degree of acceleration given to the planets by the sun is reciprocally in the duplicate proportion of their respective distances; all which, compared together, puts it out of doubt, that the power of the sun upon any planet removed into the place of any other, would give it the same velocity of descent as it gives that other; and consequently that the sun's action upon different planets at the same distance would be proportionable to the quantity of matter in each. It has likewise been shown, that the sun attracts the primary planets and their respective secondaries, when at

304
Attraction proportioned to the quantity of matter.

the same distance, in such a manner as to communicate to both the same degree of velocity; and therefore the force wherewith the sun acts on the secondary planet bears the same proportion to the force wherewith it attracts the primary, as the quantity of matter in the secondary planet bears to the quantity of matter in the primary. This property therefore is found in the sun with regard to both kinds of planets; so that he possesses the same quality found in the earth, viz. that of acting on bodies with a degree of force proportional to the quantity of matter they contain.

This point being granted, it is hardly to be supposed that the power of attraction with which the other planets are endowed, should be different from that of the earth, if we consider the similitude of these bodies: and that it does not in this respect, is farther evident from the satellites of Saturn and Jupiter, which are attracted according to this law; that is, in the same proportion to their distances that their primaries are attracted by the sun. So that what has been concluded of the sun in relation to the primary planets, may be justly concluded of those primaries in respect to their secondaries; and in consequence of that likewise in regard to all other bodies, viz. that they will attract every other body in proportion to the quantity of solid matter it contains. Hence it follows, that this attraction extends itself to every particle of matter in the attracted body, and that no portion of matter is exempted from the influence of these bodies to which this attractive power has been proved to belong.

Here we may remark, that the attractive power both of the sun and planets appears to be the same in all; for it acts in each in the same proportion to the distance, and in the same manner acts alike upon every particle of matter. This power, therefore, in the sun and planets, is not of a different nature from the power of gravity in the earth: and this enables us to prove, that the attracting power lodged in the sun and planets belongs likewise to every part of them; and that their respective powers upon the same body are proportional to the quantity of matter of which they are composed; for instance, that the force with which the earth attracts the moon, is to the force with which the sun would attract it at the same distance, as the quantity of solid matter in the earth is to that in the sun.

Before we proceed to a full proof of these assertions, it will be necessary to show that the third law of motion, viz. That action is equal to reaction, holds good in attractive powers as well as in any other. The most remarkable force of this kind with which we are acquainted, next to that of gravity, is the attraction the loadstone has for iron. Now if a loadstone and piece of iron were both made to swim on water, both of them would move towards each other, and thus the attraction would be shown to be mutual; and when they meet, they will mutually stop each other: which shows that their velocities are reciprocally proportioned to the quantities of solid matter in each; and that by the stone's attracting the iron, it receives as much motion itself, in the strict philosophic sense of the word, as it communicates to the iron: for it is proved from experiments on the percussion of bodies, that if two meet with velocities reciprocally proportional to the respective bodies, they will be stopt by the concurrence, unless they meet with some other velocity, or their elasticity

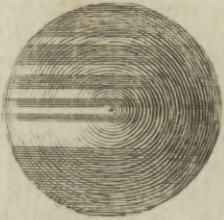
Of the Bodies of the Sun and Planets.

305
Attraction acts equally throughout the bodies in the universe.

Fig. 153.
Saturn. 1/2



Jupiter. 3



☉ Mars. 5

☿ Earth ☽ Moon. 30

♀ Venus. 9

☿ Mercury. 4

Fig. 152.

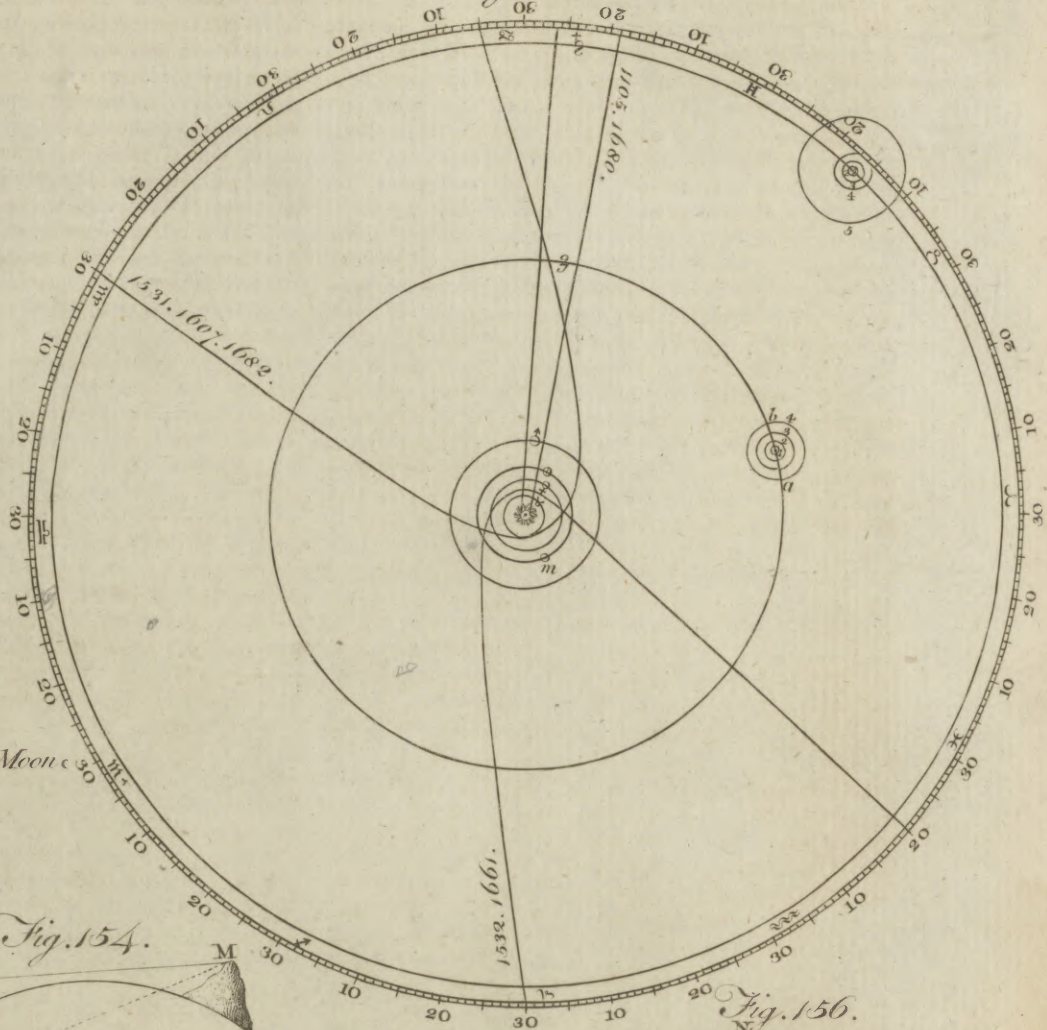


Fig. 154.



Fig. 156.

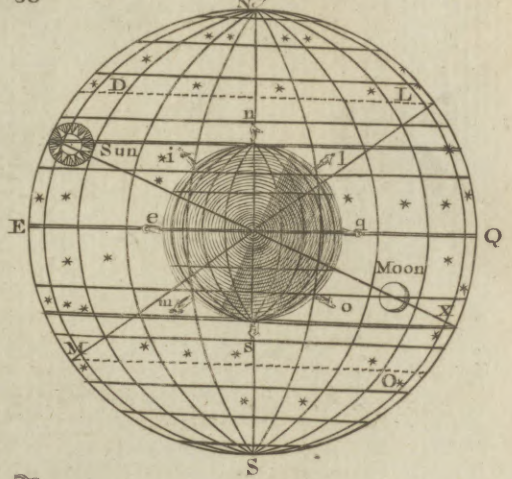
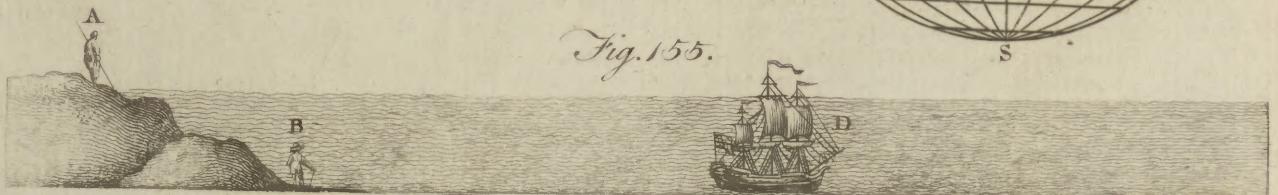
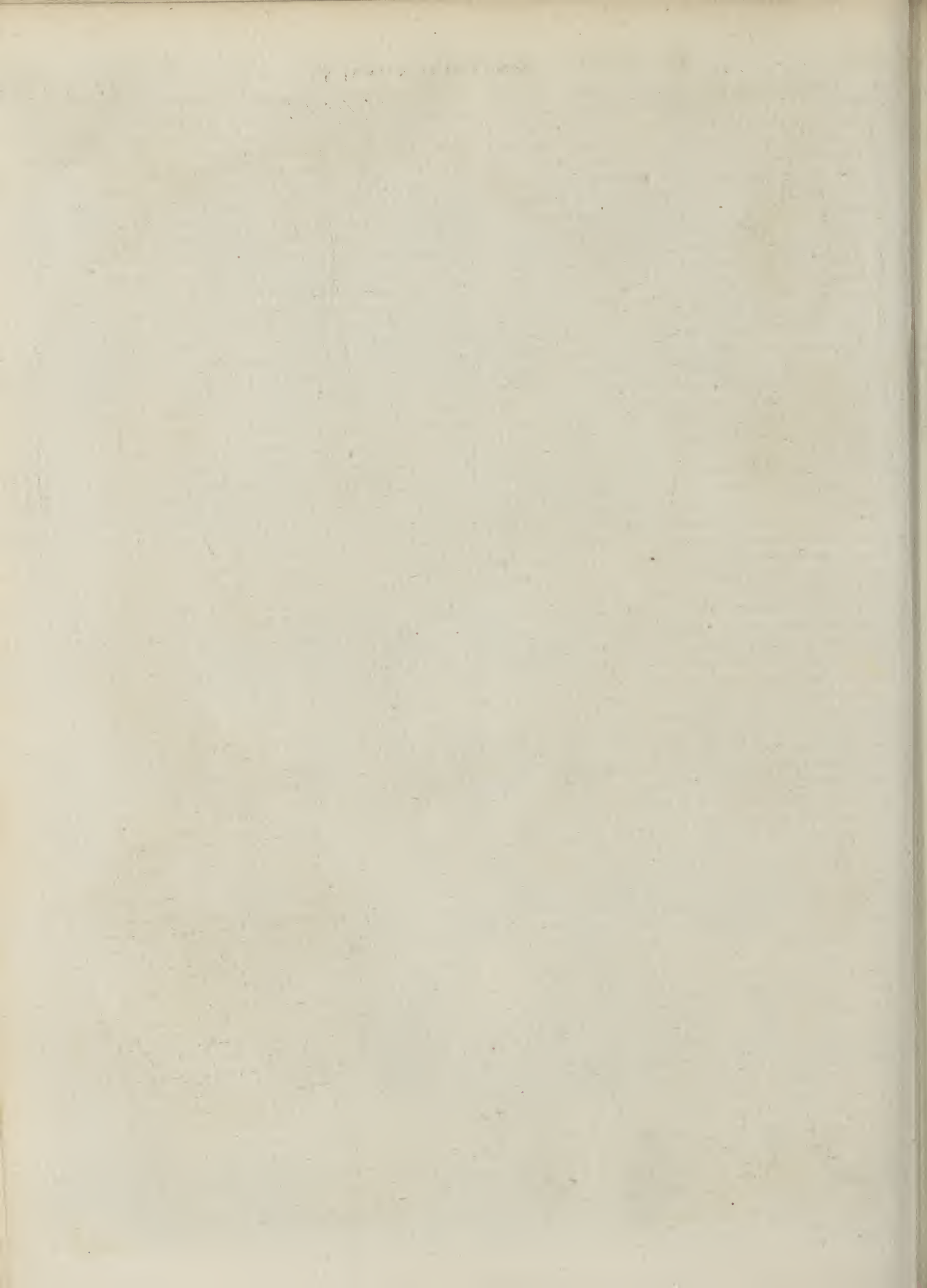


Fig. 155.





city put them into fresh motion. Hitherto, however, for the sake of brevity, in speaking of these forces, we have ascribed them to the body which is least moved; as when we called the power which exerts itself between the sun and planets, *the attractive power of the sun*: but to speak more correctly, we should rather call this power in any case the force which acts between the sun and the earth, between the earth and moon, &c. for both the bodies are moved by the power acting between them, in the same manner as when two bodies are tied together by a rope, if that should shrink by being wet or otherwise, and thereby cause the bodies to approach; by drawing both, it will communicate to both the same degree of motion, and cause them to approach each other with velocities proportional to their quantities of matter. From this mutual action of the sun and planets upon each other, it follows, as has been already mentioned, that they both revolve about their common centre of gravity. Thus let A (in fig. 136.) represent the sun, B a planet, and C their common centre of gravity. If these bodies were once at rest, they would directly approach each other by their mutual attraction, and that with such velocities, that their common centre of gravity would remain at rest, and they would meet in that point. Were the planet B to receive an impulse, as in the direction DE, this would prevent the two bodies from falling together; but their common centre of gravity would be put into motion in the direction of the line CF, equidistant from BE. In this case Sir Isaac Newton proves, that the sun and planet would describe round their common centre of gravity similar orbits, while that centre would proceed with an uniform velocity in the line CF, and so the system of the two bodies would move on with the centre of gravity without end. In order to keep the system in the same place, it is necessary, that when the planet received its impulse in the direction BE, the sun should receive such another the contrary way, so as to keep the centre of gravity C without any motion, in which case it would always remain fixed.

Thus we may understand in what manner the action between the sun and planets is mutual. It has also been shown, that the power which acts between the sun and primary planets is altogether of the same nature with that which acts between the secondary planets and their primaries, or which acts between the earth and bodies near its surface. It has also been already proved, that in different planets the force of the sun's action upon each at the same distance would be proportional to the quantity of solid matter contained in the planet: therefore the reaction of the planet on the sun at the same distance, or the motion which he would receive from each planet, would also be proportional to the quantity of matter in the planet; that is, these planets, at the same distance, would act on the same body, with degrees of strength proportioned to the quantity of solid matter contained in each.

In the next place, our author deduces from the principles above demonstrated, that each of the particles out of which the sun, moon, and planets, are formed, exert their power of gravitation by the same law, and in the same proportion to the distance, as the great bodies they compose. For this purpose, he first demonstrates,

that if a globe were compounded of particles which will attract the particles of any other body reciprocally in the duplicate proportion of their distances, the whole globe will attract the same in the reciprocal duplicate proportion of their distances from the centre of the globe, provided it be of equal density throughout. Hence also he deduces the reverse; that if a globe acts upon distant bodies by the law just now specified, and the power of the globe be derived from its being composed of attracting particles, each of these will attract after the same proportion. The manner of deducing this is as follows: The globe is supposed to act upon the particles of a body without it constantly in the reciprocal duplicate proportion of their distances from the centre; and therefore, at the same distance from the globe, on which side soever the body be placed, the globe will act equally upon it. Now because if the particles of which the globe is composed acted upon those without in the reciprocal duplicate proportion of their distances, the whole globe would act upon them in the same manner as it does; therefore, if the particles of the globe have not all of them that property, some must act stronger than in that proportion, whilst others act weaker; and if this be the condition of the globe, it is plain, that when the body attracted is in such a situation in respect of the globe, that the greater number of the strongest particles are nearest to it, the body will be more forcibly attracted than when, by turning the globe about, the greater quantity of weak particles should be nearest, though the distance of the body should remain the same from the centre of the globe; which is contrary to what was at first remarked, that the globe acts equally on all sides.

It is further deduced from these propositions, that if all the particles of one globe attract all the particles of another in the proportion already mentioned, the attracting globe will act upon the other in the same proportion to the distance between the centre of the globe which attracts, and the centre of that which is attracted: and further, that the proportion holds true, though either or both of the globes be composed of dissimilar parts, some rarer, and some more dense; provided only, that all the parts in the same globe, equally distant from the centre, be homogeneous, and likewise if both globes attract each other.

Thus has our author shown that this power in the great bodies of the universe is derived from the same being lodged in every particle of the matter which composes them; and consequently that it is no less than universal in matter, though the power be too minute to produce any visible effects on the small bodies with which we are conversant, by their action on one another. In the fixed stars indeed we have no particular proof that they have this power, as we find no appearance to demonstrate that they either act or are acted upon by it. But since this power is found to belong to all bodies whereon we can make observation, and we find that it is not to be altered by any change in the shape of bodies, but accompanies them in every form, without diminution, remaining ever proportional to the quantity of solid matter in each; such a power must without doubt universally belong to matter.

Of the Bodies of the Sun and Planets.

309
How to determine the power of gravity on any of the planets.

All this naturally follows from a consideration of the phenomena of those planets which have secondaries revolving about them. By the times in which these satellites perform their revolutions, compared with their distances from their respective primaries, the proportion between the power with which one primary attracts his satellites and the force with which any other attracts his, will be known; and the proportion of the power with which any planet attracts his secondary to the power with which it attracts a body at its surface, is found by comparing the distance of the secondary planet from the centre of the primary to the distance of the primary planet's surface from the same; and from hence is deduced the proportion between the power of gravity upon the surface of one planet to the gravity upon the surface of another. By the like method of comparing the periodical time of a primary planet about the sun with the revolution of a satellite about its primary, may be found the proportion of gravity or of the weight of any body on the surface of the sun, to the gravity or to the weight of the same body upon the surface of the planet which carries about the satellite. By computations of this kind it is found, that the weight of any body on the surface of the sun will be about 23 times as great as on the surface of the earth; about 10 times as great as on the surface of Jupiter; and near 19 times as great as on Saturn. The quantity of matter contained in each of these bodies is proportional to the power it has upon a body at a given distance. Thus it is found, that the sun contains 1067 times as much matter as Jupiter; Jupiter 158 $\frac{1}{2}$ times as much as the earth, and 2 $\frac{2}{3}$ times as much as Saturn. The diameter of the sun, according to the data with which Sir Isaac Newton was furnished, was calculated at 92 times, that of Jupiter about 9 times, and that of Saturn about 7 times as large as the diameter of the earth.

310
Densities of the heavenly bodies.

By comparing the quantities of matter in each of these bodies with their respective magnitudes, their densities are likewise easily discovered; the density of every body being measured by the quantity of matter contained under the same bulk. Thus the earth is found 4 $\frac{1}{2}$ times more dense than Jupiter, while Saturn has only between two-thirds and three-fourths of the density of the latter, and the sun has only one-fourth part of the density of the earth. From all this our author draws the following conclusions, viz. That the sun is rarefied by its great heat; and of the three planets above-mentioned, the most dense is that nearest the sun. This it was highly reasonable to expect, the densest bodies requiring the greatest heat to agitate and keep their parts in motion; as on the contrary, the planets which are more rare would be rendered unfit for their office by the intense heat to which the denser are exposed. Thus the waters of our seas, if removed to the distance of Saturn, would remain perpetually frozen, and at Mercury would constantly boil. The densities of the planets Mars, Venus, Mercury, and the *Georgium Sidus*, as they are not attended with planets on which many observations have been made, cannot be ascertained. From analogy, however, we ought to conclude, that the inferior planets, Venus and Mercury, are more dense than the earth, Mars more rare, and the *Georgium Sidus* much more rare, than any of the rest.

SECT. V. *The Newtonian Doctrine applied more particularly to the Explication of the Celestial Phenomena.*

Particular Explication of the Celestial Phenomena.

FROM the general account of those laws by which the universe is upheld, we now proceed to give an explanation of the particular parts of which it is composed. Those which are most exposed to our researches, besides the earth we inhabit, are the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, and the *Georgium Sidus* (see fig. 119.). The sun, an immense globe of fire, is situated near the centre of the system, round which he turns by a small and irregular motion, according as the common centre of gravity betwixt him and the planets, which is the true centre of the system, varies by their different positions on this or that side of him. All the planets move round this common centre of gravity together with the sun; but the latter, by reason of his vast bulk, is so near the true centre, that the motions of the celestial bodies are by astronomers always referred to the centre of the sun as the point round which they are directed. The motions of all of them are performed the same way, viz. from west to east; and some comets have been observed to move also in this way, though the motion of others has been directly contrary. This motion, from west to east, is said to be in the order of the signs, or in *consequence*, as has been already mentioned, with regard to the moon; while that from east to west is in *antecedence*, or contrary to the order of the signs. Though all of them, however, revolve round the sun, their motions, as we have already observed, are not in the same plane, but inclined to one another by small angles: and the way in which we compute this inclination is by considering the orbit of the earth as a standard, and calculating the angle which each of their orbits makes with it.

To a spectator placed in the sun, all the planets would appear to describe circles annually in the heavens; for though their motions are really elliptical, the eccentricity is so small, that the difference between them and true circles is not easily perceived even on earth; and at the sun, whether great or small, it would entirely vanish. These circles, which in such a situation would appear to be annually described among the fixed stars, are called the *heliocentric circles* of the planets; and if we suppose the orbits of the planets to be extended to the extreme bounds of the creation, they would describe among the fixed stars those circles just mentioned. To a spectator in the sun, the comets, though moving in the most eccentric orbits, would also appear to describe circles in the heavens: for though their orbits are in reality very long ellipses, the planes of them extended to the heavens would mark a great circle thereon, whereof the eye would be the centre; only, as the real motion is in an ellipse, the body would appear to move much more slowly in some part of the circle than another, and to differ excessively in magnitude. To an inhabitant of any planet, however, the sun appears to go round in its own heliocentric circle, or to describe in the heavens that same curve which the planet would appear to do if seen from the sun. Thus (fig. 137), when the earth is at *a*, if

311
Heliocentric circles of the planets.

Particular we draw a line from *a* through the sun as *S*, the point
Explication *G*, in the sphere of the heavens where the line termi-
of the Ce- nates, is the place where the sun then appears to an
lestial Phe- inhabitant of the earth. In a month's time the earth
nomena. will be got from *a* to *b*; draw a line then through the
sun, and its extremity at *H* will point out his apparent
place at that time. In like manner, if we draw lines
from the earth in the twelve several situations in which
it is represented for the twelve months of the year, the
sun's apparent place will be found as above, and so it
would be found by a spectator placed in Venus or any
other planet.

312
Ecliptic,
why so
named.

The heliocentric circle of the earth is called the
ecliptic; because eclipses of the sun or moon can only
happen when the latter is in or near it, as will after-
wards be more particularly explained. By some an-
cient writers, it has been called the circle of the sun,
or the oblique circle, because it cuts the equator at
oblique angles. It is also called by Ptolemy the circle
which passes through the midst of the animals; because
the twelve constellations through which it passes were
anciently all represented by animals, or parts of them,
though now the *balance* is introduced in place of the
claws of the *scorpion*. For this reason, a belt or hoop
taken in the concave sphere of the heavens about 10
degrees on each side of the ecliptic, is called the *zo-
diac*, from a Greek word which signifies an animal;
and the constellations through which the ecliptic is
drawn, are called the constellations of the zodiac.

313
Zodiac.

314
How to de-
termine
the sun's
place.

Though the sun, as we have said, apparently goes
round the earth annually in the circle just mentioned,
we cannot determine his place by mere inspection as
we can do that of any of the other heavenly bodies;
for the fixed stars are the only marks by which we can
determine the place of any of the celestial bodies, and
the superior brightness of the sun renders them totally
invisible, except in the time of a great eclipse, when his
light is for a time totally obscured. But though we
cannot know the place of the sun directly, it is easily
found from a knowledge of those fixed stars which are
opposite to him. Thus, in fig. 137. suppose it the
time of the year in which the earth is at *g*, if we know
that the point *G* is then diametrically opposite to the
sun, we know that *A*, its opposite, is the sun's place,
and consequently, by finding the places throughout the
year diametrically opposite to the sun, as *GHIKLM*
ABCDEF, we may be assured that in these times
the sun's place was in the points *ABCDEFGHIKLM*.
The point in the heavens diametrically opposite to the
sun may be known every night at twelve o'clock when
the stars are visible; for the star which has an elevation
above the horizon at that time equal to the sun's de-
pression below it, is directly opposite to him.

315
Latitude,
declination,
&c. ex-
plained.

The ecliptic being thus found, the latitude of the
moon or any star is counted by its distance from the
ecliptic, as the latitude of places on earth is counted by
their distance from the equator; and is marked upon
circles drawn through the pole of the ecliptic, and
perpendicular to its plane, as the latitude of places is
marked on one of the meridians of a terrestrial globe.
These are called *circles of latitude*, and each of them
is supposed to divide the celestial concave into two
equal hemispheres; and the *declination* of any ce-
lestial body is its deviation from the ecliptic towards

the celestial equator perpendicular to that of the earth.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

The latitude of any planet is either heliocentric or geo-
centric. The heliocentric latitude is its distance from the
ecliptic as seen from the sun, and its geocentric as seen
from the earth, and is considerably different from the
former. With the fixed stars indeed it is otherwise;
for their distance is so vast, that the whole diameter of
the earth's orbit is but a point in comparison with it.
For this reason, whatever part of its orbit the earth
may be in, the fixed stars always appear to keep the
same place; but with respect to the planets, the orbit
of the earth, or *magnus orbis*, as it has sometimes been
called, bears a very considerable proportion, excepting
only to the Georgium Sidus, of whose distance the dia-
meter of the earth's orbit forms little more than a tenth
part; and therefore all calculations with regard to that
star are much more difficult than the rest. The appa-
rent places of the planets therefore are considerably al-
tered by the earth's change of place as well as by their
own motions; so that though a planet should stand still
for a whole year, it would nevertheless appear to us to
describe a circle round the heavens, as in that space of
time we would have been carried by the earth round the
sun, and have continually taken a view of it from dif-
ferent stations. As the orbits of the planets are inclin-
ed in different angles to the ecliptic, it thence happens,
that the heliocentric latitude of any planet is almost
always different from its geocentric latitude. Thus, let
AB, fig. 138. be the orbit of the earth, *CD* the orbit
of Venus, viewed with the eye in their common section,
wherein they appear straight lines; let *E* and *F* be two
opposite points of the ecliptic; and suppose Venus to
be in the point *C* in her utmost north limit. If she
were at that time viewed from the sun *S*, she would
appear in the point of the heavens marked *H*, and her
heliocentric latitude is then *FH*: but if viewed from
the earth in *B*, she will appear at *g*; at which time her
heliocentric latitude is *FH*, and her geocentric only
Fg. When at *I*, her apparent place is at *K*, her he-
liocentric latitude *FH*, and her geocentric *FK*; but
when the earth is at *A*, her apparent place will then
be at *G*, and her geocentric latitude *EG*, while her
heliocentric is only *FH* as before.

The two planets, Mercury and Venus, whose orbits
are included in that of the earth, are called *inferior*; and
Mars, Jupiter, Saturn, and the Georgium Sidus, whose
orbits include that of the earth, are called *superior*; and
from the circumstance just mentioned, they planet.

must present very different appearances in the heavens,
as will afterwards be particularly explained. The geo-
centric latitude of a superior planet may be understood
from fig. 139. Let *AB* be the orbit of the earth, *CD*
that of Mars, both viewed with the eye in their common
section continued, by which they appear in straight
lines. Let *E* and *F* be opposite points of the ecliptic,
and suppose Mars to be in his south limit at *C*. If
he were at that time viewed from *S*, the centre of the
sun, he would appear in the sphere of the heavens at
the point *H*; in which case his heliocentric latitude
would be *FH*: But when viewed in *C* from the earth,
or from its centre, which in this case is supposed to be
the station of the spectator, he will appear to be in dif-
ferent places of the heavens according to the position of

Particular
Explication
of the Ce-
lestial Phe-
nomena.

the earth. When the earth, for instance, is at B, the place of Mars will appear to be at *g*, and his geocentric latitude will be *Fg*. When the earth is at A, his apparent place will be in *G*, and his geocentric latitude *FG*: and in like manner, supposing the earth to be in any other part of its orbit, as in *I* or *K*, it is easy to see, that his apparent places, as well as geocentric latitudes at those times, will be different.

317
Nodes of a
Planet.

The two points where the heliocentric circle of any planet cuts the ecliptic, are called its *nodes*: and that which the planet passes through as it goes into north latitude, is called the *ascending* node, and is marked thus Ω ; and the opposite to this is called the *descending* node, and is marked ϑ . A line drawn from one node to the other is called the *line of the nodes of the planet*, which is the common section of the plane of the ecliptic, and that of the planet produced on each side to the fixed stars.

318
Zodiac and
signs ex-
plained.

The zodiac, of which we have already given some account, is either *astral* or *local*. The astral is divided into 12 unequal parts, because it contains 12 celestial constellations, some of which are larger than others. This continues always invariably the same; because the same stars now go to the making up of the different constellations as formerly, excepting some small variations to be afterwards explained. The local zodiac is divided into twelve equal parts, each containing 30 degrees, called *signs*. These are counted from the point where the equator and ecliptic intersect each other at the time of the vernal equinox; and are denoted by particular marks, according to the apparent annual motion of the sun. See fig. 158. A motion in the heavens in the order of these signs, as from Aries to Taurus, is said to be a motion in *consequence*; and such are the true motions of all the planets; tho' their apparent motions are sometimes contrary, and then they are said to move in *antecedence*. The local zodiac is not always invariably the same as to the places of the several signs, though the whole always takes up the same place in the heaven, viz. 10 degrees on each side the ecliptic. The points where the celestial equator cuts into the ecliptic, are found to have a motion in antecedence of about 50 seconds in a year. This change of place of the first point of the ecliptic, from whence the signs are counted, occasions a like change in the signs themselves; which though scarce sensible for a few years, has now become very considerable. Thus, since astronomy was first cultivated among the Greeks, which is about 2000 years ago, the first point of the ecliptic is removed backward above a whole sign; and though it was then about the middle of the constellation Aries, is now about the middle of the constellation Pisces. Notwithstanding this alteration, however, the signs still retain their ancient names and marks. When the zodiac is mentioned by astronomers, the local zodiac is generally meant.

319
Longitude
of celestial
bodies ex-
plained.

The longitude of a phenomenon in the heavens is the number of degrees counted from the first point of Aries on the ecliptic to the place where a circle of latitude drawn through the phenomenon would cut the ecliptic at right angles. Every phenomenon in the heavens, whether in the zodiac or not, is thus referred to the ecliptic by the circles of latitude, as the longitudes of terrestrial places are referred to the equator by the meridians; and whatever sign the circle of latitude pas-

ses through, the phenomenon is said to have its place in that sign, though ever so far distant from it.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

Some astronomical writers have made the local zodiac invariable; for which purpose they imagine a circle of latitude drawn through the first star of the constellation Aries, marked in Bayer's catalogue by the Greek letter γ ; and reckon their longitude from the point where that circle cuts the ecliptic. This star, from its use, is called the first star of the Ram; and when this method is made use of, the longitude of any phenomenon is said to be so many signs, degrees, minutes, &c. from the first star of the Ram. Thus, in Street's Caroline tables, the longitude of Jupiter's ascending node is two signs eight degrees from the first star of Aries, which is thus marked: Long. $\vartheta \Omega \delta 1^{\circ} \varphi 2^{\circ} 8'$. The common way of reckoning the longitude of a phenomenon is to take φ for the first point of the ecliptic, and not to number the degrees quite round that circle as a continued series, but to make a new beginning at the first point of every sign, and to reckon from thence only the length of 30° . When this method is made use of, the longitude of any phenomenon is expressed by saying it is in such a degree and such a minute of a sign: and thus we may express the longitude of the ascending node of Mercury, $\vartheta \Omega \gamma 14^{\circ} 40'$; and so of any other. The place of a phenomenon in the heaven is expressed by setting down its longitude and latitude, as is done with places situated any where on the surface of the earth.

Having thus explained the astronomical terms commonly made use of with respect to the planets, and likewise shown how, from their motions and that of the earth, there must be a considerable variation in their apparent places, as seen from the sun and from the earth; we shall now proceed to a more particular consideration of their phenomena, as derived from a composition of the two motions just mentioned, viz. that of the planets in their respective orbits, and that of the earth in the ecliptic. Every planet, like the moon, is sometimes in conjunction, and sometimes in opposition with the sun. Its conjunction is when the geocentric place of the planet is the same with that of the sun; though an exact or central conjunction can only take place when the line of its nodes passes through the earth, and the planet itself is in one of its nodes at the time. It is however, in general, called a conjunction or opposition, when the same circle of latitude passes through the sun and planet at the same time. When the geocentric place of a planet is 90° , or a quarter of a circle from the sun's place, the planet is said to be in *quadrature* or in a *quartile* aspect with the sun; and these terms are used in a like sense when applied to any two of the heavenly bodies. Thus the sun and moon, or the moon and any planet, or any two planets, may be in conjunction, opposition, or quadrature. Besides these, the ancients reckoned other two aspects, the *trine* and the *sextile*; the former when the bodies were distant 120° , and the latter when only half that distance. These aspects they marked thus:

Conjunction. Opposition. Quadrature. Trine. Sextile.

\odot \oslash \square \triangle $*$

The aspects were supposed to influence the affairs of mankind; and many conclusions drawn from them too absurd to be mentioned here, and now indeed almost entirely buried in oblivion.

320
Conjunc-
tions and
oppositions
of the pla-
nets ex-
plained.

321
Aspects of
the planets.

Fig. 158.

- | | | |
|-------------------|----------------|-------------------|
| Aries.
♈ | Taurus.
♉ | Gemini.
♊ |
| Cancer.
♋ | Leo.
♌ | Virgo.
♍ |
| Libra.
♎ | Scorpio.
♏ | Sagittarius.
♐ |
| Capricornus.
♑ | Aquarius.
♒ | Pisces.
♓ |

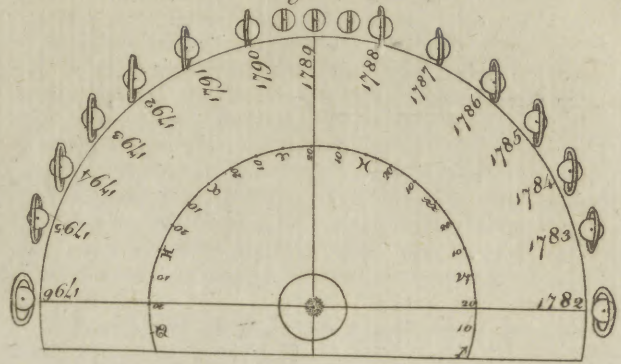


Fig. 160.

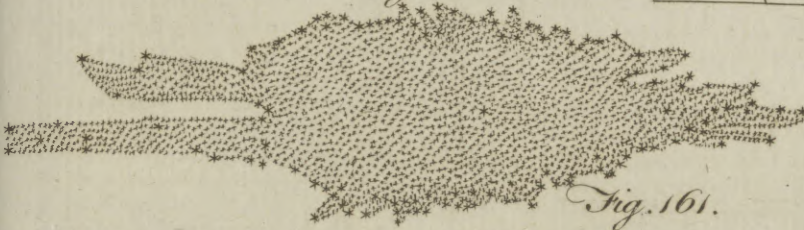
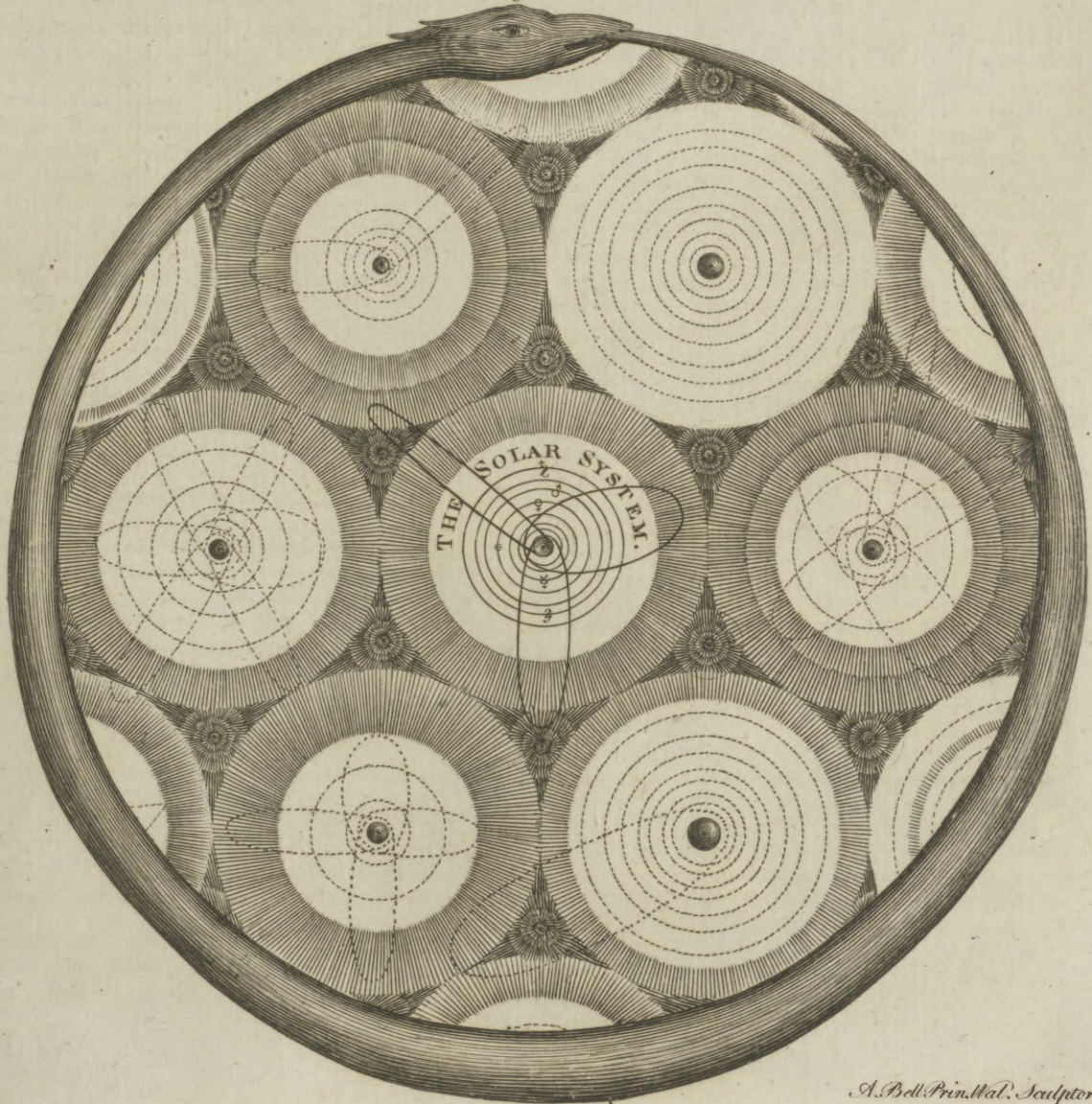
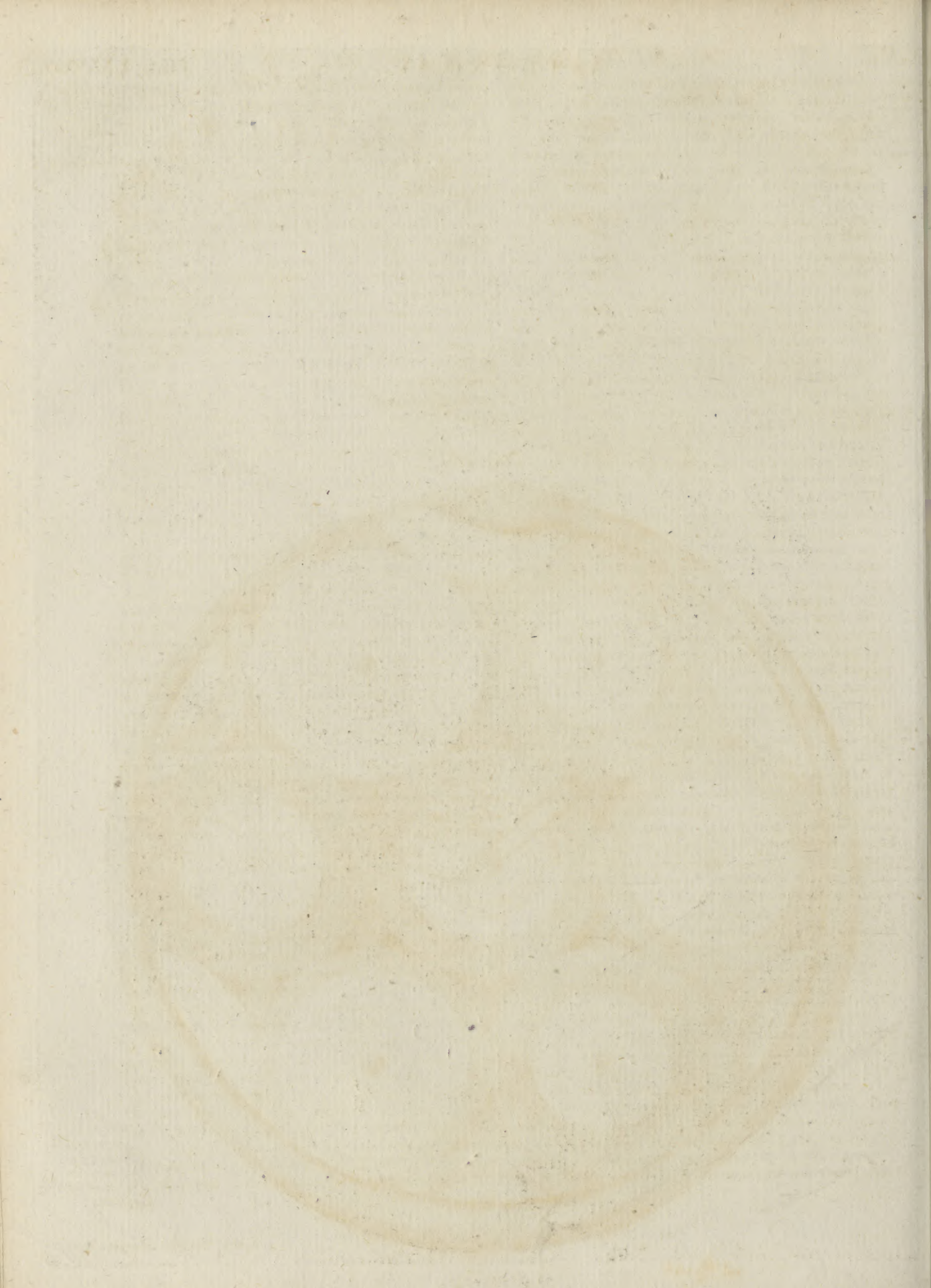


Fig. 161.





Particular
Explication
of the Ce-
lestial Phe-
nomena.

The inferior planets have two kinds of conjunction with the sun; one in the inferior part of their semicircles, where they are nearer to the earth than the sun; the other in the superior part, where they are farther off. In the former, the planet is between the earth and the sun; and in the latter, the sun is between the earth and planet. The inferior planets can never be in opposition to the sun, nor even appear at a great distance from him. The length they go is called their *elongation*. Thus, in fig. 140. let OPQRT be part of the ecliptic; S the sun; and the three circles round him, the orbits of Mercury, Venus, and the Earth. Suppose the earth to be at A, the sun's geocentric place will be at Q. If Mercury be then at I, his geocentric place is likewise at Q; so that he is in conjunction with the sun in his inferior semicircle: if at M, his geocentric place is likewise at Q; so that he is in conjunction in his superior semicircle. In like manner, Venus at E is in conjunction in her inferior semicircle, at G in her superior: but if we suppose the earth to be at A, and Venus at H, her geocentric place is T, and her elongation QT, which in this figure is the greatest possible; for this always takes place when a straight line from the earth touches the orbit of the planet, as is evident from the figure; that is, provided the planet be in its aphelion at the time. Thus the greatest possible elongation of Mercury is QP when he is in his aphelion at L; and the quantity of this is found by astronomical observations to be about 28 degrees, that of Venus about 48. The inferior planets in their elongations are sometimes eastward and sometimes westward of the sun: in the former case they appear in the evening, and in the latter in the morning. The smallness of Mercury and his nearness to the sun prevent him from being often taken notice of; but the largeness and beauty of Venus have made her, in all ages, celebrated as the *evening* and *morning star*.

322
Geocentric
places, &c.
of the infe-
rior planets.

323
Direct and
retrograde
motions of
the planets
explained.

The irregular apparent motion of the planets has been already taken notice of; sometimes going forward, sometimes backward, and sometimes appearing to stand still for a little. These different conditions are by astronomers called *direct*, *retrograde*, and *stationary*. Were they to be viewed from the sun, they would always appear direct, as has been already shown; but when viewed from the earth, the inferior planets appear direct while moving in their upper semicircles, and retrograde when in their lower ones. Thus, in fig. 140. suppose the earth at rest at A, while Mercury is going on in his orbit from N to I; from I to L his motion appears to an observer at A to be retrograde, or contrary to the order of the signs, namely, from R to Q and from Q to P; but when in that part of his orbit which lies between L and N, his motion appears direct, or from P to Q and from Q to R.

When the earth is in the line of nodes of an inferior planet, the apparent motion of the former is then in a straight line, because the plane of it passes through the eye; if in a conjunction in his upper semicircle, he passes behind the sun; if in his lower semicircle, he passes before it, and will then be seen by an observer on earth to pass over the sun's disk like a round and very black spot. Were the plane of his orbit coincident with the ecliptic, this appearance would be seen every year; but by reason of the obliquity of the two

planes to each other, it is much more rare. However, he was seen in this manner November 12th 1782, at 3 h. 44' in the afternoon; May 4th 1786, at 6 h. 57' in the morning; and will be seen again December 6th 1789, at 3 h. 55' in the afternoon: but from that time not, in this island at least, until the year 1799, May 7th, at 2 h. 34' in the afternoon. In like manner, Venus sometimes appears as a black spot on the sun, but much more seldom than Mercury. She was first seen by Mr Horrox, as we have already related, in the 1639; afterwards in the years 1761 and 1769; but will not afterwards be visible in this manner till the year 1874.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

When the earth is out of the line of the nodes of an inferior planet, its orbit appears an ellipsis, more or less eccentric according to the situation of the eye of the spectator. Thus, suppose the earth to be as far as possible (that is, 90°) out of the line of the nodes of Mercury, the projection of his orbit will be in such an elliptic curve as is represented fig. 141. wherein he will appear to move in the order of the letters; direct when in his upper semicircle from *a* to *b*, from *b* to *c*, being above the sun at *b* in his superior conjunction; but in his inferior semicircle his motion will appear retrograde from *c* to *d*, and from *d* to *a*; in conjunction he will be at *d* below the sun. In these cases, the motion of Mercury is unequal; faster near the inferior conjunction, but most unequal in the inferior semicircle, going through the unequal spaces into which the ellipsis is divided. The motions of the inferior planets, both direct and retrograde, are very unequal: and this inequality proceeds not from the eccentricity of their orbits, but from the projection of their orbits into long ellipses; and is therefore a mere optical deception.

These planets appear stationary while changing their motion from direct to retrograde, or from retrograde to direct. If the earth stand still, the times of their appearing stationary would be at their greatest elongation; for though it be a property of the circle that a straight line can only touch it in one point, yet when the circle is very large, the recess from the tangent is not perceptible for a considerable time. Thus, in fig. 140. suppose the earth to be at rest in A, Venus would appear stationary, her geocentric place continuing at T all the while she is going in her orbit from *a* to *b*; because her deviation from the visual line AT would scarce be perceptible so near the point of contact H.

To an inhabitant of the earth, therefore, the inferior planets appear always near the sun; alternately going from and returning to him, sometimes in straight lines, at others in elliptical curves, first on one side and then on the other; sometimes so near as to be rendered invisible by his stronger light. Sometimes, when in or near their nodes, they pass behind the sun in their superior semicircles, or pass between him and us; in which case they appear like black spots on his disk, as has been just now mentioned. For the better comprehending of these motions, however, we have hitherto supposed the earth to stand still in some part of its orbit, while they go round the sun in theirs: but as this is not the case, it now remains to consider the changes which take place in consequence of the earth's motion. Were the earth to stand still in any part of its planets.

344
Effects of
the earth's
motion on
the appear-
ances of the
its planets.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

its orbit as at A, the places of conjunction both in the superior and inferior semicircle, as also of the greatest elongation; and consequently the places of direct and retrograde motion, and of the stations of an inferior planet, would always be in the same part of the heavens. Thus, in fig. 140, upon this supposition, the places of Mercury's stations would always be the points P and R, the arc of his motion PR, and of his retrograde motion RP; whereas, on account of the earth's motion, the places where these appearances happen are continually advancing forward in the ecliptic according to the order of the signs. In fig. 142, let ABCD be the orbit of the earth; *efgh* that of Mercury; ☉ the sun; GKI an arc of the ecliptic extended to the fixed stars. When the earth is at A, the sun's geocentric place is at F; and Mercury, in order to a conjunction, must be in the line AF; that is, in his orbit he must be at *f* or *b*. Suppose him to be at *f* in his inferior semicircle: If the earth stood still at A, his next conjunction would be when he is in his superior semicircle at *h*; the places of his greatest elongation also would be at *e* and *g*, and in the ecliptic at E and G: but supposing the earth to go on in its orbit from A to B; the sun's geocentric place is now at K; and Mercury, in order to be in conjunction, ought to be in the line BK at *m*. As by the motion of the earth the places of Mercury's conjunctions with the sun are thus continually carried round in the ecliptic in consequence, so the places of his utmost elongations must be carried in consequence also. Thus, when the earth is at A, the places of his greatest elongation from the sun are in the ecliptic E and G; the motion of the earth from A to B advances them forward from G to L and from E to I. But the geocentric motion of Mercury will best be seen in fig. 146. Here we have part of the extended ecliptic marked Ψ , Υ , Π , &c. in the centre of which S represents the sun, and round him are the orbits of Mercury and the earth. The orbit of Mercury is divided in 11 equal parts, such as he goes through once in eight days: and the divisions are marked by numeral figures 1, 2, 3, &c. Part of the orbit of the earth is likewise divided into 22 equal arcs, each arc being as much as the earth goes through in eight days. The points of division are marked with the letters *a, b, c, d, e, f,* &c. and show as many several stations from whence Mercury may be viewed from the earth. Suppose then the planet to be at 1 and the earth at *a*; draw a line from *a* to 1, and it shows Mercury's geocentric place at A. In eight days he will be got to 2, and the earth to *b*; draw a line 2 to *b*, and it shows his geocentric place at B. In other eight days he will have proceeded to 3, and the earth to *c*; a line drawn from 3 to *c* will show his geocentric place at C. In this manner, going through the figure, and drawing lines from the earth at *d, e, f, g,* &c. through 4, 5, 6, 7, &c. we shall find his geocentric places successively at the points D, E, F, G, &c. where we may observe, that from A to B, and from B to C, the motion is direct; from C to D, and from D to E, retrograde. In this figure 22 stations are marked in the earth's orbit, from whence the planet may be viewed; corresponding to which there ought to be as many in the orbit of Mercury: and for this purpose the place of that planet is

marked at the end of every eight days for two of his periodical revolutions; and to denote this, two numeral figures are placed at each division.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

The geocentric motion of Venus may be explained in a similar manner; only as the motion of Venus is much slower than that of Mercury, his conjunctions, oppositions, elongations, and stations, all return much more frequently than those of Venus.

To explain the stationary appearances of the planets, it must be remembered, that the diameter of the earth's orbit, and even of that of Saturn, are but mere points in comparison of the distance of the fixed stars; and therefore, any two lines absolutely parallel, though drawn at the distance of the diameter of Saturn's orbit from each other, would, if continued to the fixed stars, appear to us to terminate in the same point. Let, then, the two circles fig. 143. represent the orbits of Venus and of the Earth; let the lines AE, BF, CG, DH, be parallel to SP, we may nevertheless affirm, that if continued to the distance of the fixed stars, they would all terminate in the same point with the line SP. Suppose, then, Venus at E while the earth is at A, the visual ray by which she is seen is the line AE. Suppose again, that while Venus goes from E to F, the Earth goes from A to B, the visual ray by which Venus is now seen is BF parallel to AE; and therefore Venus will be all that time stationary, appearing in that point of the heaven where SP extended would terminate: this station is at her changing from direct to retrograde. Again, suppose, when the Earth is at C, Venus is at G, and the visual line CG; if, while the Earth goes from C to D, Venus goes from G to H, so that she is seen in the line GH parallel to CG, she will be all that time stationary, appearing in the point where a line drawn from S through P would terminate. This station is at her changing from retrograde to direct; and both are in her inferior semicircle. An inferior planet, when in conjunction with the sun in its inferior semicircle, is said to be in *perigee*, and in the other in *apogee*, on account of its different distances from the earth. Their real distances from the earth when in perigee are variable, partly owing to the eccentricities of their orbits, as well as that of the earth; and partly owing to the motions of the different bodies, by which it happens that they are in perigee in different parts of their orbits. The least possible distance is when the perigee happens when the earth is in its perihelion, and the planet in its aphelion.

325
Perigee
and apogee
of the planets explained.

The difference of distance between the earth and inferior planets at different times, makes a considerable variation in their apparent diameters, which indeed is very observable in all the planets; and thus they sometimes look very considerably larger than at others. This difference in magnitude in Mercury is nearly at $5\frac{1}{2}$ to 1; and in Venus, no less than 32 to 1. A common spectator, unassisted by any instrument, may observe an inferior planet alternately approach nearer and nearer the sun, until at last it comes into conjunction with him, and then to recede farther and farther till it is at its greatest elongation, which will be first on one side and then on the other: but if we observe the apparent change of place of an inferior planet in the sphere of the heavens, its direct motions, stations, and retrogradations, measuring its diameter frequently with the

326
Difference
in the apparent diameters of the planets

micrometer,

Particular
Explication
of the Ce-
lestial Phe-
nomena.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

327
Appearances
of the
Superior
planets ex-
plained.

micrometer, we shall find by its decrease at some times and increase at others, that its distance from us is very considerably varied; so that, taking the whole of its course into consideration, it appears to move in a very complicated curve. See fig. 1. at C.

As the superior planets move in a larger orbit than the earth, they can only be in conjunction with the sun when they are on that side opposite to the earth; as, on the other hand, they are in opposition to him when the earth is between the sun and them. They are in quadrature with him when their geocentric places are 90° distant from that of the sun. In order to understand their apparent motions, we shall suppose them to stand still in some part of their orbit while the earth makes a complete revolution in hers; in which case, any superior planet would then have the following appearances: 1. While the earth is in her most distant semicircle, the motion of the planet will be direct. 2. While the earth is in her nearest semicircle, the planet will be retrograde. 3. While the earth is near those places of its orbit where a line drawn from the planet would be a tangent, it would appear to be stationary. Thus, in fig. 147. let *abcd* represent the orbit of the earth; S the Sun; EFG an arc of the orbit of Jupiter; ABC an arc of the ecliptic projected on the sphere of the fixed stars. Suppose Jupiter to continue at F, while the earth goes round in her orbit according to the order of the letters *abcd*. While the earth is in the semicircle most distant from Jupiter, going from *a* to *b* and from *b* to *c*, his motion in the heaven would appear direct, or from A to B and from B to C: but while the earth is in its nearest semicircle *cde*, the motion of Jupiter would appear retrograde from C to B and from B to A; for *a, b, c, d*, may be considered as so many different stations from whence an inhabitant of the earth would view Jupiter at different seasons of the year, and a straight line drawn from each of these stations, through F the place of Jupiter, and continued to the ecliptic, would show his apparent place there to be successively at A, B, C, B, A. While the earth is near the points of contact *a* and *c*, Jupiter would appear stationary, because the visual ray drawn through both planets does not sensibly differ from the tangent *Fa* or *Fc*. When the earth is at *b*, a line drawn from *b* through S and F to the ecliptic, shows Jupiter to be in conjunction with the sun at B. When the earth is at *d*, a line drawn from *d* through S, continued to the ecliptic, would terminate in a point opposite to B; which shows Jupiter then to be in opposition to the sun: and thus it appears that his motion is direct in the conjunction, but retrograde when in opposition, with the sun.

The direct motion of a superior planet is swifter the nearer it is to a conjunction, and slower as it approaches to a quadrature with the sun. Thus, in fig. 144. let ☉ be the sun; the little circle round it, the orbit of the earth, whereof *abcdefg* is the most distant semicircle; OPQ, an arc of the orbit of Jupiter; and ABCDEFG, an arc of the ecliptic in the sphere of the fixed stars. If we suppose Jupiter, to stand still at P, by the earth's motion from *a* to *g*, he would appear to move direct from A to G, describing the unequal arcs AB, BC, CD, DE, EF, FG, in equal times. When the earth is at *d*, Jupiter is in conjunction with the sun at D, and there his direct motion is swiftest. When

the earth is in that part of her orbit where a line drawn from Jupiter would touch it, as in the points *e* or *g*, Jupiter is nearly in quadrature with the sun; and the nearer the earth is to any of those points, the slower is the geocentric motion of Jupiter; for the arcs CD and DE are greater than BC or EF, and the arcs BC and EF are greater than AB or FG.

The retrograde motion of a superior planet is swifter the nearer it is to an opposition, and slower as it approaches to a quadrature with the sun. Thus, let ☉, fig. 145. be the sun; the little circle round it the orbit of the earth, whereof *ghiklmn* is the nearest semicircle; OPQ, an arc of the orbit of Jupiter; NKG an arc of the ecliptic: If we suppose Jupiter to stand still at P, by the earth's motion from *g* to *n*, he would appear to move retrograde from G to N, describing the unequal arcs GH, HI, IK, KL, LM, MN, in equal times. When the earth is at *k*, Jupiter appears at K, in opposition to the sun, and there his retrograde motion is swiftest. When the earth is either at *g* or *n*, the points of contact of the tangents Pg and Pn, Jupiter is nearly in quadrature with the sun: and the nearer he is to either of these points, the slower is his retrogradation; for the arcs IK and KL are greater than HI or LM: and the arcs HI and LM are greater than GH or MN. Since the direct motion is swiftest when the earth is at *d*, and continues diminishing till it changes to retrograde, it must be insensible near the time of change: and, in like manner, the retrograde motion being swiftest when the earth is in *k*, and diminishing gradually till it changes to direct, must also at the time of that change be insensible; for any motion gradually decreasing till it changes into a contrary one gradually increasing, must at the time of the change be altogether insensible.

The same changes in the apparent motions of this planet will also take place if we suppose him to go on slowly in his orbit; only they will happen every year when the earth is in different parts of her orbit, and consequently at different times of the year. Thus, (fig. 147.) let us suppose, that while the earth goes round her orbit Jupiter goes from F to G, the points of the earth's orbit from which Jupiter will now appear to be stationary will be *a* and *y*; and consequently his stations must be at a time of the year different from the former. Moreover, the conjunction of Jupiter with the sun will now be when the earth is at *f*, and his opposition when it is at *e*; for which reason these also will happen at times of the year different from those of the preceding opposition and conjunction. The motion of Saturn is so slow, that it makes but little alteration either in the times or places of his conjunction or opposition; and no doubt the same will take place in a more eminent degree in the Georgium Sidus; but the motion of Mars is so much swifter than even that of Jupiter, that both the times and places of his conjunctions and oppositions are thereby very much altered.

Fig. 148. exemplifies the geocentric motion of Jupiter in a very intelligible manner; where ☉ represents the sun; the circle 1, 2, 3, 4, the orbit of the earth, divided into twelve equal arcs for the twelve months of the year; PQ an arc of the orbit of Jupiter, containing as much as he goes through in a year, and divided in like manner into twelve equal parts, each as much

Particular
Explication
of the Ce-
lestial Phe-
nomena.

as he goes through in a month. Now, suppose the earth to be at 1 when Jupiter is at *a*, a line drawn through 1 and *a* shows Jupiter's place in the celestial ecliptic to be at A. In a month's time the earth will have moved from 1 to 2, Jupiter from *a* to *b*; and a line drawn from 2 to *b* will show his geocentric place to be in B. In another month, the earth will be in 3, and Jupiter at C, and consequently his geocentric place will be at C; and in like manner his place may be found for the other months at D, E, F, &c. It is likewise easy to observe, that his geocentric motion is direct in the arcs AB, BC, ED, DE; retrograde in EF, FG, GH, HI; and direct again in IK, KL, LM, MN. The inequality of his geocentric motion is likewise apparent from the figure.

A superior planet is in apogee when in conjunction with the sun, and in perigee when in opposition; and every one of the superior planets is at its least possible distance from the earth where it is in perigee and perihelion at the same time. Their apparent diameters are variable, according to their distances, like those of the inferior planets; and this, as might naturally be expected, is most remarkable in the planet Mars, who is nearest us. In his nearest approach, this planet is 25 times larger than when farthest off, Jupiter twice and a half, and Saturn once and a half.

328
Of the
Georgium
Sidus.

The honour of discovering the new attendant of the sun, called the *Georgium Sidus*, is undoubtedly due to Mr Herschel; though Mr Robison, professor of Natural Philosophy in Edinburgh, has given strong reasons for supposing that it had been marked by several astronomers as a fixed star. It was first observed by Mr Herschel on the 13th of March 1781, near the foot of Castor, and his attention was drawn by its steady light. On applying an higher magnifying power to his telescope, it appeared manifestly to increase in diameter; and two days after, he observed that its place was changed. From these circumstances he concluded, that it was a comet; and sent an account of it as such to the astronomer-royal, which very soon spread all over Europe. It was not long, however, before it was known, by the English astronomers especially, to be a planet.

329
How disco-
vered to be
a planet.

The circumstances which led to this discovery were, its vicinity to the ecliptic, the direction of its motion, and its being nearly stationary at the time, in such a manner as corresponds with the like appearances of the other planets. The French astronomers, however, still imagined it to be a comet, although it had not that faint train of light which usually accompanies these bodies, nor would its successive appearances correspond with such an hypothesis; so that they were at last obliged to own that it went round the sun in an orbit nearly circular. Its motion was first computed on this principle by Mr Lexel professor of astronomy at St Peterburgh; who showed, that a circular orbit, whose radius is about 19 times the distance of the earth from the sun, would agree very well with all the observations which had been made during the year 1781. On the 1st of December that year it was in opposition with the sun; whence one of its stations was certainly determined. In the mean time, however, as astronomers were every where engaged in making observations on the same star, it occurred to some, that it might possibly have been observed before, though not known to be a pla-

330
Computa-
tion of its
distance,
&c.

N^o 33.

net. Mr Bode of Berlin, who had just published a Particular Explication of the Celestial Phenomena, which had appeared, was induced, by the observations which had been already made on the new planet, to consult these catalogues, in order to discover whether any star, marked by one astronomer and omitted by another, might not be the new planet in question. In the course of this inquiry, he found, that the star, N^o 964 of Mayer's catalogue, had been unobserved by others, and only once by Mr Mayer himself, so that no motion could have been perceived by him. On this Mr Bode immediately directed his telescope to that part of the heavens where he might expect to find the star marked in Mayer's catalogue, but without success. At the same time, by the calculations already made concerning the new planet, he discovered, that its apparent place in the year 1756 ought to have been that of Mayer's star, and this was one of the years in which he was busied in his observations; and on farther inquiry it was found, that the star 964 had been discovered by Mr Mayer on the 15th of September 1756: So that it is now generally believed, that the star N^o 964 of Mayer's catalogue was the new planet of Herschel.

Before the end of the year 1782, it was found, that the angular motion of the planet was increasing; which showed, that it was not moving in a circle, but in an eccentric orbit, and was approaching towards the sun. Astronomers, therefore, began to investigate the inequality of this angular heliocentric motion, in order to discover the form and position of the ellipsis described. This was a very difficult task, as the small inequality of motion showed that the orbit was nearly circular, and the arch already described was no more than one-fiftieth part of the whole circumference. It was, however, by no means easy, from the variation of curvature discoverable in this small arch, to determine to what part of the circumference it belongs; though the Professor is of opinion, that the supposition of its being the star 964 of Mayer's catalogue renders the calculation easy. On this supposition, its motion has been calculated by several astronomers, as well as by Mr Robison himself. He observes, however, that if we do not admit the identity of these stars, near half a century must elapse before we can determine the elements of this planet's motion with a precision equal to that of the others.

Some astronomers are of opinion, that the new planet is the same with the star N^o 34 Tauri of the Britanic catalogue. " In this case (says Mr Robison), the elements will agree very well with Flamsteed's observation of that star on December 13th 1690, being only 40", or perhaps only 12", to the westward of it; but the latitude differs more than two minutes from Flamsteed's latitude, which is properly deduced from the zenith distance. This is too great an error for him to commit in the observation; and we should therefore reject the supposition on this account alone: But there are stronger reasons for rejecting it, arising from the disagreement of those elements with the observations made on the stations of the planet in October 1781 and in March and October 1782, which gave a very near approximation of its distance from the sun. When compared with observations of the planet near its stationary

Particular Explication of the Celestial Phenomena. tionary points in the spring, they give the geocentric latitude considerably too great, while they give it too small for the similar observations in autumn."

As the times of conjunction, utmost elongation, direct or retrograde motions of the inferior planets, depend on the combinations of their motions in their orbits with the motion of the Earth in its orbit; any of these appearances will be more frequent in Mercury than in Venus, because the former moves with a swifter motion in his orbit, and consequently must more frequently pass through those places where he is in conjunction, &c. The time in which any of the inferior planets will return into a given situation, may be known by the following examples. Let fig. 149. represent the orbits of Venus and the Earth. Let the Earth be at E, Venus at V, when she is in the inferior conjunction with the sun in φ . From S, Venus and the Earth would appear in conjunction in ω : let Venus go round her orbit, and return to V; the earth taking longer time to go round than Venus will, in the mean time, go from E, only through a part of her orbit, and Venus must overtake the Earth before she can have another inferior conjunction; that is, she must, besides an entire revolution, which is equal to four right angles, go through as much more angular motion round the sun as the earth has done in the mean time, so as to be in a right line between the sun and the earth. Suppose this is to happen when the earth is got to F and Venus to T, the angular motions of the Earth and Venus performed in the same times are reciprocally as their periodical times: and therefore as the periodical time of the Earth is to the periodical time of Venus; so is the angular motion of Venus, which is equal to four right angles, added to the angular motion of the earth, in the time between two like conjunctions of Venus, to the angular motion of the earth in the same time: and therefore, by division of proportion, as the difference between the periodical times of Venus and the Earth is to the periodical time of Venus; so are four right angles, or 360° , to a fourth quantity; namely, to the angular motion or number of degrees which the Earth goes in her orbit from the time of one conjunction of Venus to the next conjunction of the same kind. Now the periodical time of the earth is 365 days 6 hours or 8766 hours; the period of Venus 224 days 16 hours or 5392 hours; the difference is 3374 hours. Say then, As 3374 is to 5392, so are four right angles, or 360° , to a fourth number, which is 575° ; which the earth goes through in a year and 218 days. Were Venus therefore this day in an inferior conjunction with the sun, it would be a year and 218 days before she come into another conjunction of the same kind; and this alteration in time occasions a proportionable change in place; so that if one conjunction be in φ , the next similar conjunction will be in ω . The time between any situation of Mercury, with regard to the sun and the earth, and another like situation, may be found by the same method. The periodical time of the earth is 8766 hours; the period of Mercury 87 days 23 hours, or 2111 hours; the difference 6655 hours. Say then, As 6655 is to 2111, so are four right angles or 360° to 114° , through which the earth passes in 116 days. If therefore Mercury were to be this day in his inferior

Particular Explication of the Celestial Phenomena. conjunction, it would be 116 days before he were in a similar situation.

This problem is commonly resolved in another manner. Astronomers compute the diurnal heliocentric motions of Venus and of the Earth: the difference of these motions is the diurnal motion of Venus from the Earth, or the quantity by which Venus would be seen to recede from the Earth every day by a spectator placed in the sun: thus the mean motion of Venus is every day about 59 minutes and 8 seconds; the difference is 37 minutes. Say, therefore, As 37 minutes is to 360° , or to 21,600 minutes, so is one day to the time wherein Venus, having left the earth, recedes from her 360° degrees; that is, to the time wherein she returns to the earth again, or the time between two conjunctions of the same kind.

The times are here computed according to the mean or equable motions of the planets; and this is therefore called a mean conjunction: but because Venus and the Earth are really carried in elliptic orbits, in which their motions are sometimes swifter and sometimes slower, the true conjunctions may happen some days either sooner or later than what these rules will give. The time of the true conjunction is to be computed from that of the mean conjunction in the following manner. Find by astronomical tables the places of Venus and the earth in the ecliptic, from which we shall have the distance of the two as seen from the sun; compute also for the same time the angular motions of these two planets for any given time, suppose six hours; the difference of these two motions will give the access of Venus to the earth, or her recess from it in six hours: then say, as this difference is to the arc between the places of Venus and the earth at the time of a mean conjunction, so is six hours to the time between the mean conjunction and the true. This time added to or subtracted from the time of the mean conjunction, according as Venus is in antecedence or consequence from the earth, shows the time of their true conjunction.

With regard to the conjunctions, oppositions, direct and retrograde motions, &c. of the superior planets, as they depend on the combinations of their motions with that of the earth, they will be more frequent in Saturn than in Jupiter, in Jupiter than in Mars, but most frequent of all in the Georgium Sidus; because the slower the motion of the planet is, the sooner the earth will overtake it, so as to have it again in any given situation. Thus, suppose Saturn to be in conjunction with the sun in φ , if he were to stand still for one year, then he would again be in conjunction in φ ; but as he goes on slowly, according to the order of the signs, about 12° annually, the earth must go through almost 13° more than an entire revolution; so that there will be almost a year and 13 days between any conjunction between the Sun and Saturn and the conjunction immediately following. As Jupiter moves in his orbit with greater velocity than Saturn, the Earth must have a proportionably larger space added to the year; and as Mars moves swifter still, the time betwixt any two of his conjunctions must be still longer.

The time when a superior planet will return into any given situation, may be found by the methods already

331 To find the time when any planet will return into the same apparent situation.

332 To find the true times of the conjunctions, oppositions, &c. of the planets.

Euel. Elem. 5. prop. 17.

Particular
Explanation
of the Celestial
Phenomena.

Particular
Explanation
of the Celestial
Phenomena.

ready laid down for the inferior planets. Thus, the mean diurnal motion of the earth is about $59' 8''$; the mean motion of Saturn in a day is only two minutes; the difference $57' 8''$. Say therefore, As $57' 8''$ are to 360° , or 21,600 minutes, so is one day to the space of time wherein the earth having left Saturn, recedes from him 360° ; that is, to the time of her return to Saturn again, or the time between two conjunctions, oppositions, or other like aspects. This time will be found 378 days, or one year and 13 days. The mean motion of Jupiter in a day is $4' 59''$; the difference between this and the earth's diurnal motion is $54' 9''$. Say then, As $54' 9''$ are to 360° or 21,600', so is one day to the space of time when the earth, having left Jupiter, will overtake him again; which will be found to be 398 days, or one year and 33 days. The mean motion of Mars is $31' 27''$; the difference between which and the earth's diurnal motion is $27' 41''$. Say then, As $27' 41''$ are to 360° or 21,600', so is one day to the space of time wherein the earth, having left Mars, recedes from him 360° ; which will be found two years and 50 days. The true conjunctions, &c. may be found in the superior planets as in the inferior.

333
Distance,
&c. of the
earth.

The Earth is the next planet above Venus in the system. It is 95,173,000 miles from the sun; and goes round him in 365 days 5 hours 49 minutes, from any equinox or solstice to the same again; but from any fixed star to the same again, as seen from the sun, in 365 days 6 hours 9 minutes; the former being the length of the tropical year, and the latter the length of the sidereal. It travels at the rate of 68,000 miles every hour; which motion, though upwards of 140 times swifter than that of a cannon ball, is little more than half as swift as Mercury's motion in his orbit. The earth's diameter is 7970 miles; and by turning round its axis every 24 hours from west to east, it causes an apparent diurnal motion of all the heavenly bodies from east to west. By this rapid motion of the earth on its axis, the inhabitants about the equator are carried 1042 miles every hour, whilst those on the parallel of London are carried only about 580, besides the 68,000 miles by the annual motion abovementioned, which is common to all places whatever.

That the earth is of a globular figure may be proved from several different and evident circumstances. 1. When we are at sea on board a ship, we may be out of sight of land when the land is near enough to be visible if it were not hid from our eye by the convexity of the water. Thus, let ABCD (fig. 154.) represent a portion of the globe of our earth. Let M be the top of a mountain; this cannot be seen by a person on board the ship at B, because a line drawn from M to his eye at E is intercepted by the convexity of the water: but let the ship come to C, then the mountain will be visible, because a line may be drawn from M to his eye at E. 2. The higher the eye, the farther will the view be extended. It is very common

for sailors from the top of the mast of a ship to discover land or ships at a much greater distance than they can do when they stand upon deck. 3. When we stand on shore, the highest part of a ship is visible at the greatest distance. If a ship is going from us out to sea, we shall continue to see the mast after the hull or body of the ship disappears, and the top of the mast will continue to be seen the longest. If a ship is coming towards us, the top of the mast comes first in view, and we see more and more till at last the hull appears. If the surface of the sea were a flat plain (fig. 155.), a line might be drawn from any object situated upon it, as the ship D, to the eye, whether placed high or low, at A or B. In this case, any object upon the earth or sea, would be visible at any distance which was not so great as to make the appearance of it too faint, or the angle under which it appears too small, to be seen by us. An object would be visible at the same distance, whether the eye were high or low. Not the highest, but the largest, objects would be visible to the greatest distance, so that we should be able to see the hulk of a ship farther off than the mast: All of which is contrary to experience. 4. Several navigators, such as Ferdinand Magellan, Sir Francis Drake, Captain Cook, have sailed round the globe; not in an exact circle, the land preventing them, but by going in and out as the shores happened to ly. 5. All the appearances in the heavens are the same, whether at land or sea. 6. Eclipses of the moon arise from the shadow of the earth, and this shadow is always circular. Although the earth presents, during several hours, different portions of its surface to the moon, yet still the shadow is round. The small inequalities upon the surface of the earth bear no kind of proportion to its magnitude sufficient to alter the appearance of its shadow.

The earth's axis makes an angle of $23\frac{1}{2}$ degrees with the axis of its orbit, and keeps always the same oblique direction, inclining nearly to the same fixed stars (A) throughout its annual course, which causes the returns of spring, summer, autumn and winter. That the sun, and not the earth, is the centre of our solar system, may be demonstrated beyond a possibility of doubt, from considering the forces of gravitation and projection, by which all the celestial bodies are retained in their orbits. For, if the sun moves about the earth, the earth's attractive power must draw the sun towards it from the line of projection so as to bend its motion into a curve: But the sun being at least 227,000 times as heavy as the earth, by being so much weightier as its quantity of matter is greater, it must move 227,000 times as slowly towards the earth as the earth does towards the sun; and consequently the earth would fall to the sun in a short time, if it had not a very strong projectile motion to carry it off. The earth, therefore, as well as every other planet in the system, must have a rectilinear impulse, to prevent its falling into the sun. To say, that gravitation

334
Demonstration
of the
earth's motion.

tains

(A) This is not strictly true, as will appear when we come to treat of the recession of the equinoctial points in the heavens, which recession is equal to the deviation of the earth's axis from its parallelism: but this is rather too small to be sensible in an age, except to those who make very nice observations.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

tains all the other planets in their orbits without affecting the earth, which is placed between the orbits of Mars and Venus, is as absurd as to suppose that six cannon-bullets might be projected upwards to different heights in the air, and that five of them should fall down to the ground; but the sixth, which is neither the highest nor the lowest, should remain suspended in the air without falling, and the earth move round about it.

There is no such thing in nature as a heavy body moving round a light one as its centre of motion. A pebble fastened to a mill-stone by a string, may by an easy impulse be made to circulate round the mill-stone: but no impulse can make a mill-stone circulate round a loose pebble; for the mill-stone would go off, and carry the pebble along with it.

The sun is so immensely bigger and heavier than the earth, that, if he was moved out of his place, not only the earth, but all the other planets, if they were united into one mass, would be carried along with the sun as the pebble would be with the mill-stone.

335
From the
proportion-
al decrease
of gravity,
&c.

By considering the law of gravitation, which takes place throughout the solar system, in another light, it will be evident that the earth moves round the sun in a year, and not the sun round the earth. It has been observed, that the power of gravity decreases as the square of the distance increases; and from this it follows with mathematical certainty, that when two or more bodies move round another as their centre of motion, the squares of their periodic times will be to one another in the same proportion as the cubes of their distances from the central body. This holds precisely with regard to the planets round the sun, and the satellites round the planets; the relative distances of all which are well known. But, if we suppose the sun to move round the earth, and compare its period with the moon's by the above rule, it will be found that the sun would take no less than 173,510 days to move round the earth; in which case our year would be 475 times as long as it now is. To this we may add, that the aspects of increase and decrease of the planets, the times of their seeming to stand still, and to move direct and retrograde, answer precisely to the earth's motion; but not at all to the sun's, without introducing the most absurd and monstrous suppositions, which would destroy all harmony, order, and simplicity, in the system. Moreover, if the earth be supposed to stand still, and the stars to revolve in free spaces about the earth in 24 hours, it is certain that the forces by which the stars revolve in their orbits are not directed to the earth, but to the centres of the several orbits; that is, of the several parallel circles which the stars on different sides of the equator describe every day: and the like inferences may be drawn from the supposed diurnal motion of the planets, since they are never in the equinoctial but twice in their courses with regard to the starry heavens. But, that forces should be directed to no central body, on which they physically depend, but to innumerable imaginary points in the axis of the earth produced to the poles of the heavens, is an hypothesis too absurd to be allowed of by any rational creature. And it is still more absurd to imagine that these forces should increase exactly in proportion to the distances from this axis; for this is an indication of an increase to infinity; whereas the force of attrac-

tion is found to decrease in receding from the fountain from whence it flows. But the farther any star is from the quiescent pole, the greater must be the orbit which it describes; and yet it appears to go round in the same time as the nearest star to the pole does. And if we take into consideration the twofold motion observed in the stars, one diurnal round the axis of the earth in 24 hours, and the other round the axis of the ecliptic in 25,920 years, it would require an explication of such a perplexed composition of forces, as could by no means be reconciled with any physical theory.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

The strongest objection that can be made against the earth's motion round the sun is, that in opposite points of the earth's orbit, its axis, which always keeps a parallel direction, would point to different fixed stars; which is not found to be fact. But this objection is easily removed, by considering the immense distance of the stars in respect of the diameter of the earth's orbit; the latter being no more than a point when compared to the former. If we lay a ruler on the side of a table, and along the edge of the ruler view the top of a spire at ten miles distance; then lay the ruler on the opposite of the table in a parallel situation to what it had before, and the spire will still appear along the edge of the ruler; because our eyes, even when assisted by the best instruments, are incapable of distinguishing so small a change at so great a distance.

336
Objection
against the
earth's mo-
tion an-
swered.

Dr Bradley, our late astronomer-royal, found by a long series of the most accurate observations, that there is a small apparent motion of the fixed stars, occasioned by the aberration of their light; and so exactly answering to an annual motion of the earth, as evinces the same, even to a mathematical demonstration. He considered this matter in the following manner: he imagined CA, fig. 33. to be a ray of light falling perpendicularly upon the line BD; that, if the eye is at rest at A, the object must appear in the direction AC, whether light be propagated in time or in an instant. But if the eye is moving from B towards A, and light is propagated in time, with a velocity that is to the velocity of the eye, as CA to BA; then light moving from C to A, whilst the eye moves from B to A, that particle of it by which the object will be discerned when the eye comes to A, is at C when the eye is at B. Joining the points BC, he supposed the line CB to be a tube, inclined to the line BD in the angle DBC, of such diameter as to admit but one particle of light. Then it was easy to conceive, that the particle of light at C, by which the object must be seen, when the eye, as it moves along, arrives at A, would pass through the tube BC, if it is inclined to BD, in the angle DBC, and accompanies the eye in its motion from B to A; and that it could not come to the eye placed behind such a tube, if it had any other inclination to the line BD. If, instead of supposing CB so small a tube, we imagine it to be the axis of a larger; then, for the same reason, the particle of light at C would not pass through the axis, unless it is inclined to BD in the angle CBD. In like manner, if the eye moved the contrary way, from D towards A, with the same velocity, then the tube must be inclined in the angle BCD. Although, therefore, the true or real place of an object is perpendicular to the line in which the eye is moving, yet the visible place will not be so; since that, no doubt, must be in the direction of the

337
Earth's mo-
tion de-
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from the
aberration
of light.

Particular Explication of the Celestial Phenomena.

Particular Explication of the Celestial Phenomena.

tube; but the difference between the true and apparent place will be *ceteris paribus* greater or less, according to the different proportion between the velocity of light and that of the eye. So that, if we could suppose that light was propagated in an instant, then there would be no difference between the real and visible place of an object, although the eye was in motion; for in that case, AC being infinite with respect to AB, the angle ACB, the difference between the true and visible place, vanishes. But if light be propagated in time, it is evident, from the foregoing considerations, that there will be always a difference between the real and visible place of an object, unless the eye is moving either directly towards or from the object. And in all cases the sine of the difference between the real and visible place of the object will be to the sine of the visible inclination of the object to the line in which the eye is moving, as the velocity of eye is to the velocity of light.

progressive motion. The motion of the earth is incomparably more smooth and uniform than that of a ship, or any machine made and moved by human art; and therefore it is not to be imagined that we can feel its motion.

341 Argument for the earth's motion from its spheroidal figure.

He then shows, that if the earth revolve round the sun annually, and the velocity of light be to the velocity of the earth's motion in its orbit, as 1000 to 1, that a star really placed in the very pole of the ecliptic would, to an eye carried along with the earth, seem to change its place continually; and neglecting the small difference on the account of the earth's diurnal revolution on its axis, would seem to describe a circle round that pole every way distant from it $3\frac{1}{2}$; so that its longitude would be varied through all the points of the ecliptic every year, but its latitude would always remain the same. Its right ascension would also change, and its declination, according to the different situation of the sun with respect to the equinoctial points, and its apparent distance from the north pole of the equator, would be 7' less at the autumnal than at the vernal equinox.

We find that the sun, and those planets on which there are visible spots, turn round their axes: for the spots move regularly over their disks (B). From hence we may reasonably conclude, that the other planets on which we see no spots, and the earth, which is likewise a planet, have such rotations. But being incapable of leaving the earth, and viewing it at a distance, and its rotation being smooth and uniform, we can neither see it move on its axis as we do the planets, nor feel ourselves affected by its motion. Yet there is one effect of such a motion, which will enable us to judge with certainty whether the earth revolves on its axis or not. All globes which do not turn round their axes will be perfect spheres, on account of the equality of the weight of bodies on their surfaces; especially of the fluid parts. But all globes which turn on their axes will be oblate spheroids; that is, their surfaces will be higher or farther from the centre in the equatorial than in the polar regions: for as the equatorial parts move quickest, they will recede farthest from the axis of motion, and enlarge the equatorial diameter. That our earth is really of this figure, is demonstrable from the unequal vibrations of a pendulum, and the unequal lengths of degrees in different latitudes. Since then the earth is higher at the equator than at the poles, the sea, which naturally runs downward, or toward the places which are nearest the centre, would run towards the polar regions, and leave the equatorial parts dry, if the centrifugal force of these parts, by which the waters were carried thither, did not keep them from returning. The earth's equatorial diameter is 36 miles longer than its axis.

338 Velocity of light.

By calculating exactly the quantity of aberration of the fixed stars from their place, he found that light came from the sun to us in $8' 13''$; so that its velocity is to the velocity of the earth in its orbit as 10,201 to 1.

Bodies near the poles are heavier than those towards the equator, because they are nearer the earth's centre, where the whole force of the earth's attraction is accumulated. They are also heavier, because their centrifugal force is less, on account of their diurnal motion being slower. For both these reasons, bodies carried from the poles toward the equator gradually lose their weight. Experiments prove, that a pendulum which vibrates seconds near the poles, vibrates slower near the equator, which shews that it is lighter or less attracted there. To make it oscillate in the same time, it is found necessary to diminish its length. By comparing the different lengths of pendulums swinging seconds at the equator and at London, it is found that a pendulum must be $2\frac{1}{1000}$ lines shorter at the equator than at the poles. A line is a twelfth part of an inch.

342 Weight of bodies increases towards the poles.

339 Errors in the observation of small angles.

It must here be taken notice of, however, that Mr Nevil Maskelyne, in attempting to find the parallax of Sirius with a ten feet sector, observed, that by the friction of the plummet line on the pin which suspended it, an error of 10'', 20'', and sometimes 30'', was committed. The pin was $\frac{1}{20}$ of an inch diameter; and though he reduced it to $\frac{1}{70}$ of an inch, the error still amounted to 3''. All observations, therefore, that have hitherto been made in order to discover the parallax of the fixed stars, are to be disregarded.

If the earth turned round its axis in 84 minutes 43 seconds, the centrifugal force would be equal to the power of gravity at the equator; and all bodies there would entirely lose their weight. If the earth revolved quicker, they would all fly off and leave it.

340 Another objection against the earth's motion answered.

It is also objected, that the sun seems to change his place daily, so as to make a tour round the starry heavens in a year. But whether the sun or earth moves, this appearance will be the same; for when the earth is in any part of the heavens, the sun will appear in the opposite. And therefore, this appearance can be no objection against the motion of the earth.

A person on the earth can no more be sensible of its undisturbed motion on its axis, than one in the cabin

of

(B) This, however, must be understood with some degree of limitation, as will evidently appear from what has been already said concerning the variable motion both of the spots of the sun and planets.

Fig. 102.
Irregularities of the Moons Motion.

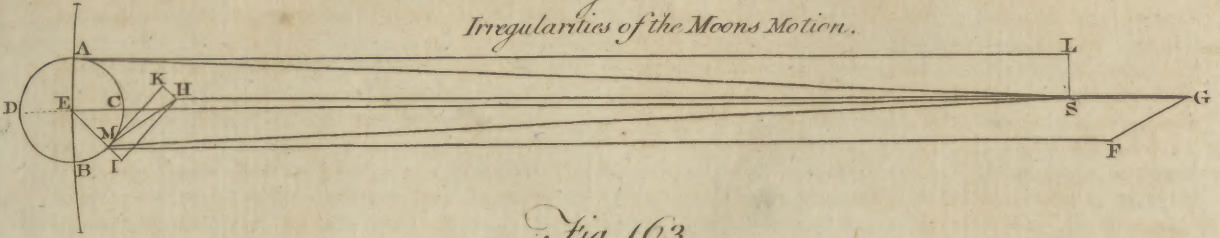


Fig. 103.
Irregularities of the Moons Motion.

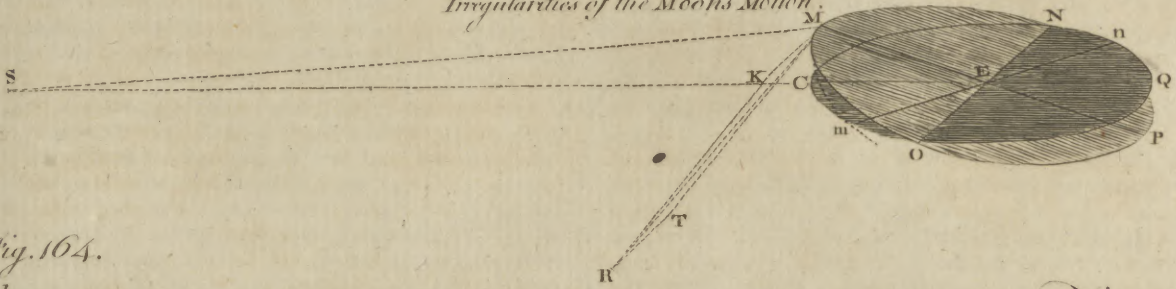
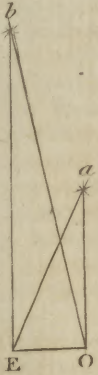


Fig. 104.



AZIMUTH Compass.

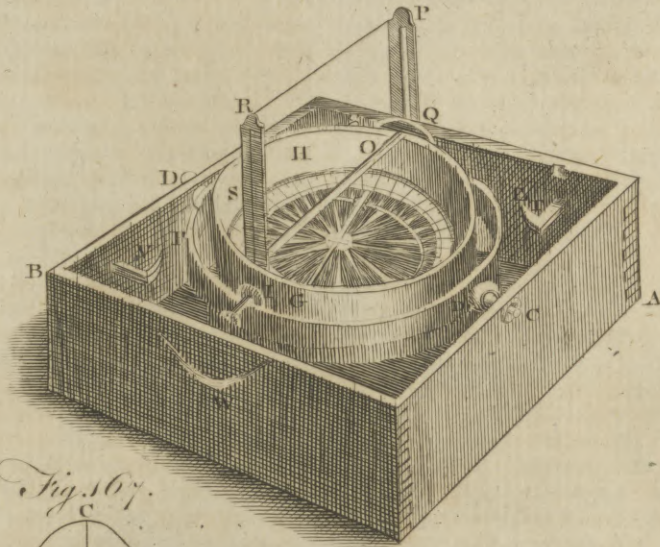


Fig. 105.

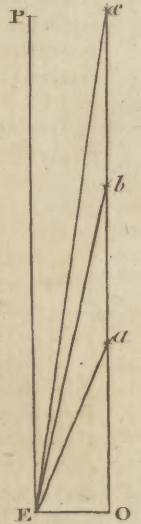


Fig. 106.

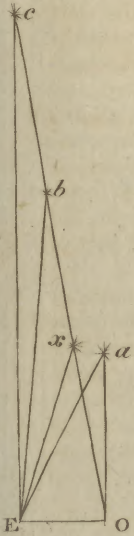


Fig. 107.

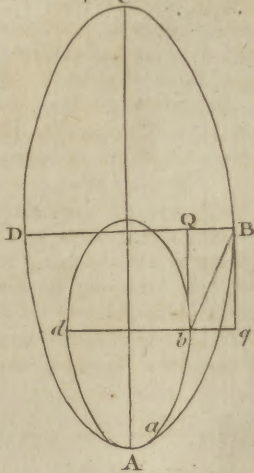


Fig. 108.

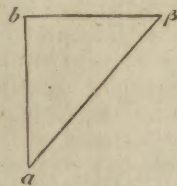
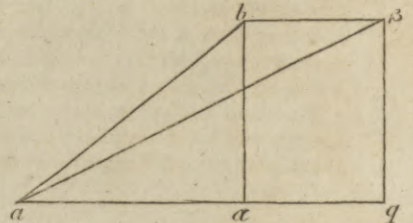
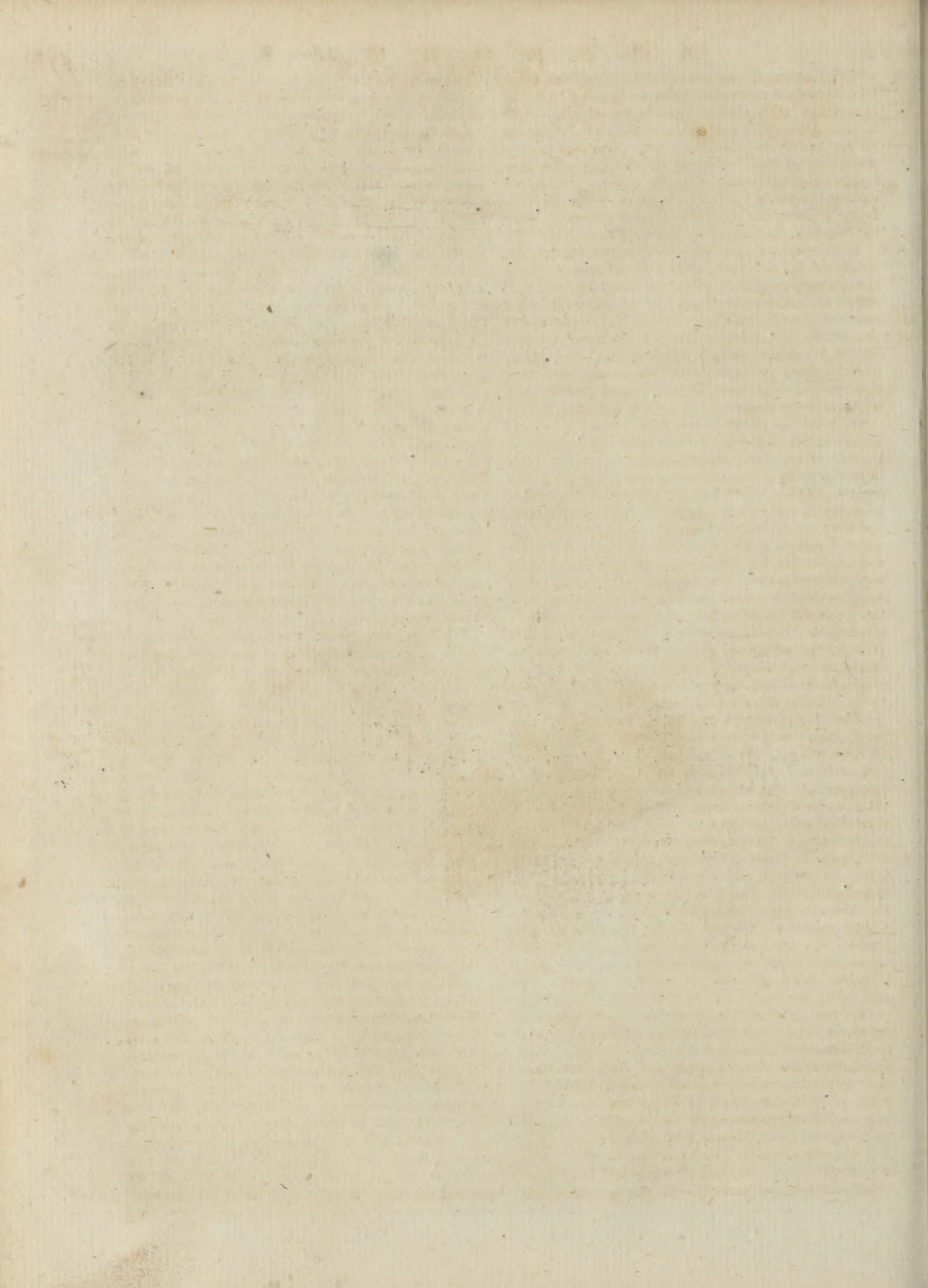


Fig. 109.



A. Bell Pinckhal Sculptor fecit?



Particular
Explication
of the Ce-
lestial Phe-
nomena.

of a ship on smooth water can be sensible of the ship's motion when it turns gently and uniformly round. It is therefore no argument against the earth's diurnal motion, that we do not feel it: nor is the apparent revolutions of the celestial bodies every day a proof of the reality of these motions; for whether we or they revolve, the appearance is the very same. A person looking through the cabin-windows of a ship, as strongly fancies the objects on land to go round when the ship turns as if they were actually in motion.

343
Earth's mo-
tion proved
from the ce-
lestial ap-
pearances
from differ-
ent planets.

If we could translate ourselves from planet to planet, we should still find that the stars would appear of the same magnitudes, and at the same distances from each other, as they do to us here; because the width of the remotest planet's orbit bears no sensible proportion to the distance of the stars. But then the heavens would seem to revolve about very different axes; and consequently, those quiescent points, which are our poles in the heavens, would seem to revolve about other points, which, though apparently in motion as seen from the earth, would be at rest as seen from any other planet. Thus the axis of Venus, which lies at right angles to the axis of the earth, would have its motionless poles in two opposite points of the heavens lying almost in our equinoctial, where the motion appears quickest, because it is seemingly performed in the greatest circle: and the very poles, which are at rest to us, have the quickest motion of all as seen from Venus. To Mars and Jupiter the heavens appear to turn round with very different velocities on the same axis, whose poles are about $23\frac{1}{2}$ degrees from ours. Were we on Jupiter, we should be at first amazed at the rapid motion of the heavens; the sun and stars going round in 9 hours 56 minutes. Could we go from thence to Venus, we should be as much surprised at the slowness of the heavenly motions; the sun going but once round in 584 hours, and the stars in 540. And could we go from Venus to the moon, we should see the heavens turn round with a yet slower motion; the sun in 708 hours, the stars in 655. As it is impossible these various circumvolutions in such different times, and on such different axes, can be real, so it is unreasonable to suppose the heavens to revolve about our earth more than it does about any other planet. When we reflect on the vast distance of the fixed stars, to which 190,000,000 miles, the diameter of the earth's orbit, is but a point, we are filled with amazement at the immensity of their distance. But if we try to frame an idea of the extreme rapidity with which the stars must move, if they move round the earth in 24 hours, the thought becomes so much too big for our imagination, that we can no more conceive it than we do infinity or eternity. If the sun was to go round the earth in 24 hours, he must travel upwards of 300,000 miles in a minute: but the stars being at least 400,000 times as far from the sun as the sun is from us, those about the equator must move 400,000 times as quick. And all this to serve no other purpose than what can be as fully and much more simply obtained by the earth's turning round eastward, as on an axis, every 24 hours, causing thereby an apparent diurnal motion of the sun westward, and bringing about the alternate returns of day and night.

344
Another
objection
answered.

As to the common objections against the earth's motion on its axis, they are all easily answered and set aside. That it may turn without being seen or felt

by us to do so, has been already shown. But some are apt to imagine, that if the earth turns eastward (as it certainly does if it turns at all), a ball fired perpendicularly upward in the air must fall considerably westward of the place it was projected from. The objection, which at first seems to have some weight, will be found to have none at all, when we consider that the gun and ball partake of the earth's motion; and therefore the ball being carried forward with the air as quick as the earth and air turn, must fall down on the same place. A stone let fall from the top of a main-mast, if it meets with no obstacle, falls on the deck as near the foot of the mast when the ship sails as when it does not. If an inverted bottle full of liquor be hung up to the ceiling of the cabin, and a small hole be made in the cork to let the liquor drop through on the floor, the drops will fall just as far forward on the floor when the ship sails as when it is at rest. And gnats or flies can as easily dance among one another in a moving cabin as in a fixed chamber. As for those scripture expressions which seem to contradict the earth's motion, this general answer may be made to them all, viz. It is plain from many instances, that the scriptures were never intended to instruct us in philosophy or astronomy; and therefore on those subjects expressions are not always to be taken in the literal sense, but for the most part as accommodated to the common apprehensions of mankind. Men of sense in all ages, when not treating of the sciences purposely, have followed this method: and it would be in vain to follow any other in addressing ourselves to the vulgar, or bulk of any community.

345
Diurnal
motion of
the earth,
and differ-
ent chan-
ges of the
seasons, il-
lustrated by
experiment.
Fig. 172.

The following experiment will give a plain idea of the diurnal or annual motions of the earth, together with the different lengths of days and nights, and all the beautiful variety of seasons, depending on those motions.

Take about seven feet of strong wire, and bend it into a circular form, as a b c d, which being viewed obliquely, appears elliptical, as in the figure. Place a lighted candle on a table; and having fixed one end of a silk thread K to the north pole of a small terrestrial globe H, about three inches diameter, cause another person to hold the wire circle, so that it may be parallel to the table, and as high as the flame of the candle I, which should be in or near the centre. Then having twisted the thread as towards the left hand, that by untwisting it may turn the globe round eastward, or contrary to the way that the hands of a watch move, hang the globe by the thread within this circle, almost contiguous to it; and as the thread untwists, the globe (which is enlightened half round by the candle as the earth is by the sun) will turn round its axis, and the different places upon it will be carried through the light and dark hemispheres, and have the appearance of a regular succession of days and nights, as our earth has in reality by such a motion. As the globe turns, move your hand slowly, so as to carry the globe round the candle according to the order of the letters a b c d, keeping its centre even with the wire circle; and you will perceive, that the candle, being still perpendicular to the equator, will enlighten the globe from pole to pole in its whole motion round the circle; and that every place on the globe goes equally through the light and the dark, as it turns round by the untwisting

Particular
Explication
of the Ce-
lestial Ph-
enomena.

ing of the thread, and therefore has a perpetual equinox. The globe thus turning round represents the earth turning round its axis; and the motion of the globe round the candle represents the earth's annual motion round the sun; and shows, that if the earth's orbit had no inclination to its axis, all the days and nights of the year would be equally long, and there would be no different seasons. Hence also it appears why the planets Mars and Jupiter have a perpetual equinox, namely, because their axis is perpendicular to the plane of their orbit, as the thread round which the globe turns in this experiment is perpendicular to the plane of the area inclosed by the wire.—But now desire the person who holds the wire to hold it obliquely in the position ABCD, raising the side \mathcal{D} just as much as he depresses the side \mathcal{B} , that the flame may be still in the plane of the circle; and twisting the thread as before, that the globe may turn round its axis the same way as you carry it round the candle, that is, from west to east; let the globe down into the lowermost part of the wire circle at \mathcal{B} : and if the circle be properly inclined, the candle will shine perpendicularly on the tropic of Cancer; and the frigid zone, lying within the arctic or north polar circle, will be all in the light, as in the figure; and will keep in the light, let the globe turn round its axis ever so often. From the equator to the north polar circle, all the places have longer days and shorter nights; but from the equator to the south polar circle, just the reverse. The sun does not set to any part of the north frigid zone, as shown by the candle's shining on it, so that the motion of the globe can carry no place of that zone into the dark; and at the same time the south frigid zone is involved in darkness, and the turning of the globe brings none of its places into the light. If the earth were to continue in the like part of its orbit, the sun would never set to the inhabitants of the north frigid zone, nor rise to those of the south. At the equator it would be always equal day and night; and as places are gradually more and more distant from the equator towards the arctic circle, they would have longer days and shorter nights; whilst those on the south side of the equator would have their nights longer than their days. In this case, there would be continual summer on the north side of the equator, and continual winter on the south side of it.

But as the globe turns round its axis, move your hand slowly forward, so as to carry the globe from H towards E, and the boundary of light and darkness will approach towards the north pole, and recede towards the south pole; the northern places will go through less and less of the light, and the southern places through more and more of it; showing how the northern days decrease in length and the southern days increase, whilst the globe proceeds from H to E. When the globe is at E, it is at a mean state between the lowest and highest parts of its orbit; the candle is directly over the equator, the boundary of light and darkness just reaches to both the poles, and all places on the globe go equally through the light and dark hemispheres, showing that the days and nights are then equal at all places of the earth, the poles only excepted; for the sun is then setting to the north pole and rising to the south pole.

Continue moving the globe forward, and as it goes

through the quarter A, the north pole recedes still farther into the dark hemisphere, and the south pole advances more into the light, as the globe comes nearer to \mathcal{D} : and when it comes there at F, the candle is directly over the tropic of Capricorn; the days are at the shortest and nights at the longest, in the northern hemisphere, all the way from the equator to the arctic circle; and the reverse in the southern hemisphere from the equator to the antarctic circle; within which circles it is dark to the north frigid zone, and light to the south.

Continue both motions; and as the globe moves through the quarter B, the north pole advances towards the light, and the south pole recedes towards the dark; the days lengthen in the northern hemisphere and shorten in the southern; and when the globe comes to G, the candle will be again over the equator (as when the globe was at E), and the days and nights will again be equal as formerly; and the north pole will be just coming into the light, the south pole going out of it.

Thus we see the reason why the days lengthen and shorten from the equator to the polar circles every year; why there is sometimes no day or night for many turnings of the earth, within the polar circles; why there is but one day and one night in the whole year at the poles; and why the days and nights are equally long all the year round at the equator, which is always equally cut by the circle bounding light and darkness.

The inclination of an axis or orbit is merely relative, because we compare it with some other axis or orbit which we consider as not inclined at all. Thus, our horizon being level to us, whatever place of the earth we are upon, we consider it as having no inclination; and yet, if we travel 90 degrees from that place, we shall then have an horizon perpendicular to the former; but it will still be level to us.

Let us now take a view of the earth in its annual course round the sun, considering its orbit as having no inclination; and its axis as inclining $23\frac{1}{2}$ degrees from a line perpendicular to the plane of its orbit, and keeping the same oblique direction in all parts of its annual course; or, as commonly termed, keeping always parallel to itself.

Let a, b, c, d, e, f, g, h , be the earth in eight different parts of its orbit, equidistant from one another; N its axis, N its north pole, S its south pole, and S the sun nearly in the centre of the earth's orbit. As the earth goes round the sun according to the order of the letters $abcd$, &c. its axis N keeps the same obliquity, and is still parallel to the line MN. When the earth is at a , its north pole inclines towards the sun S, and brings all the northern places more into the light than at any other time of the year. But when the earth is at e in the opposite time of the year, the north pole declines from the sun, which occasions the northern places to be more in the dark than in the light, and the reverse at the southern places; as is evident by the figure which is taken from Dr Long's astronomy. When the earth is either at c or g , its axis inclines not either to or from the sun, but lies sideways to him, and then the poles are in the boundary of light and darkness; and the sun, being directly over the equator, makes equal day and night at all places.

When

Particular
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Fig 17

Particular
Explication
of the
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When the earth is at *b*, it is half-way between the summer solstice and harvest equinox; when it is at *d*, it is half-way from the harvest equinox to the winter solstice: at *f*, half-way from the winter solstice to the spring equinox; and at *h*, half-way from the spring equinox to the summer solstice.

From this oblique view of the earth's orbit, let us suppose ourselves to be raised far above it, and placed just over its centre *S*, looking down upon it from its north pole; and as the earth's orbit differs but very little from a circle, we shall have its figure in such a view represented by the circle *ABCDEFGH*. Let us suppose this circle to be divided into 12 equal parts, called *signs*, having their names affixed to them; and each sign into 30 equal parts, called *degrees*, numbered 10, 20, 30, as in the outermost circle of the figure, which represents the great ecliptic in the heavens. The earth is shown in eight different positions in this circle; and in each position *Æ* is the equator, *T* the tropic of Cancer, the dotted circle the parallel of London, *U* the arctic or north polar circle, and *P* the north pole, where all the meridians or hour-circles meet. As the earth goes round the sun, the north pole keeps constantly towards one part of the heavens, as it keeps in the figure towards the right-hand side of the plate.

When the earth is at the beginning of *Libra*, namely on the 20th of March, in this figure the sun *S* as seen from the earth, appears at the beginning of *Aries* in the opposite part of the heavens, the north pole is just coming into the light, and the sun is vertical to the equator; which, together with the tropic of Cancer, parallel of London, and arctic circle, are all equally cut by the circle bounding light and darkness, coinciding with the six-o'clock hour-circle, and therefore the days and nights are equally long at all places; for every part of the meridian *ÆTLA* comes into the light at six in the morning, and, revolving with the earth according to the order of the hour-letters, goes into the dark at six in the evening. There are 24 meridians or hour-circles drawn on the earth in this figure, to shew the time of sun-rising and setting at different seasons of the year.

As the earth moves in the ecliptic according to the order of the letters *ABCD*, &c. through the signs *Libra*, *Scorpio*, and *Sagittarius*, the north pole *P* comes more and more into the light; the days increase as the nights decrease in length, at all places north of the equator *Æ*; which is plain by viewing the earth at *b* on the 5th of May, when it is in the 15th degree of *Scorpio*, and the sun as seen from the earth appears in the 15th degree of *Taurus*. For then the tropic of Cancer *T* is in the light from a little after five in the morning till almost seven in the evening; the parallel of London, from half an hour past four till half an hour past seven; the polar circle *U*, from three till nine; and a large track round the north pole *P* has day all the 24 hours, for many rotations of the earth on its axis.

When the earth comes to *c* (fig. 174.) at the beginning of *Capricorn*, and the sun as seen from the earth appears at the beginning of *Cancer*, on the 21st of June, as in this figure, it is in the position *C* in fig. 177; and its north pole inclines towards the sun, so as to bring all the north frigid zone into the light, and the northern

parallels of latitude more into the light than the dark from the equator to the polar circle; and the more so as they are farther from the equator. The tropic of Cancer is in the light from five in the morning till seven at night, the parallel of London from a quarter before four till a quarter after eight; and the polar circle just touches the dark, so that the sun has only the lower half of his disk hid from the inhabitants on that circle for a few minutes about midnight, supposing no inequalities in the horizon, and no refractions.

A bare view of the figure is enough to show, that as the earth advances from *Capricorn* towards *Aries*, and the sun appears to move from *Cancer* towards *Libra*, the north pole recedes from the light, which causes the days to decrease, and the nights to increase in length, till the earth comes to the beginning of *Aries*, and then they are equal as before; for the boundary of light and darkness cuts the equator and all its parallels equally or in halves. The north pole then goes into the dark, and continues therein until the earth goes half-way round its orbit; or, from the 23d of September till the 20th of March. In the middle between these times, viz. on the 22d of December, the north pole is as far as it can be in the dark, which is $23\frac{1}{2}$ degrees, equal to the inclination of the earth's axis from a perpendicular to its orbit; and then the northern parallels are as much in the dark as they were in the light on the 21st of June; the winter nights being as long as the summer days, and the winter days as short as the summer nights. Here it must be noted, that of all that has been said of the northern hemisphere, the contrary must be understood of the southern; for on different sides of the equator the seasons are contrary, because, when the northern hemisphere inclines towards the sun, the southern declines from him.

The earth's orbit being elliptical, and the sun constantly keeping in its lower focus, which is 1,617,941 miles from the middle point of the longer axis, the earth comes twice so much, or 3,235,882 miles nearer the sun at one time of the year than at another: for the sun appearing under a larger angle in our winter than summer, proves that the earth is nearer the sun in winter. But here this natural question will arise, Why have we not the hottest weather when the earth is nearest the sun? In answer it must be observed, that the eccentricity of the earth's orbit, or 1,617,941 miles, bears no greater proportion to the earth's mean distance from the sun than 17 does to 1000; and therefore this small difference of distance cannot occasion any great difference of heat or cold. But the principal cause of this difference is, that in winter the sun's rays fall so obliquely upon us, that any given number of them is spread over a much greater portion of the earth's surface where we live, and therefore each point must then have fewer rays than in summer. Moreover, there comes a greater degree of cold in the long winter-nights than there can return of heat in so short days; and on both these accounts the cold must increase. But in summer the sun's rays fall more perpendicularly upon us; and therefore come with greater force, and in greater numbers, on the same place; and by their long continuance, a much greater degree of heat is imparted by day than can fly off by night. Besides, those parts which are once heated, retain the heat for some time; which, with the additional heat daily imparted, makes

Particular
Explication
of the
Celestial
Phenom-
ena.

347
Why the
sun appears
bigger in
winter than
in summer.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

makes it continue to increase, though the sun declines towards the south; and this is the reason why July is hotter than June, although the sun has withdrawn from the summer tropic; as we find it is generally hotter at three in the afternoon, when the sun has gone towards the west, than at noon when he is on the meridian. Likewise those places which are well cooled require time to be heated again; for the sun's rays do not heat even the surface of any body till they have been some time upon it. And therefore we find January for the most part colder than December, altho' the sun has withdrawn from the winter tropic, and begins to dart his beams more perpendicularly upon us. An iron bar is not heated immediately upon being in the fire, nor grows cold till some time after it has been taken out.

It has been already observed, that by the earth's motion on its axis, there is more matter accumulated all around the equatorial parts than any where else on the earth.

The sun and moon, by attracting this redundancy of matter, bring the equator sooner under them in every return towards it, than if there was no such accumulation. Therefore, if the sun sets out, as from any star, or other fixed point in the heavens, the moment when he is departing from the equinoctial or from either tropic, he will come to the same equinox or tropic again 20 min. $17\frac{1}{2}$ sec. of time, or 50 seconds of a degree, before he completes his course, so as to arrive at the same fixed star or point from whence he set out. For the equinoctial points recede 50 seconds of a degree westward every year, contrary to the sun's annual progressive motion.

When the sun arrives at the same equinoctial or solstitial point, he finishes what we call the *Tropical Year*; which, by observation, is found to contain 365 days 5 hours 48 minutes 57 seconds: and when he arrives at the same fixed star again, as seen from the earth, he completes the sidereal year, which contains 365 days 6 hours 9 minutes $14\frac{1}{2}$ seconds. The sidereal year is therefore 20 minutes $17\frac{1}{2}$ seconds longer than the solar or tropical year, and 9 minutes $14\frac{1}{2}$ seconds longer than the Julian or the civil year, which we state at 365 days 6 hours, so that the civil year is almost a mean between the sidereal and tropical.

As the sun describes the whole ecliptic, or 360 degrees, in a tropical year, he moves $59' 8''$ of a degree every day at a mean rate; and consequently $50''$ of a degree in 20 minutes $17\frac{1}{2}$ seconds of time: therefore he will arrive at the same equinox or solstice when he is $50''$ of a degree short of the same star or fixed point in the heavens from which he set out the year before. So that, with respect to the fixed stars, the sun and equinoctial points fall back (as it were) 30 degrees in 2160 years, which will make the stars appear to have gone 30 deg. forward with respect to the signs of the ecliptic in that time: for the same signs always keep in the same points of the ecliptic, without regard to the constellations.

348
Precession
of the equi-
noxes ex-
plained.
Fig. 181.

To explain this by a figure, let the sun be in conjunction with a fixed star at S, suppose in the 30th degree of γ , at any given time. Then, making 2160 revolutions through the ecliptic VWX, at the end of so many sidereal years, he will be found again at S: but at the end of so many Julian years, he

will be found at M, short of S: and at the end of so many tropical years he will be found short of M, in the 30th deg. of Taurus at T, which has receded back from S to T in that time, by the precession of the equinoctial points φ Aries and ω Libra. The arc ST will be equal to the amount of the precession of the equinox in 2160 years, at the rate of $50''$ of a degree, or 20 minutes $17\frac{1}{2}$ seconds of time annually: this, in so many years, makes 30 days $10\frac{1}{2}$ hours, which is the difference between 2160 sidereal and tropical years; and the arc MT will be equal to the space moved through by the sun in 2160 times 11 min. 8 sec. or 16 days 13 hours 48 minutes, which is the difference between 2160 Julian and tropical years.

The anticipation of the equinoxes, and consequent-ly of the seasons, is by no means owing to the precession of the equinoctial and solstitial points in the heavens (which can only affect the apparent motions, places, and declinations, of the fixed stars), but to the difference between the civil and solar year, which is 11 minutes 3 seconds; the civil year containing 365 days 6 hours, and the solar year 365 days 5 hours 48 minutes 57 seconds.

The above 11 minutes 3 seconds, by which the civil or Julian year exceeds the solar, amounts to 11 days in 1433 years; and so much our seasons have fallen back with respect to the days of the months, since the time of the Nicene council in A. D. 325; and therefore, in order to bring back all the fasts and festivals to the days then settled, it was requisite to suppress 11 nominal days: and, that the same seasons might be kept to the same times of the year for the future, to leave out the bissextile-day in February at the end of every century of years not divisible by 4; reckoning them only common years, as the 17th, 18th, and 19th centuries, viz. the years 1700, 1800, 1900, &c. because a day intercalated every fourth year was too much; and retaining the bissextile-day at the end of those centuries of years which are divisible by 4, as the 16th, 20th, and 24th centuries, viz. the years 1600, 2000, 2400, &c.; otherwise, in length of time, the seasons would be quite reversed with regard to the months of the year; though it would have required near 23,783 years to have brought about such a total change. If the earth had made exactly $365\frac{1}{4}$ diurnal rotations on its axis, whilst it revolved from any equinoctial or solstitial point to the same again, the civil and solar years would always have kept pace together, and the style would never have needed any alteration.

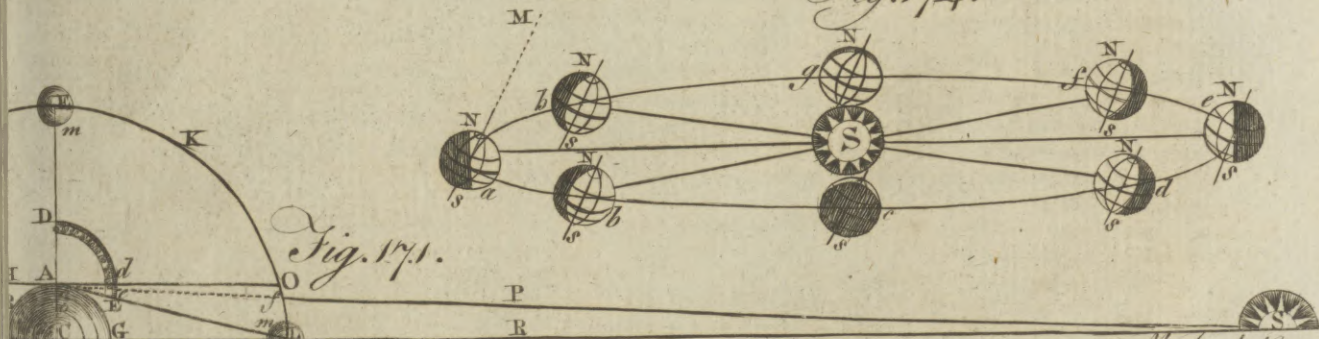
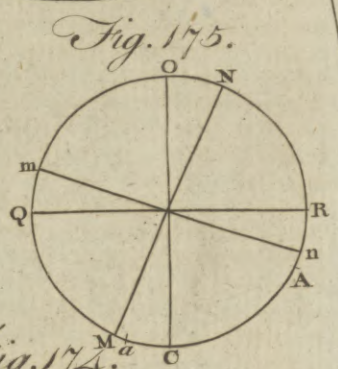
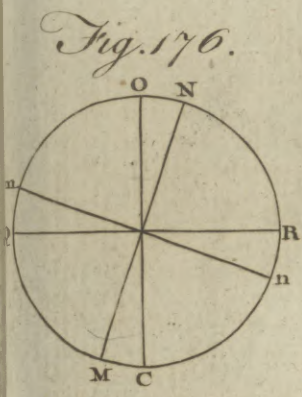
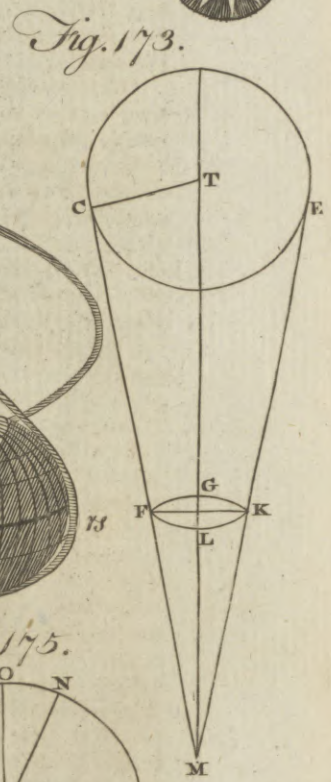
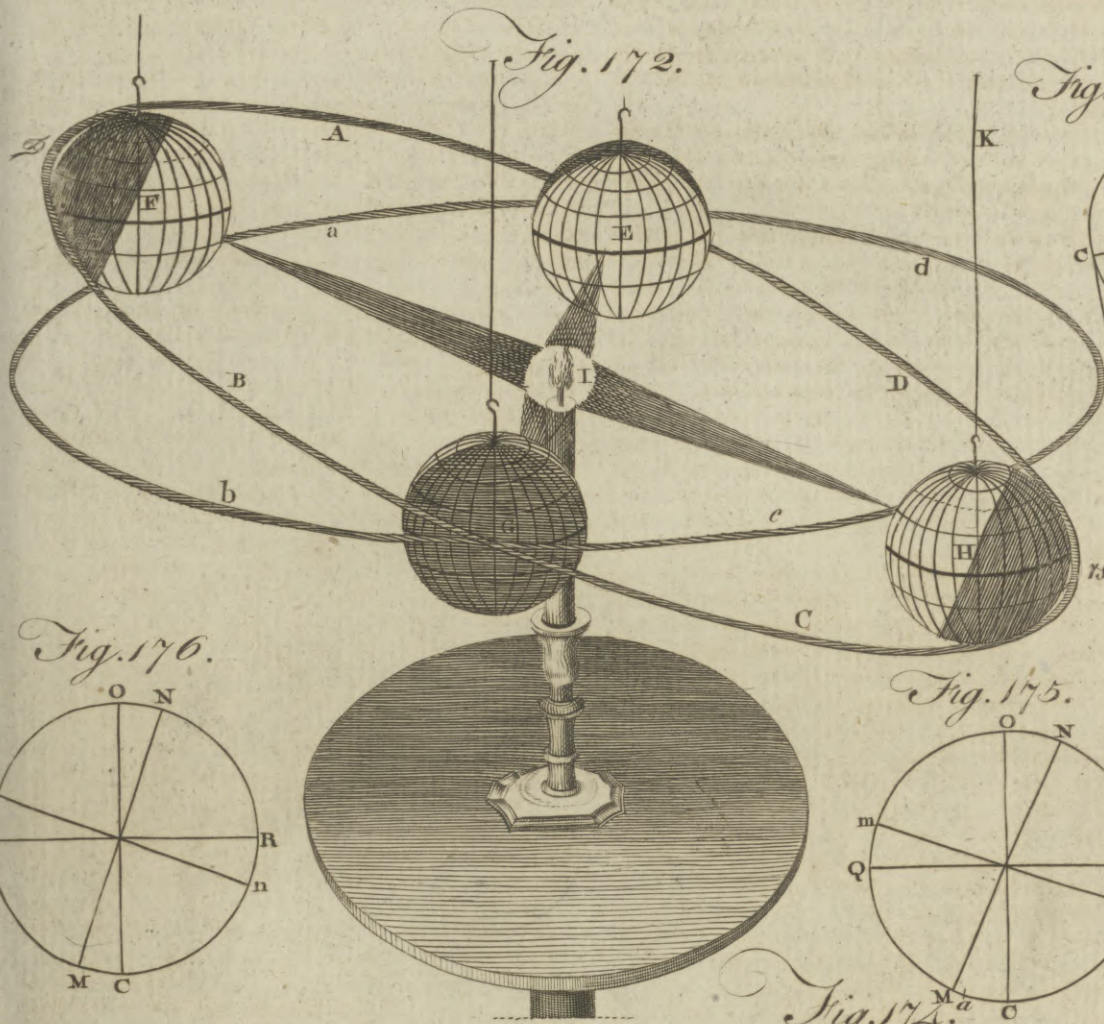
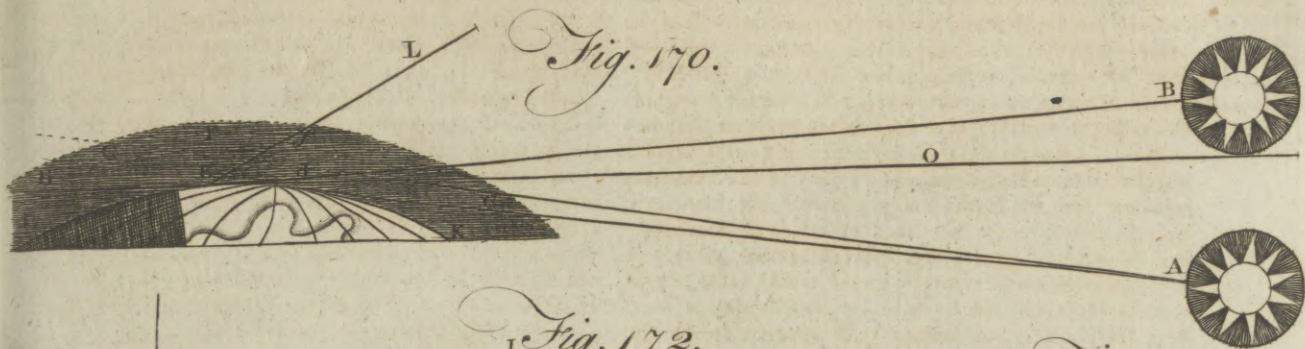
Having thus mentioned the cause of the precession of the equinoctial points in the heavens, which occasions a slow deviation of the earth's axis from its parallelism, and thereby a change of the declination of the stars from the equator, together with a slow apparent motion of the stars forward with respect to the signs of the ecliptic, we shall now explain the phenomena by a diagram.

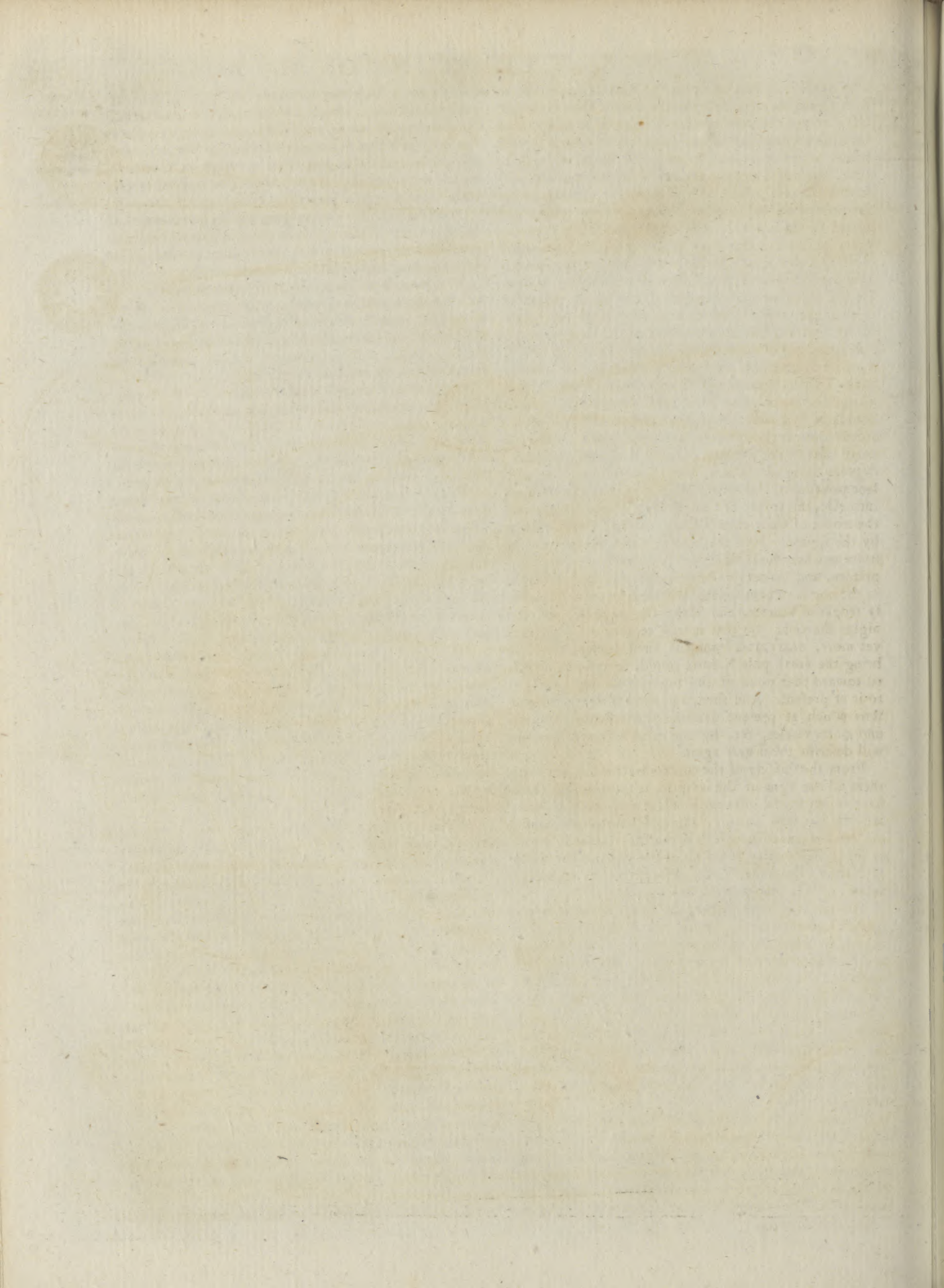
Let NZSVI be the earth, SONA its axis produ-
ced to the starry heavens, and terminating in A, the present north pole of the heavens, which is vertical to N the north pole of the earth. Let EOQ be the equator, T ω Z the tropic of Cancer, and VT ω the tropic of Capricorn; VOZ the ecliptic, and BO its axis, both which are immoveable among the stars. But as the equinoctial points recede in the ecliptic, the earth's

axis

349
Anticipa-
tion of the
equinox
explained

Particular
Explication
of the C-
lestial Phe-
nomena.





Particular
Explication
of the Ce-
lestial Phe-
nomena.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

axis SON is in motion upon the earth's centre O, in such a manner as to describe the double cone NO π and SO ρ , round the axis of the ecliptic BO, in the time that the equinoctial points move quite round the ecliptic, which is 25,920 years; and in that length of time, the north pole of the earth's axis produced, describes the circle ABCDA in the starry heavens, round the pole of the ecliptic, which keeps immoveable in the centre of that circle. The earth's axis being 23 $\frac{1}{2}$ degrees inclined to the axis of the ecliptic, the circle ABCDA described by the north pole of the earth's axis produced to A, is 47 degrees in diameter, or double the inclination of the earth's axis. In consequence of this, the point A, which at present is the north pole of the heavens, and near to a star of the second magnitude in the tail of the constellation called the *Little Bear*, must be deserted by the earth's axis; which moving backwards a degree every 72 years, will be directed towards the star or point B in 6480 years hence; and in double of that time, or in 12,960 years, it will be directed towards the star or point C, which will then be the north pole of the heavens, although it is at present 8 $\frac{1}{2}$ degrees south of the zenith of London L. The present position of the equator EOQ will then be changed into eOq, the tropic of Cancer T ζ Z into V ι \zeta, and the tropic of Capricorn VT ρ into ι V ρ Z; as is evident by the figure. And the sun, in the same part of the heavens where he is now over the earthly tropic of Capricorn, and makes the shortest days and longest nights in the northern hemisphere, will then be over the earthly tropic of Cancer, and make the days longest and nights shortest. So that it will require 12,960 years yet more, or 25,920 from the then present time, to bring the north pole N quite round, so as to be directed toward that point of the heavens which is vertical to it at present. And then, and not till then, the same stars which at present describe the equator, tropics, and polar circles, &c. by the earth's diurnal motion, will describe them over again.

From the shifting of the equinoctial points, and with them all the signs of the ecliptic, it follows that those stars which in the infancy of astronomy were in Aries are now got into Taurus; those of Taurus into Gemini, &c. Hence likewise it is that the stars which rose or set at any particular season of the year, in the times of Hesiod, Eudoxus, Virgil, Pliny, &c. by no means answer at this time to their descriptions.

The moon is not a planet, but only a satellite, or attendant of the earth, going round the earth from change to change in 29 days 12 hours and 44 minutes, and round the sun with it every year. The moon's diameter is 2180 miles; and her distance from the earth's centre is 240,000. She goes round her orbit in 27 days 7 hours 43 minutes, moving about 2290 miles every hour; and turns round her axis exactly in the time that she goes round the earth, which is the reason of her keeping always the same side towards us, and that her day and night taken together is as long as our lunar month.

The moon is an opaque globe like the earth, and shines only by reflecting the light of the sun: therefore, whilst that half of her which is towards the sun is enlightened, the other half must be dark and invisible. Hence she disappears when she comes between us and the sun; because her dark side is then towards us. When

she is gone a little way forward, we see a little of her enlightened side: which still increases to our view as she advances forward, until she comes to be opposite to the sun; and then her whole enlightened side is towards the earth, and she appears with a round illumined orb, which we call the *full moon*; her dark side being then turned away from the earth. From the full she seems to decrease gradually as she goes through the other half of her course; showing us less and less of her enlightened side every day, till her next change or conjunction with the sun, and then she disappears as before.

The moon has scarce any difference of seasons; her axis being almost perpendicular to the ecliptic. What is very singular, one half of her has no darknes at all; the earth constantly affording it a strong light in the sun's absence; while the other half has a fortnight's darknes and a fortnight's light by turns.

Our earth is thought to be a moon to the moon; waxing and waning regularly, but appearing 13 times as big, and affording her 13 times as much light as she does us. When she changes to us the earth appears full to her; and when she is in her first quarter to us, the earth is in its third quarter to her; and *vice versa*.

But from one half of the moon the earth is never seen at all: from the middle of the other half, it is always seen over head; turning round almost 30 times as quick as the moon does. From the circle which limits our view of the moon, only one half of the earth's side next her is seen; the other half being hid below the horizon of all places on that circle. To her the earth seems to be the biggest body in the universe; for it appears 13 times as big as she does to us.

As the earth turns round its axis, the several continents, seas, and islands, appear to the moon's inhabitants like so many spots of different forms and brightness, moving over its surface; but much fainter at some times than others, as our clouds cover them or leave them. By these spots the Lunarians can determine the time of the earth's diurnal motion, just as we do the motion of the sun: and perhaps they measure their time by the motion of the earth's spots; for they cannot have a truer dial.

The moon's axis is so nearly perpendicular to the ecliptic, that the sun never removes sensibly from her equator; and the obliquity of her orbit, which is next to nothing as seen from the sun, cannot cause the sun to decline sensibly from her equator. Yet her inhabitants are not destitute of means for ascertaining the length of their year, though their method and ours must differ. For we can know the length of our year by the return of our equinoxes; but the Lunarians, having always equal day and night, must have recourse to another method: and we may suppose, they measure their year by observing when either of the poles of our earth begins to be enlightened and the other to disappear, which is always at our equinoxes; they being conveniently situated for observing great tracts of land about our earth's poles, which are entirely unknown to us. Hence we may conclude, that the year is of the same absolute length both to the earth and moon, though very different as to the number of days; we having 365 $\frac{1}{4}$ natural days, and the Lunarians only 12 $\frac{7}{15}$, every day and night in the moon being as long as 29 $\frac{1}{2}$ on the earth.

The moon's inhabitants on the side next the earth

350
of the
noon.

351
Reflects
the sun's
light.

352
Earth ap-
pears a
moon to
our moon.

353
How the
Lunar in-
habitants
can mea-
sure their
year.

Particular
Explication
of the Ce-
lestial Phe-
nomena.

354
Longitude
easily
found.

Fig. 183.

355
Her phases
explained.

356
Never ap-
pears per-
fectly
round.

may as easily find the longitude of their places as we can find the latitude of ours. For the earth keeping constantly, or very nearly so, over one meridian of the moon, the east or west distances of places from that meridian are as easily found as we can find our distance from the equator by the altitude of our celestial poles.

As the sun can only enlighten that half of the earth which is at any moment turned towards him, and, being withdrawn from the opposite half, leaves it in darkness; so he likewise doth to the moon; only with this difference, that as the earth is surrounded by an atmosphere, we have twilight after the sun sets; but if the moon has none of her own, nor is included in that of the earth, the lunar inhabitants have an immediate transition from the brightest sun-shine to the blackest darkness. For, let *t r k s w* be the earth, and *A, B, C, D, E, F, G, H*, the moon in eight different parts of her orbit. As the earth turns round its axis from west to east, when any place comes to *t*, the twilight begins there, and when it revolves from thence to *r* the sun *S* rises; when the place comes to *s* the sun sets, and when it comes to *w* the twilight ends. But as the moon turns round her axis, which is only once a month, the moment that any part of her surface comes to *r* (see the moon at *G*), the sun rises there without any previous warning by twilight; and when the same point comes to *s* the sun sets, and that point goes into darkness as black as at midnight.

The moon being an opaque spherical body (for her hills take off no more from her roundness than the inequalities on the surface of an orange takes off from its roundness), we can only see that part of the enlightened half of her which is towards the earth. And therefore, when the moon is at *A*, in conjunction with the sun *S*, her dark half is towards the earth, and she disappears, as at *a*, there being no light on that half to render it visible. When she comes to her first octant at *B*, or has gone an eighth part of her orbit from her conjunction, a quarter of her enlightened side is towards the earth, and she appears horned, as at *b*. When she has gone a quarter of her orbit from between the earth and sun to *C*, she shows us one half of her enlightened side, as at *c*, and we say she is a quarter old. At *D*, she is in her second octant; and by showing us more of her enlightened side she appears gibbous, as at *d*. At *E*, her whole enlightened side is towards the earth; and therefore she appears round, as at *e*; when we say it is full moon. In her third octant at *F*, part of her dark side being towards the earth, she again appears gibbous, and is on the decrease, as at *f*. At *G*, we see just one half of her enlightened side; and she appears half decreased, or in her third quarter, as at *g*. At *H*, we only see a quarter of her enlightened side, being in her fourth octant; where she appears horned, as at *h*. And at *A*, having completed her course from the sun to the sun again, she disappears; and we say it is new moon. Thus, in going from *A* to *E*, the moon seems continually to increase; and in going from *E* to *A*, to decrease in the same proportion; having like phases at equal distances from *A* to *E*, but as seen from the sun *S* she is always full.

The moon appears not perfectly round when she is full in the highest or lowest part of her orbit, because

we have not a full view of her enlightened side at that time. When full in the highest part of her orbit, a small deficiency appears on her lower edge; and the contrary when full in the lowest part of her orbit.

It is plain by the figure, that when the moon changes to the earth, the earth appears full to the moon; and *vice versa*. For when the moon is at *A*, new to the earth, the whole enlightened side of the earth is towards the moon; and when the moon is at *E*, full to the earth, its dark side is towards her. Hence a new moon answers to a full earth, and a full moon to a new earth. The quarters are also reversed to each other.

Between the third quarter and change, the moon is frequently visible in the forenoon, even when the sun shines; and then she affords us an opportunity of seeing a very agreeable appearance, wherever we find a globular stone above the level of the eye, as suppose on the top of a gate. For, if the sun shines on the stone, and we place ourselves so as the upper part of the stone may just seem to touch the point of the moon's lowermost horn, we shall then see the enlightened part of the stone exactly of the same shape with the moon; horned as she is, and inclined the same way to the horizon.

The reason is plain; for the sun enlightens the stone the same way as he does the moon: and both being globes, when we put ourselves into the above situation, the moon and stone have the same position to our eyes; and therefore we must see as much of the illuminated part of the one as of the other.

The position of the moon's cusps, or a right line touching the points of her horns, is very differently inclined to the horizon at different hours of the same days of her age. Sometimes she stands, as it were, upright on her lower horn, and then such a line is perpendicular to the horizon: when this happens, she is in what the astronomers call *the nonagesimal degree*; which is the highest point of the ecliptic above the horizon at that time, and is 90 degrees from both sides of the horizon where it is then cut by the ecliptic. But this never happens when the moon is on the meridian, except when she is at the very beginning of Cancer or Capricorn.

That the moon turns round her axis in the time that she goes round her orbit, is quite demonstrable; for, a spectator at rest, without the periphery of the moon's orbit, would see all her sides turned regularly towards him in that time. She turns round her axis from any star to the same star again in 27 days 8 hours; from the sun to the sun again in 29 $\frac{1}{2}$ days: the former is the length of her sidereal day, and the latter the length of her solar day. A body moving round the sun would have a solar day in every revolution, without turning on its axis; the same as if it had kept all the while at rest, and the sun moved round it: but without turning round its axis it could never have one sidereal day, because it would always keep the same side towards any given star.

If the earth had no annual motion, the moon would go round it so as to complete a lunation, a sidereal, and a solar day, all in the same time. But, because the earth goes forward in its orbit while the moon goes round the earth in her orbit, the moon must go as much more than round her orbit from change to change

Particular
Explication
of the Ce-
lestial Phe-
nomena.

357
Agreeable
representation
of the
phases.

358
Nonagesimal
degree

in

Particular Application of the Celestial Phenomena.

Particular Explication of the Celestial Phenomena.

in completing a solar day, as the earth has gone forward in its orbit during that time, i. e. almost a twelfth part of a circle.

If the earth had no annual motion, the moon's motion round the earth, and her track in open space, would be always the same (c). But as the earth and moon move round the sun, the moon's real path in the heavens is very different from her visible path round the earth; the latter being in a progressive circle, and the former in a curve of different degrees of concavity, which would always be the same in the same parts of the heavens, if the moon performed a complete number of lunations in a year without any fraction.

Let a nail in the end of the axle of a chariot-wheel represent the earth, and a pin in the nave the moon; if the body of the chariot be propped up so as to keep that wheel from touching the ground, and the wheel be then turned round by hand, the pin will describe a circle both round the nail and in the space it moves through. But if the props be taken away, the horses put to, and the chariot driven over a piece of ground which is circularly convex; the nail in the axle will describe a circular curve, and the pin in the nave will still describe a circle round the progressive nail in the axle, but not in the space through which it moves. In this case, the curve described by the nail will resemble in miniature as much of the earth's annual path round the sun, as it describes whilst the moon goes as often round the earth as the pin does round the nail: and the curve described by the pin will have some resemblance of the moon's path during so many lunations.

184.

Let us now suppose that the radius of the circular curve described by the nail in the axle is to the radius of the circle which the pin in the nave describes round the axle, as $337\frac{1}{2}$ to 1; (D) which is the proportion of the radius or semidiameter of the earth's orbit to that of the moon's, or of the circular curve A 1 2 3 4 5 6 7 B, &c. to the little circle *a*; and then, whilst the progressive nail describes the said curve from A to E, the pin will go once round the nail with regard to the centre of its path, and in so doing will describe the curve *a b c d e*. The former will be a true representation of the earth's path for one lunation, and the latter of the moon's for that time. Here we may set aside the inequalities of the moon's motion, and also the earth's moving round its common centre of gravity and the moon's; all which, if they were truly copied in this experiment, would not sensibly alter the figure of the paths described by the nail and pin, even though they should rub against a plain upright surface all the way, and leave their tracks visible upon it. And if the chariot were driven forward on such a convex piece of ground, so as to turn the wheel several times round, the track of the pin in the nave would still be concave towards the centre of the circular curve described by the nail in the axle; as the moon's path

is always concave to the sun in the centre of the earth's annual orbit.

In this diagram, the thickest curve line ABCDE, with the numeral figures set to it, represents as much of the earth's annual orbit as it describes in 32 days from west to east; the little circles at A, B, C, D, E, show the moon's orbit in due proportion to the earth's; and the smallest curve *a C f* represents the line of the moon's path in the heavens for 32 days, accounted from any particular new moon at *a*. The sun is supposed to be in the centre of the curve A 1 2 3 4 5 6 7 B, &c. and the small dotted circles upon it represent the moon's orbit, of which the radius is in the same proportion to the earth's path in this scheme, that the radius of the moon's orbit in the heavens was supposed to bear to the radius of the earth's annual path round the sun; that is, as 240,000 to 81,000,000, or as 1 to $337\frac{1}{2}$.

When the earth is at A, the new moon is at *a*; and in the seven days that the earth describes the curve 1 2 3 4 5 6 7, the moon in accompanying the earth describes the curve *ab*; and is in her first quarter at *b* when the earth is at B. As the earth describes the curve B 8 9 10 11 12 13 14, the moon describes the curve *b c*; and is at *c*, opposite to the sun, when the earth is at C. Whilst the earth describes the curve C 15 16 17 18 19 20 21 22, the moon describes the curve *c d*; and is in her third quarter at *d* when the earth is at D. And lastly, whilst the earth describes the curve D 23 24 25 26 27 28 29, the moon describes the curve *d e*; and is again in conjunction at *e* with the sun when the earth is at E, between the 29th and 30th days of the moon's age, accounted by the numeral figures from the new moon at A. In describing the curve *a C e*, the moon goes round the progressive earth as really as if she had kept in the dotted circle A, and the earth continued immoveable in the centre of that circle.

And thus we see, that although the moon goes round the earth in a circle, with respect to the earth's centre, her real path in the heavens is not very different in appearance from the earth's path. To show that the moon's path is concave to the sun, even at the time of change, it is carried on a little farther into a second lunation as to *f*.

The curves which Jupiter's satellites describe, are all of different sorts from the path described by our moon, although these satellites go round Jupiter as the moon goes round the earth. Let ABCDE, &c. Fig. 185. be as much of Jupiter's orbit as he describes in 18 days from A to T; and the curves *a, b, c, d* will be the paths of his four moons going round him in his progressive motion. Now let us suppose all these moons to set out from a conjunction with the sun, as seen from Jupiter at A; then, his first or nearest moon will be at *a*, his second at *b*, his third at *c*, and his fourth at *d*. At the end of 24 terrestrial hours after this

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(c) In this place, we may consider the orbits of all the satellites as circular, with respect to their primary planets; because the eccentricities of their orbits are too small to affect the phenomena here described.

(D) The figure by which this is illustrated is borrowed from Mr Ferguson. Later observations have determined the proportions to be different: but we cannot find that any delineation of this kind hath been given by astronomers, according to the new proportions.

Particular
Explication
of the Ce-
lestial Ph-
enomena.

conjunction, Jupiter has moved to B, his first moon or satellite has described the curve *a 1*, his second the curve *b 1*, his third *c 1*, and his fourth *d 1*. The next day, when Jupiter is at C, his first satellite has described the curve *a 2* from its conjunction, his second the curve *b 2*, his third the curve *c 2*, and his fourth the curve *d 2*, and so on. The numeral figures under the capital letters show Jupiter's place in his path every day for 18 days, accounted from A to T; and the like figures set to the paths of his satellites, show where they are at the like times. The first satellite, almost under C, is stationary at \dagger as seen from the sun, and retrograde from \dagger to 2: at 2 it appears stationary again, and thence it moves forward until it has passed 3, and is twice stationary and once retrograde between 3 and 4. The path of this satellite intersects itself every $42\frac{1}{2}$ hours, making such loops as in the diagram at 2. 3. 5. 9. 10. 12. 14. 16. 18. a little after every conjunction. The second satellite *b*, moving slower, barely crosses its path every 3 days 13 hours; as at 4. 7. 11. 14. 18. making only five loops and as many conjunctions in the time that the first makes ten. The third satellite *c* moving still slower, and having described the curve *c 1. 2. 3. 4. 5. 6. 7.* comes to an angle at 7 in conjunction with the sun at the end of 7 days 4 hours; and so goes on to describe such another curve 7. 8. 9. 10. 11. 12. 13. 14. and is at 14 in its next conjunction. The fourth satellite *d* is always progressive, making neither loops nor angles in the heavens; but comes to its next conjunction at *e* between the numeral figures 16 and 17, or in 16 days 18 hours.

The method used by Mr Ferguson to delineate the paths of these satellites was the following. Having drawn their orbits on a card, in proportion to their relative distances from Jupiter, he measured the radius of the orbit of the fourth satellite, which was an inch and $\frac{1}{100}$ parts of an inch; then multiplied this by 424 for the radius of Jupiter's orbit, because Jupiter is 424 times as far from the sun's centre as his fourth satellite is from his centre; and the product thence arising was $483\frac{3}{100}$ inches. Then taking a small cord of this length, and fixing one end of it to the floor of a long room by a nail, with a black-lead pencil at the other end, he drew the curve ABCD, &c. and set off a degree and half thereon from A to T; because Jupiter moves only so much, whilst his outermost satellite goes once round him, and somewhat more; so that this small portion of so large a circle differs but very little from a straight line. This done, he divided the space AT into 18 equal parts, as AB, BC, &c. for the daily progress of Jupiter; and each part into 24 for his hourly progress. The orbit of each satellite was also divided into as many equal parts as the satellite is hours in finishing its synodical period round Jupiter. Then drawing a right line through the centre of the card, as a diameter to all the four orbits upon it, he put the card upon the line of Jupiter's motion, and transferred it to every horary division thereon, keeping always the said diameter-line on the line of Jupiter's path; and running a pin through each horary division in the orbit of each satellite as the card was gradually transferred along the line ABCD, &c. of Jupiter's motion, he marked points for every hour through the card for the curves described by the satellites, as the primary

planet in the centre of the card was carried forward on the line; and so finished the figure, by drawing the lines of each satellite's motion through those (almost innumerable) points: by which means, this is perhaps as true a figure of the paths of the satellites as can be described. And in the same manner might those of Saturn's satellites be delineated.

It appears by the scheme, that the three first satellites come almost into the same line or position every seventh day; the first being only a little behind with the second, and the second behind with the third. But the period of the fourth satellite is so incommensurate to the periods of the other three, that it cannot be guessed at by the diagram when it would fall again into a line of conjunction with them, between Jupiter and the sun. And no wonder; for supposing them all to have been once in conjunction, it will require 3,087,043,493,260 years to bring them in conjunction again.

The moon's absolute motion from her change to her first quarter, or from *a* to *b*, is so much slower than the earth's that she falls 240,000 miles (equal to the semidiameter of her orbit) behind the earth at her first quarter in *b*, when the earth is in B; that is, she falls back a space equal to her distance from the earth. From that time her motion is gradually accelerated to her opposition or full at *c*; and then she is come up as far as the earth, having regained what she lost in her first quarter from *a* to *b*. From the full to the last quarter at *d*, her motion continues accelerated so as to be just as far before the earth at *d* as she was behind it at her first quarter in *b*. But from *d* to *e* her motion is retarded so, that she loses as much with respect to the earth as is equal to her distance from it, or to the semidiameter of her orbit; and by that means she comes to *e*, and is then in conjunction with the sun as seen from the earth at E. Hence we find, that the moon's absolute motion is slower than the earth's from her third quarter to her first, and swifter than the earth's from her first quarter to her third; her path being less curved than the earth's in the former case and more in the latter. Yet it is still bent the same way towards the sun; for if we imagine the concavity of the earth's orbit to be measured by the length of a perpendicular line *Cg*, let down from the earth's place upon the straight line *bgd* at the full of the moon, and connecting the places of the earth at the end of the moon's first and third quarters, that length will be about 640,000 miles; and the moon when new only approaching nearer to the sun by 240,000 miles than the earth is, the length of the perpendicular let down from her place at that time upon the same straight line, and which shows the concavity of that part of her path, will be about 400,000 miles.

The moon's path being concave to the sun throughout, demonstrates that her gravity towards the sun, at her conjunction, exceeds her gravity towards the earth; and if we consider that the quantity of matter in the sun is vastly greater than the quantity of matter in the earth, and that the attraction of each body diminishes as the square of the distance from it increases, we shall soon find, that the point of equal attraction between the earth and the sun, is much nearer the earth than the moon is at her change. It may then appear surprising that the moon does not abandon the earth when

Particular
Explicat-
ion of the
Celestial
Phenomena.

361
A difficul-
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Particular application of the Celestial Phenomena.

Particular Explication of the Celestial Phenomena.

when she is between it and the sun, because she is considerably more attracted by the sun than by the earth at that time. But this difficulty vanishes when we consider, that a common impulse on any system of bodies affects not their relative motions; but that they will continue to attract, impel, or circulate round one another, in the same manner as if there was no such impulse. The moon is so near the earth, and both of them so far from the sun, that the attractive power of the sun may be considered as equal on both; and therefore the moon will continue to circulate round the earth in the same manner as if the sun did not attract them at all: like bodies in the cabin of a ship, which may move round or impel one another in the same manner when the ship is under sail as when it is at rest; because they are all equally affected by the common motion of the ship. If by any other cause, such as the near approach of a comet, the moon's distance from the earth should happen to be so much increased, that the difference of their gravitating forces towards the sun should exceed that of the moon towards the earth; in that case, the moon, when in conjunction, would abandon the earth, and be either drawn into the sun, or comet, or circulate round about it.

The ruggedness of the moon's surface mentioned n^o 146, 147. is of great use to us, by reflecting the sun's light to all sides: for if the moon were smooth and polished like a looking-glass, or covered with water, she could never distribute the sun's light all round; only in some positions she would show us his image, no bigger than a point, but with such a lustre as would be hurtful to our eyes.

The moon's surface being so uneven, many have wondered why her edge appears not jagged, as well as the curve bounding the light and dark places. But if we consider, that what we call the *edge* of the moon's disk is not a single line set round with mountains, in which case it would appear irregularly indented, but a large zone having many mountains lying behind one another from the observer's eye, we shall find that the mountains in some rows will be opposite to the vales in others; and so fill up the inequalities as to make her appear quite round: just as when one looks at an orange, although its roughness be very discernible on the side next the eye, especially if the sun or a candle shines obliquely upon that side, yet the line terminating the visible part still appears smooth and even.

Having said thus much of the moon's Period, Phases, Path, &c. it may not be amiss to describe, in a summary manner, the irregularities of her motion; and though these have been already treated of on the principles of the Newtonian system, yet as the subject has much embarrassed the astronomical world, it is hoped, that the following explanation of the planetary irregularities upon common mechanical principles, from Mr Nicholson's Natural Philosophy, may not appear superfluous to uninformed readers.

"If the sun were at rest, and the planets did not mutually gravitate towards each other, they would describe ellipses, having the sun in the common focus: But since they mutually act on the sun and on each other, it must follow that the sun is perpetually moved about the centre of gravity of all the planets; which centre is the common focus of all their orbits. This centre, by reason of the sun's very great bulk, can in no situation

exceed the distance of its semidiameter from its surface. Some small irregularities arise from these mutual actions, but much less would ensue if the sun were at rest, or not subject to the reaction of the other planets. The irregularities in the motions of the primary planets are scarcely considerable enough to come under observation in the course of many revolutions; but those of the moon are very perceptible on account of its nearness to us, and from other causes. It will therefore be sufficient to explain the latter, and apply the explanation to the former, being effects of the same kind.

"If the actions of the sun upon the earth and moon were equal upon each, according to their masses, and tended to produce motions in parallel directions, their relative motions would be the same as if no such force acted upon them. But these forces vary both in quantity and direction according to the various relative situations of the earth and moon.

"Let the point S (fig. 162.) represent the sun, and ADBC the orbit of the moon. Then if the moon be at the quadrature A, the distances ES and AS of the earth and moon from the sun being equal, their gravities towards S will also be equal, and may be represented by those lines ES and AS. Draw the line A parallel and equal to ES, and join LS, which will be parallel to AE. The force AS may be resolved (from principles of compound motion) into the two forces AL and AE; of which AL, by reason of its parallelism and equality to ES, will not disturb their relative motions or situation: but the force AE conspiring with that of gravity, will cause the moon to fall farther below the tangent of its orbit than it would have done if no such disturbing force had existed. Therefore, at or near the quadratures, the moon's gravity towards the earth is increased more than according to the regular course, and its orbit is rendered more curve.

"When the moon is at the conjunction C, the distances ES and CS not being equal, the moon's gravitation towards the sun exceeds that of the earth in the same proportion as the square of ES exceeds the square of CS. And because the excess acts contrary to the direction of the moon's gravity towards the earth, it diminishes the effect thereof, and causes the moon to fall less below the tangent of its orbit than it would if no such disturbing force existed. A like and very nearly equal effect follows, when the moon is at the opposition D, by the earth's gravitation towards the sun being greater than that of the moon; whence their mutual gravitation is diminished as in the former case. Therefore, at or near the conjunction or opposition, the moon's gravity is diminished, and its orbit rendered less curve.

"It is found that the force added to the moon's gravity at the quadratures, is to the gravity with which it would revolve about the earth in a circle, as its present mean distance, if the sun had no effect on its motion, as 1 to 190; and that the force subducted from its gravity at the conjunction or opposition is about double this quantity. The influence of the sun, then, on the whole, increases the moon's distance from the earth, and augments its periodical time; and since this influence is most considerable when the earth is nearest the sun, or in its perihelium, its periodical time must then be the greatest;" and it is so found by observation.

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362 by her appearance always even.

Particular
Explication
of the Ce-
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“ To show the effect of the sun in disturbing the moon’s motion at any situation between the conjunction and one of the quadratures, suppose at M, let ES represent the earth’s gravity towards the sun; draw the line MS, which continue towards G; from M set off MG, so that MG may be to ES as the square of the earth’s distance ES is to the square of the moon’s distance MS; and MG will represent the moon’s gravity towards the sun. From M draw MF parallel and equal to ES; join FG, and draw MH parallel and equal to FG. The force MG may be resolved into MF and MH; of which MF, by reason of its parallelism and equality to ES, will not disturb the relative motions, or situations of the moon and earth: MH then is the disturbing force. Draw the tangent MK to the moon’s orbit, and continue the radius EM towards I; draw HI parallel to KM, and intersecting MI in I, and complete the parallelogram by drawing HK parallel to IM, and intersecting MK in K. The force MH may be resolved into MI and MK; of which MI affects the gravity, and MK the velocity, of the moon. When the force MH coincides with the tangent, that is, when the moon is $35^{\circ} 16'$ distant from the quadrature, the force MI, which affects the gravity, vanishes; and when the force MH coincides with the radius, that is, when the moon is either in the conjunction or quadrature, the force MK vanishes. Between the quadrature and the distance of $35^{\circ} 16'$ from it, the line or force MH falls within the tangent, and consequently the force MI is directed towards E, and the moon’s gravity is increased: but, at any greater distance from the quadrature, the line MH falls without the tangent, and the force MI is directed from E, the moon’s gravity being diminished. It is evident that the force MK is always directed to some point in the line which passes through the sun and earth; therefore it will accelerate the moon’s motion while it is approaching towards that line, or the conjunction, and similarly retard it as it recedes from it, or approaches towards the quadrature, by conspiring with the motion in one case, and subducting from it in the other.

“ As the moon’s gravity towards the sun, at the conjunction, is diminished by a quantity which is as the difference of the squares of their distances; and as this difference, on account of the very great distance of the sun, is nearly the same when the moon is at the opposition, the mutual tendency to separate, or diminution of gravity, will be very nearly the same. Whence it easily follows, that all the irregularities which have been explained as happening between the quadratures and conjunction, must, in like circumstances, take place between the quadratures and opposition.

“ If the moon revolved about the earth in a circular orbit, the sun’s disturbing influence being supposed not to act, then this influence being supposed to act would convert the orbit into an ellipsis. For the increase of gravity renders it more curve at the quadratures, by causing the moon to fall further below the tangent; and the diminution of gravity, as well as the increased velocity, render the orbit less curve at the conjunction and opposition, by causing the moon to fall less below the tangent in a given time. Therefore, an ellipsis would be described whose less or more convex parts would be at the quadratures, and whose longest diameter would pass through them: Consequently the

moon would be farthest from the earth at the quadratures, and nearest at the conjunction and opposition. Neither is it strange that the moon should approach or come nearer to the earth at the time when its gravity is the least, since that approach is not the immediate consequence of the decrease of gravity, but of the curvity of its orbit near the quadratures; and in like manner, its recess from the earth does not arise immediately from its diminished gravity, from the velocity and direction acquired at the conjunction or opposition. But as the moon’s orbit is, independent of the sun’s action, an ellipsis, then effects take place only as far as circumstances permit. The moon’s gravity towards the earth being thus subject to a continual change in its ratio, its orbit is of no constant form. The law of its gravity being nearly in the inverse proportion of the squares of the distances, its orbit is nearly a quiescent ellipsis; but the deviation from this law occasions its apses to move direct or retrograde, according as those deviations are in defect or in excess. Astronomers, to reduce the motion of the apses to computation, suppose the revolving body to move in an ellipsis, whose transverse diameter, or line of the apses, revolves at the same time about the focus of the orbit. When the moon is in the conjunction or opposition, the sun subducts from its gravity, and that the more the greater its distance is from the earth; so that its gravity follows a greater proportion than the inverted ratio of the square of the distance, and consequently the apses of its orbit must then move in consequentia or direct. In the quadratures the sun adds to the moon’s gravity; and that the more the greater its distance from the earth: so that its gravity follows a less proportion than the inverted ratio of the square of her distance, and consequently the apses of its orbit must then move in antecedentia or retrograde. But because the action of the sun subducts more from the moon’s gravity in the conjunction and opposition than it adds to it in the quadratures, the direct motion exceeds the retrograde, and at the end of each revolution the apses are found to be advanced according to the order of the signs.

“ If the plane of the moon’s orbit coincided with that of the ecliptic, these would be the only irregularities arising from the sun’s action; but because it is inclined to the plane of the ecliptic in an angle of about 5 degrees, the whole disturbing force does not act upon the moon’s motion in its orbit; a small part of the force being employed to draw it out of the plane of the orbit into that of the ecliptic.

“ Of the forces MK and MI (fig. 162.) which disturb the moon’s motion, MI, being always in the direction of the radius, can have no effect in drawing it out of the plane of its orbit: And if the force MK really coincided with the tangent, as we, neglecting the small deviation arising from the obliquity of the moon’s orbit, have hitherto supposed, it is evident that its only effect would be that of accelerating or retarding the moon’s motion, without affecting the plane of its orbit: But because that force is always directed to some point in the line which passes through the centres of the sun and earth, it is evident that it can coincide with the tangent only when that line is in the plane of the moon’s orbit; that is to say, when the nodes are in the conjunction and opposition. At all other times

Particular
Explication
of the Ce-
lestial Ph-
enomena.

Particular
Application
of the
Celestial
Phenomena.

Particular
Explication
of the
Celestial
Phenomena.

times the force MK must decline to the northward or southward of the tangent, and, compounding itself with the moon's motion, will not only accelerate or retard it, according to the circumstances before explained, but will likewise alter its direction, deflecting it towards that side of the orbit on which the point, the force MK, tends to be situated. This deflection causes the moon to arrive at the ecliptic either sooner or later than it would otherwise have done; or, in other words, it occasions the intersection of its orbit with the ecliptic to happen in a point of the ecliptic, either nearer to or farther from the moon, than that in which it would have happened if such deflection had not taken place.

“ To illustrate this, let the elliptical projection COQN (fig. 163.) represent a circle in the plane of the ecliptic, MOPN the moon's orbit intersecting the ecliptic in the nodes N and O. Suppose the moon to be in the northern part of its orbit at M, and moving towards the node O; the disturbing force MK, which tends towards a point in the line SE to the southward of the tangent MT, will be compounded with the tangential force, and will cause the moon to describe the arc Mm, to which MR is tangent, instead of the arc MO; whence the node O is said to be moved to m. In this manner the motion of the nodes may be explained for any other situation.

“ This motion evidently depends on a twofold circumstance; namely, the quantity and direction of the force MK. If the force MK be increased, its direction remaining the same, it will deflect the curve of the moon's path from its orbit in a greater degree; and, on the other hand, if its direction be altered so as to approach nearer to a right angle with the tangent, it will cause a greater deflection, though its quantity remain the same. When the moon is in the quadratures, the force MK vanishes, consequently the nodes are then stationary. When the moon is at the octant, or 45 degrees from the quadrature, the force MK is the greatest of all; and therefore the motion of the nodes is then most considerable, as far as it depends on the quantity of MK: But the direction of this force in like circumstances depends on the situation of the line of the nodes. If the line of the nodes coincides with the line passing through the centres of the sun and earth, the force MK coincides with the tangent of the moon's orbit, and the nodes are stationary; and the farther the node is removed from that line, the farther is that line removed from the plane of the moon's orbit, till the line of the nodes is in the quadratures; at which time the line passing through the centres of the sun and earth, makes an angle with the plane of the moon's orbit equal to its whole inclination, or 5 degrees; consequently, the angle formed between MK and the tangent, in like circumstances, is then greatest, MK being directed to a point in a line which is farther from the plane of the moon's orbit than at any other time, and of course the motion of the nodes is then most considerable.

“ To determine the quantity and direction of the motion of the nodes, suppose the moon in the quarter preceding the conjunction, and the node towards which it is moving to be between it and the conjunction; in this case its motion is directed to a point in the ecliptic which is less distant than the point towards which

the force MK is directed: the force MK then compounded with the moon's motion, causes it to be directed to a point more distant than it would otherwise have been; that is to say, the node towards which the moon moves is moved towards the conjunction. When the moon has passed the node, its course is directed to the other node, which is a point in the ecliptic more distant than the point to which MK is directed, and therefore MK compounded with its motion causes it to be directed to a point less distant than it would otherwise have been; so that, in this case likewise, the ensuing node is moved towards the conjunction. After the moon has passed the conjunction, the force MK still continues to deflect its course towards the ecliptic; and consequently the motion of the node is the same way till its arrival at the quadrature. Suppose, again, the moon to be at the conjunction, and the node towards which it is moving to be between it and the quadrature; in this case, the force MK compounded with the moon's motion, causes it to move towards a point in the ecliptic less distant than it would otherwise have done; so that the ensuing node is brought towards the conjunction.

“ When the moon has passed the node, the force MK still continuing to deflect its course towards the same side of its orbit, produces a contrary effect; namely, as it before occasioned it to converge to the ecliptic, so it now causes it to diverge from it; and its motion, in consequence, tends continually to a point in the ecliptic more distant than it would otherwise have done; the ensuing node in this instance being also brought towards the conjunction.

“ As the disturbing forces are very nearly the same in the half of the moon's orbit which is farthest from the sun, this last paragraph is true when it moves in that part of its orbit, if the word *opposition* be every where inserted instead of the word *conjunction*.

“ Whence it is easy to deduce this general rule: That when the moon is in the part of its orbit nearest the sun, the node towards which it is moving is made to move towards the conjunction; and when it is in the part of its orbit farthest from the sun, the node towards which it is moving is made to move towards the opposition.

“ Suppose the moon at Q (fig. 176.), or the quadrature preceding the conjunction, then the ensuing node, if at 90° distance, or at the conjunction C, will be stationary (as before observed); but if it be at a greater or less distance, it will be brought towards C. Thus, if the nodes be in the position MN, the ensuing node M, being at a less distance from Q than 90°, will move towards C, or direct, while the moon moves through the arc QM; after which N becomes the ensuing node, and likewise moves towards the conjunction C, or retrograde during the moon's motion through the arc MR; and because the arc MR exceeds QM, the retrograde motion exceeds the direct. Again, if the nodes be in the position nm, the ensuing node n being at a greater distance from Q than 90°, will move towards C, or retrograde during the moon's motion through the arc Qn; after which the node m becomes the ensuing node, and likewise moves towards the conjunction C, or direct, during the moon's motion through the arc nR; and because the arc Qn exceeds nR, the retrograde motion here also exceeds the

Particular Explication of the Celestial Phenomena. the direct. If the nodes be in the quadratures QR, the ensuing node R removes towards C, or retrograde, during the moon's motion through the arc QR, or almost the whole semiorbit. The same may be shown in the other half of the orbit ROQ with respect to the opposition O; and therefore, in every revolution of the moon, the retrograde motion of the nodes exceeds the direct; and, on the whole, the nodes are carried round contrary to the order of the signs.

"The line of the conjunction is by the earth's annual motion brought into every possible situation with respect to the nodes in the course of a year, independent of their own proper motion; which last occasions the change of situation to be performed in about nineteen days less.

"The inclination of the moon's orbit being the angle which its course makes with the plane of the ecliptic, it is evident from what has been said, that this angle is almost continually changing. Suppose the line of the nodes, by its retrograde motion, to leave the conjunction C (fig. 175.) and become in the second and fourth quarters as in the position MN, and the moon to move from the node M to the node N; then, because the ensuing node N moves towards the conjunction C, while the moon is in the nearer half of its orbit, the moon's course must be continually more and more inflected towards the ecliptic till its arrival at R. This inflection in the first 90°, or MA from M, prevents its diverging so much from the ecliptic as it would otherwise have done; that is to say, it diminishes the angle of the moon's inclination. From A to R its course begins to converge towards the ecliptic; and this convergence is increased by the inflection which, in the preceding 90°, prevented its divergence: in the arc AR, then, their inclination is increased. During the moon's motion from R to N, the node is moved towards the opposition O, and consequently the angle of its course to N is rendered less than it would have been if the node has not moved; or, in other words, the inclination is diminished. And because the arc MA added to the arc RN is greater than the arc AR, the inclination at the subsequent node is less than at the precedent node; and the same may be shown in the other half revolution NQM.

"Therefore, while the nodes are moving from the conjunction and opposition to the quadratures, the inclination of the moon's orbit on the whole diminishes in every revolution till they arrive in the quadratures, at which time it is least of all. When the line of the nodes has passed the quadratures, and is in the first and third quarters, as in the position *mn*, it is easily shown by the same kind of argument, that the inclination is increased while the moon passes from *m* to Q, then diminishes for the remainder of the first 90°, or Qa, and is afterwards increased for the other 90°, or an; and the same may be proved for the other half revolution nRm. Consequently, while the nodes are moving from the quadratures to the conjunction and opposition, the inclination is increased by the same degrees as it before was diminished, till they arrive at the conjunction and opposition; at which time it returns to its first quantity, being then greatest of all.

"The line of the nodes in the course of one entire revolution with respect to the sun, is twice in the quadratures, and twice in the conjunction and opposition.

N° 34.

Therefore, the inclination of the moon's orbit to the ecliptic is diminished and increased by turns, twice in every revolution of the nodes.

"All the irregularities of the moon's motion are a little greater when in the half of its orbit nearest the sun, than when it is in the other half; the chief reason of which is, that the difference between the squares of the moon's and earth's distances from the sun is greater in proportion to the squares themselves, in the former than in the latter case at equal elongations from the quadrature; and consequently the disturbing forces must be more considerable.

"Although the moon in reality revolves about the common centre of gravity between her and the earth, and not about the earth itself, and consequently their motions and irregularities are similar, and not confined to the moon alone; yet it may be easily conceived, that the conclusions are not affected in any degree that may be here regarded, when, for the sake of conciseness, we suppose one of the two bodies to be quiescent, and the other to revolve about it.

"Irregularities of the same kind take place among the primary planets, by their mutual actions on each other; but the quantities are not considerable. Hence the apses of the planets are found to move in consequence, but so very slowly that some have doubted whether they move at all. The motions of the apses of Saturn, Jupiter, Mars, the Earth, Venus, and Mercury, as deduced from the comparison of distant observations, are respectively 2° 30', 1° 43' 20", 1° 51' 40", 1° 45' 10", 4° 10', 1° 57' 40", in a century.

"The actions of the inferior planets on each other are very minute, on account of the smallness of their bulks; but those of Jupiter and Saturn are not altogether insensible. When Jupiter is between the Sun and Saturn, its whole attraction acts upon the latter, and increases the gravity of that planet towards the sun. This is found by comparing the respective masses of Jupiter and the Sun; and the respective squares of their distances from Saturn, to be equal to $\frac{1}{27}$ of the Sun's action upon Saturn. That planet, on the other hand, at the conjunction, acts upon Jupiter and the Sun in the same direction; and therefore disturbs their relative position only so far as its actions on each are not equal. The difference of these actions is found, by the same principles, to be $\frac{1}{1727}$ of Jupiter's whole gravity."

SECT. VI. Of the Ebbing and Flowing of the Sea, and the Phenomena of the Harvest and Horizontal Moon.

THE cause of the tides was discovered by Kepler, who, in his *Introduction to the Physics of the Heavens*, thus explains it: "The orb of the attracting power, which is in the moon, is extended as far as the earth; and draws the waters under the torrid zone, acting upon places where it is vertical, insensibly on confined seas and bays, but sensibly on the ocean, whose beds are large, and where the waters have the liberty of reciprocation, that is, of rising and falling." And in the 70th page of his *Lunar Astronomy*—"But the cause of the tides of the sea appears to be the bodies of the sun and moon drawing the waters of the sea." This hint being given, the immortal Sir Isaac Newton improved it, and

Fig. 177.

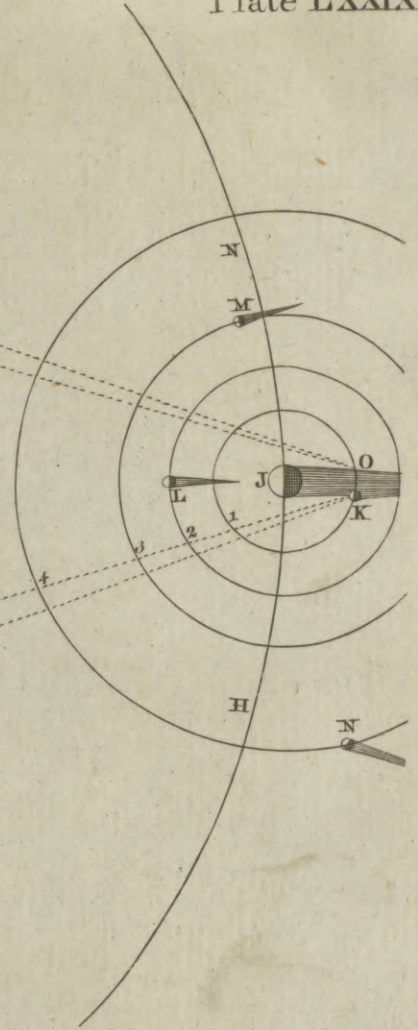
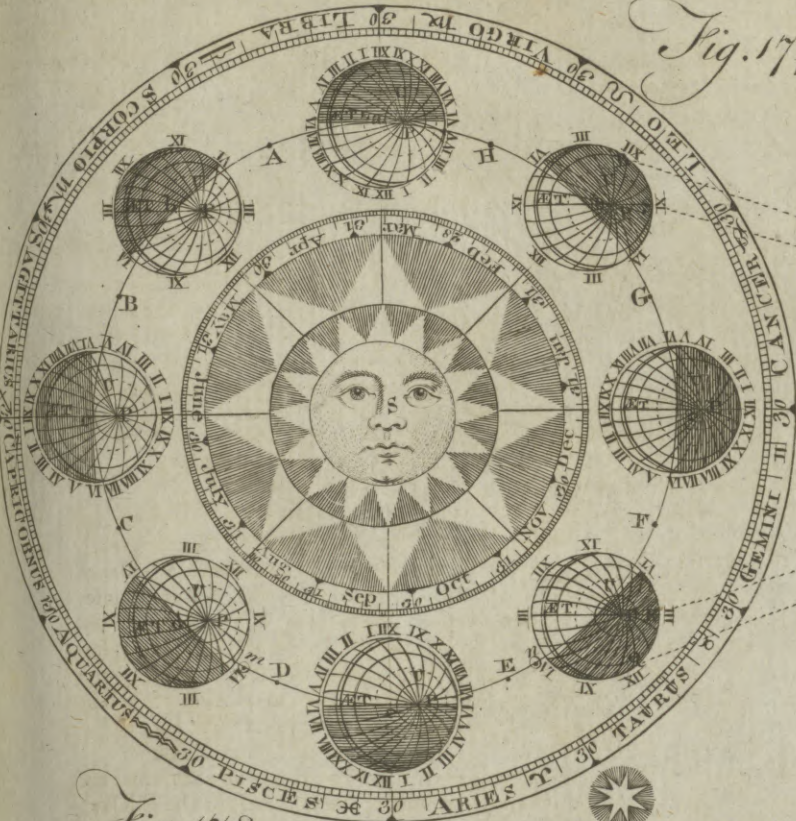


Fig. 178.

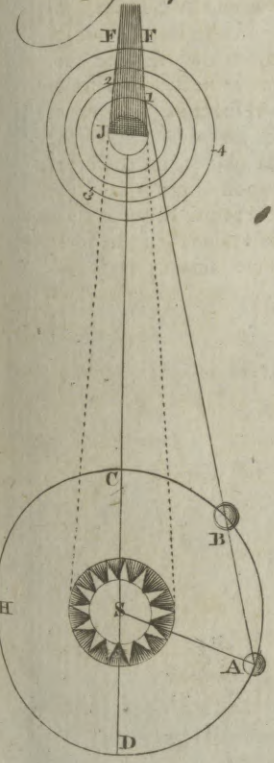


Fig. 179.

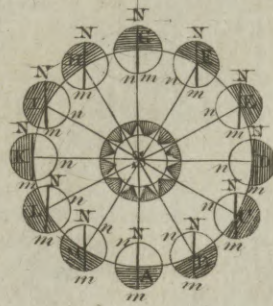
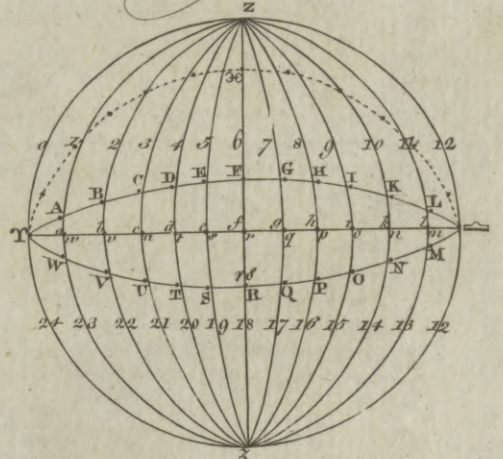
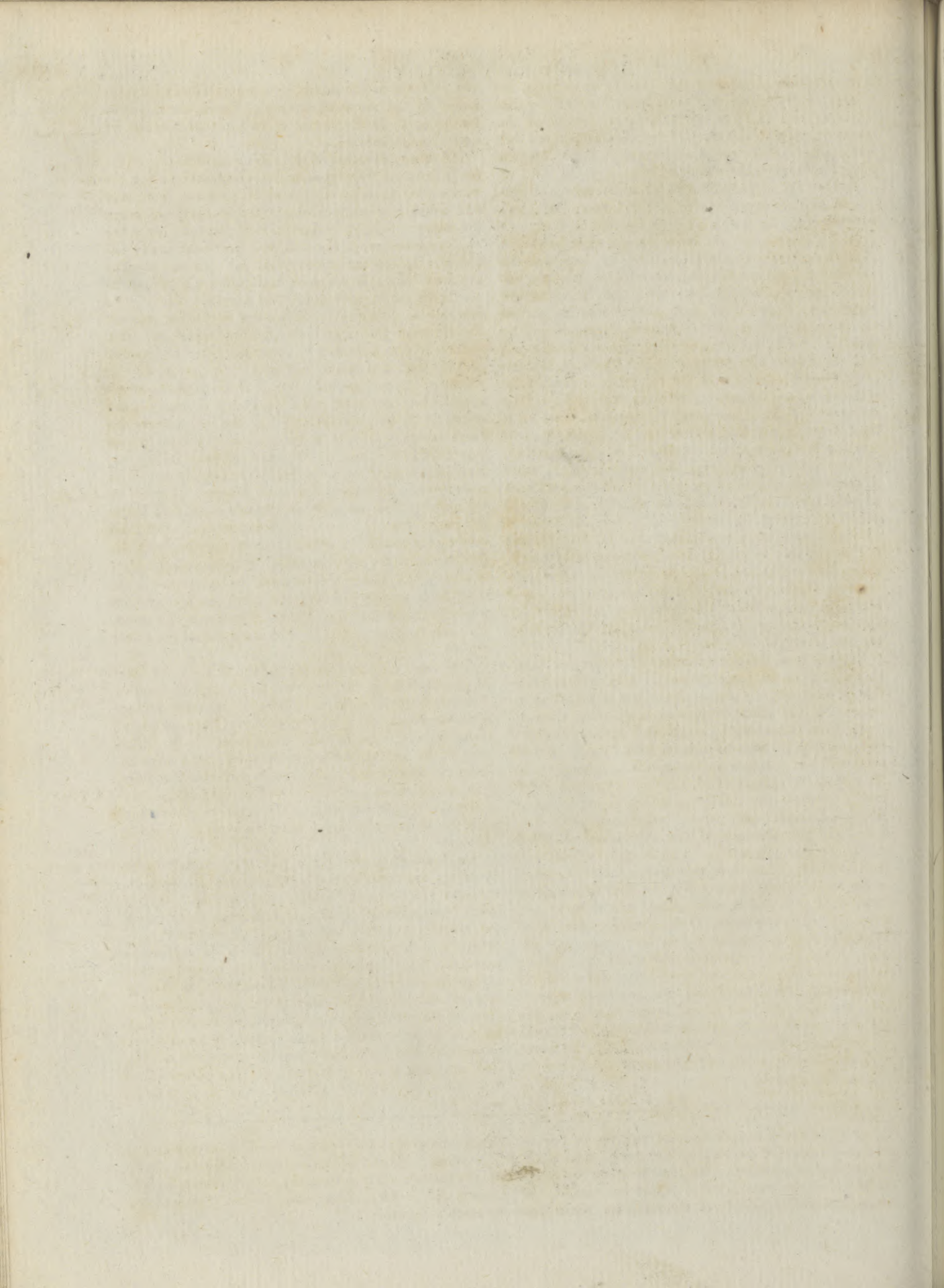


Fig. 180.





Ebbing and flowing of the Sea.

and wrote so amply on the subject, as to make the theory of the tides in a manner quite his own, by discovering the cause of their rising on the side of the earth opposite to the moon. For Kepler believed that the presence of the moon occasioned an impulse which caused another in her absence.

Fig. 189.

It has been already observed, that the power of gravity diminishes as the square of the distance increases; and therefore the waters at Z on the side of the earth ABCDEFGH next the moon M, are more attracted than the central parts of the earth O by the moon, and the central parts are more attracted by her than the waters on the opposite side of the earth at n: and therefore the distance between the earth's centre and the waters on its surface under and opposite to the moon will be increased. For, let there be three bodies at H, O, and D: if they are all equally attracted by the body M, they will all move equally fast toward it, their mutual distances from each other continuing the same. If the attraction of M is unequal, then that body which is most strongly attracted will move fastest, and this will increase its distance from the other body. Therefore, by the law of gravitation, M will attract H more strongly than it does O, by which the distance between H and O will be increased; and a spectator on O will perceive H rising higher toward Z. In like manner, O being more strongly attracted than D, it will move farther towards M than D does: consequently, the distance between O and D will be increased; and a spectator on O, not perceiving his own motion, will see D receding farther from him towards n: all effects and appearances being the same, whether D recedes from O, or O from D.

Suppose now there is a number of bodies, as A, B, C, D, E, F, G, H, placed round O, so as to form a flexible or fluid ring: then, as the whole is attracted towards M, the parts at H and D will have their distance from O increased; whilst the parts at B and F being nearly at the same distance from M as O is, these parts will not recede from one another; but rather, by the oblique attraction of M, they will approach nearer to O. Hence, the fluid ring will form itself into an ellipse ZIBLⁿKFNZ, whose larger axis nOZ produced will pass through M, and its shorter axis BOF will terminate in B and F. Let the ring be filled with fluid particles, so as to form a sphere round O; then, as the whole moves towards M, the fluid sphere being lengthened at Z and n, will assume an oblong or oval form. If M is the moon, O the earth's centre, ABCDEFGH the sea covering the earth's surface, it is evident, by the above reasoning, that whilst the earth by its gravity falls toward the moon, the water directly below her at B will swell and rise gradually towards her; also the water at D will recede from the centre [strictly speaking, the centre recedes from D], and rise on the opposite side of the earth; whilst the water at B and F is depressed, and falls below the former level.

VOL. II. Part II.

vel. Hence as the earth turns round its axis from the moon to the moon again in 24 $\frac{1}{2}$ hours, there will be two tides of flood and two of ebb in that time, as we find by experience.

Ebbing and flowing of the Sea.

As this explanation of the ebbing and flowing of the sea is deduced from the earth's constantly falling towards the moon by the power of gravity, some may find a difficulty in conceiving how this is possible, when the moon is full, or in opposition to the sun; since the earth revolves about the sun, and must continually fall towards it, and therefore cannot fall contrary ways at the same time: or if the earth is constantly falling towards the moon, they must come together at last. To remove this difficulty, let it be considered, that it is not the centre of the earth that describes the annual orbit round the sun, but the (s) common centre of gravity of the earth and moon together: and that whilst the earth is moving round the sun, it also describes a circle round that centre of gravity; going as many times round it in one revolution about the sun as there are lunations or courses of the moon round the earth in a year: and therefore the earth is constantly falling towards the moon from a tangent to the circle it describes round the said common centre of gravity. Let M be the moon, TW part of the moon's orbit, and C the centre of gravity of the earth and moon; whilst the moon goes round her orbit, the centre of the earth describes the circle dge round C, to which circle g a k is a tangent; and therefore when the moon has gone from M to a little past W, the earth has moved from g to e; and in that time has fallen towards the moon, from the tangent at a to e: and so on, round the whole circle.

364 Why the tides are high at full moon.

Fig. 190.

The sun's influence in raising the tides is but small in comparison of the moon's; for though the earth's diameter bears a considerable proportion to its distance from the moon, it is next to nothing when compared to its distance from the sun. And therefore the difference of the sun's attraction on the sides of the earth under and opposite to him, is much less than the difference of the moon's attraction on the sides of the earth under and opposite to her; and therefore the moon must raise the tides much higher than they can be raised by the sun.

365 Influence of the sun in raising tides.

On this theory, the tides ought to be highest directly under and opposite to the moon; that is, when the moon is due north and south. But we find, that in open seas, where the water flows freely, the moon M is generally past the north and south meridian, as at p, when it is high water at Z and at n. The reason is obvious: for though the moon's attraction was to cease altogether when she was past the meridian, yet the motion of ascent communicated to the water before that time would make it continue to rise for some time after; much more must it do so when the attraction is only diminished; as a little impulse given to a moving ball will cause it still to move farther than otherwise it could.

366 Why they are not highest when the moon is in the meridian.

3 X

(2) This centre is as much nearer the earth's centre than the moon's as the earth is heavier, or contains a greater quantity of matter than the moon, namely, about 40 times. If both bodies were suspended on it, they would hang in *aquilibrium*. So that dividing 240,000 miles, the moon's distance from the earth's centre, by 40, the excess of the earth's weight above the moon's, the quotient will be 6000 miles, which is the distance of the common centre of gravity of the earth and moon from the earth's centre.

could have done; and as experience shows that the day is hotter about three in the afternoon, than when the sun is on the meridian, because of the increase made to the heat already imparted.

The tides answer not always to the same distance of the moon from the meridian at the same places; but are variously affected by the action of the sun, which brings them on sooner when the moon is in her first and third quarters, and keeps them back later when she is in her second and fourth: because, in the former case, the tide raised by the sun alone would be earlier than the tide raised by the moon; and, in the latter case, later.

The moon goes round the earth in an elliptic orbit; and therefore, in every lunar month, she approaches nearer to the earth than her mean distance, and recedes farther from it. When she is nearest, she attracts strongest, and so raises the tides most: the contrary happens when she is farthest, because of her weaker attraction. When both luminaries are in the equator, and the moon in perigee, or at her least distance from the earth, she raises the tides highest of all, especially at her conjunction and opposition; both because the equatorial parts have the greatest centrifugal force from their describing the largest circle, and from the concurring actions of the sun and moon. At the change, the attractive forces of the sun and moon being united, they diminish the gravity of the waters under the moon, and their gravity on the opposite side is diminished by means of a greater centrifugal force. At the full, whilst the moon raises the tide under and opposite to her, the sun, acting in the same line, raises the tide under and opposite to him; whence their conjoint effect is the same as at the change; and, in both cases, occasion what we call the *Spring Tides*. But at the quarters the sun's action on the waters at O and H diminishes the effect of the moon's action on the waters at Z and N; so that they rise a little under and opposite to the sun at O and H, and fall as much under and opposite to the moon at Z and N; making what we call the *Neap Tides*, because the sun and moon then act cross-wise to each other. But these tides happen not till some time after; because in this, as in other cases, the actions do not produce the greatest effect when they are at the strongest, but some time afterward.

The sun, being nearer the earth in winter than in summer, is of course nearer to it in February and October than in March and September; and therefore the greatest tides happen not till some time after the autumnal equinox, and return a little before the vernal.

The sea, being thus put in motion, would continue to ebb and flow for several times, even though the sun and moon were annihilated, or their influence should cease; as, if a basin of water were agitated, the water would continue to move for some time after the basin was left to stand still; or like a pendulum, which, having been put in motion by the hand, continues to make several vibrations without any new impulse.

When the moon is in the equator, the tides are equally high in both parts of the lunar day, or time of the moon's revolving from the meridian to the meridian again, which is 24 hours 50 minutes. But as the moon declines from the equator towards either pole,

the tides are alternately higher and lower at places having north or south latitude. For one of the highest elevations, which is that under the moon, follows her towards the pole to which she is nearest, and the other declines towards the opposite pole; each elevation describing parallels as far distant from the equator, on opposite sides, as the moon declines from it to either side; and consequently the parallels described by these elevations of the water are twice as many degrees from one another as the moon is from the equator; increasing their distance as the moon increases her declination, till it be at the greatest, when the said parallels are, at a mean state, 47 degrees from one another: and on that day, the tides are most unequal in their heights. As the moon returns towards the equator, the parallels described by the opposite elevations approach towards each other, until the moon comes to the equator, and then they coincide. As the moon declines towards the opposite pole, at equal distances, each elevation describes the same parallel in the other part of the lunar day, which its opposite elevation described before. Whilst the moon has north declination, the greatest tides in the northern hemisphere are when she is above the horizon; and the reverse whilst her declination is south. Let NESQ be the earth, NSC its axis, EQ the equator, T the tropic of Cancer, t the tropic of Capricorn, *a b* the arctic circle, *c d* the antarctic, N the north pole, S the south pole, M the moon, F and G the two eminences of water, whose lowest parts are, at *a* and *d*, at N and S, and at *b* and *c*, always 90 degrees from the highest. Now, when the moon is in her greatest north declination at M, the highest elevation G under her is on the tropic of Cancer T, and the opposite elevation F on the tropic of Capricorn t; and these two elevations describe the tropics by the earth's diurnal rotation. All places in the northern hemisphere ENQ have the highest tides when they come into the position *b* Q, under the moon; and the lowest tides when the earth's diurnal rotation carries them into the position *a* TE, on the side opposite to the moon; the reverse happens at the same time in the southern hemisphere ESQ, as is evident to sight. The axis of the tides *a C d* had now its poles *a* and *d* (being always 90 degrees from the highest elevations) in the arctic and antarctic circles; and therefore it is plain, that at these circles there is but one tide of flood, and one of ebb, in the lunar day. For, when the point *a* revolves half round to *b* in 12 lunar hours, it has a tide of flood; but when it comes to the same point *a* again in 12 hours more, it has the lowest ebb. In seven days afterward, the moon M comes to the equinoctial circle, and is over the equator EQ, when both elevations describe the equator; and in both hemispheres, at equal distances from the equator, the tides are equally high in both parts of the lunar day. The whole phenomena being reversed, when the moon has south declination, to what they were when her declination was north, require no farther description.

In the three last-mentioned figures, the earth is orthographically projected on the plane of the meridian; but in order to describe a particular phenomenon, we now project it on the plane of the ecliptic. Let HZON be the earth and sea, FED the equator, T the tropic of Cancer, C the arctic circle, P the north pole, and the curves, 1, 2, 3, &c. 24 meridians or hour-

Ebbing and
flowing of
the Sea.

Fig. 192.
193, 194.

Fig. 192.

Ebbing and flowing of the Sea.

Ebbing and flowing of the Sea.

hour-circles, intersecting each other in the poles: AGM is the moon's orbit, S the sun, M the moon, Z the water elevated under the moon, and N the opposite equal elevation. As the lowest parts of the water are always 90 degrees from the highest, when the moon is in either of the tropics (as at M), the elevation Z is on the tropic of Capricorn, and the opposite elevation N on the tropic of Cancer; the low-water circle HCO touches the polar circles at C; and the high-water circle ETP6 goes over the poles at P, and divides every parallel of latitude into two equal segments. In this case, the tides upon every parallel are alternately higher and lower; but they return in equal times: the point T, for example, on the tropic of Cancer, (where the depth of the tide is represented by the breadth of the dark shade), has a shallower tide of flood at T than when it revolves half round from thence to G, according to the order of the numeral figures; but it revolves as soon from G to T as it did from T to G. When the moon is in the equinoctial, the elevations Z and N are transferred to the equator at O and H, and the high and low-water circles are got into each other's former places; in which case the tides return in unequal times, but are equally high in both parts of the lunar day; for a place at 1 (under D) revolving as formerly, goes sooner from 1 to 11 (under F) than from 11 to 1, because the parallel it describes is cut into unequal segments by the high-water circle HCO: but the points 1 and 11 being equidistant from the pole of the tides at C, which is directly under the pole of the moon's orbit MGA, the elevations are equally high in both parts of the day.

And thus it appears, that as the tides are governed by the moon, they must turn on the axis of the moon's orbit, which is inclined $23\frac{1}{2}$ degrees to the earth's axis at a mean state: and therefore the poles of the tides must be so many degrees from the poles of the earth, or in opposite points of the polar circles, going round these circles in every lunar day. It is true, that according to fig. 4. when the moon is vertical to the equator ECQ, the poles of the tides seem to fall in with the poles of the world N and S: but when we consider that FGH is under the moon's orbit, it will appear, that when the moon is over H, in the tropic of Capricorn, the north pole of the tides (which can be no more than 90 degrees from under the moon) must be at C in the arctic circle, not at P the north pole of the earth; and as the moon ascends from H to G in her orbit, the north pole of the tides must shift from c to a in the arctic circle, and the south poles as much in the antarctic.

It is not to be doubted, but that the earth's quick rotation brings the poles of the tides nearer to the poles of the world, than they would be if the earth were at rest, and the moon revolved about it only once a month; for otherwise the tides would be more unequal in their heights and times of their returns, than we find they are. But how near the earth's rotation may bring the poles of its axis and those of the tides together, or how far the preceding tides may affect those which follow, so as to make them keep up nearly to the same heights and times of ebbing and flowing, is a problem more fit to be solved by observation than by theory.

Those who have opportunity to make observations, and choose to satisfy themselves whether the tides are really affected in the above manner by the different po-

sitions of the moon, especially as to the unequal times of their returns, may take this general rule for knowing when they ought to be so affected. When the earth's axis inclines to the moon, the northern tides, if not retarded in their passage through shoals and channels, nor affected by the winds, ought to be greatest when the moon is above the horizon, least when she is below it, and quite the reverse when the earth's axis declines from her; but in both cases, at equal intervals of time. When the earth's axis inclines sidewise to the moon, both tides are equally high, but they happen at unequal intervals of time. In every lunation the earth's axis inclines once to the moon, once from her, and twice sidewise to her, as it does to the sun every year; because the moon goes round the ecliptic every month, and the sun but once in a year. In summer, the earth's axis inclines towards the moon when new; and therefore the day-tides in the north ought to be highest, and night-tides lowest, about the change: at the full, the reverse. At the quarters, they ought to be equally high, but unequal in their returns: because the earth's axis then inclines sidewise to the moon. In winter, the phenomena are the same at full moon as in summer at new. In autumn the earth's axis inclines sidewise to the moon when new and full; therefore the tides ought to be equally high and uneven in their returns at these times. At the first quarter, the tides of flood should be least when the moon is above the horizon, greatest when she is below it; and the reverse at her third quarter. In spring, the phenomena of the first quarter answer to those of the third quarter in autumn; and *vice versa*. The nearer any tide is to either of the seasons, the more the tides partake of the phenomena of these seasons; and in the middle between any two of them the tides are at a mean state between those of both.

In open seas, the tides rise but to very small heights in proportion to what they do in wide-mouthed rivers, opening in the direction of the stream of tide. For in channels growing narrower gradually, the water is accumulated by the opposition of the contracting bank: like a gentle wind, little felt on an open plain, but strong and brisk in a street; especially if the wider end of the street be next the plain, and in the way of the wind.

The tides are so retarded in their passage thro' different shoals and channels, and otherwise so variously affected by striking against capes and headlands, that to different places they happen at all distances of the moon from the meridian, consequently at all hours of the lunar day. The tide propagated by the moon in the German ocean, when she is three hours past the meridian, takes 12 hours to come from thence to London bridge, where it arrives by the time that a new tide is raised in the ocean. And therefore, when the moon has north declination, and we should expect the tide at London to be greatest when the moon is above the horizon, we find it is least; and the contrary when she has south declination. At several places it is high-water three hours before the moon comes to the meridian; but that tide which the moon pushes as it were before her, is only the tide opposite to that which was raised by her when she was nine hours past the opposite meridian.

There are no tides in lakes, because they are generally

367
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368
Irregulari-
ties of tides
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for.

Ebbing and flowing of the Sea.

rally so small, that when the moon is vertical she attracts every part of them alike, and therefore by rendering all the water equally light, no part of it can be raised higher than another. The Mediterranean and Baltic seas have very small elevations, because the inlets by which they communicate with the ocean are so narrow, that they cannot, in so short a time, receive or discharge enough to raise or sink their surfaces sensibly.

369 Why the moon does not affect the barometer.

Air being lighter than water, and the surface of the atmosphere being nearer to the moon than the surface of the sea, it cannot be doubted that the moon raises much higher tides in the air than in the sea. And therefore many have wondered why the mercury does not sink in the barometer when the moon's action on the particles of air makes them lighter as she passes over the meridian. But we must consider, that as these particles are rendered lighter, a greater number of them is accumulated, until the deficiency of gravity be made up by the height of the column; and then there is an equilibrium, and consequently an equal pressure upon the mercury as before; so that it cannot be affected by the aerial tides. It is very probable, however, that the stars which are seen through an aerial tide of this kind will have their light more refracted than those which are seen through the common depth of the atmosphere; and this may account for the supposed refractions by the lunar atmosphere that have been sometimes observed.

370 Of the harvest moon.

It is generally believed that the moon rises about 50 minutes later every day than on the preceding: but this is true only with regard to places on the equator. In places of considerable latitude there is a remarkable difference, especially in the harvest time. Here the autumnal full moon rises very soon after sun-set for several evenings together. At the polar circles, where the mild season is of very short duration, the autumnal full moon rises at sun-set from the first to the third quarter. And at the poles, where the sun is for half a year absent, the winter full-moons shine constantly without setting from the first to the third quarter.

All these phenomena are owing to the different angles made by the horizon and different parts of the moon's orbit; and may be explained in the following manner.

The plane of the equinoctial is perpendicular to the earth's axis; and therefore as the earth turns round its axis, all parts of the equinoctial make equal angles with the horizon both at rising and setting; so that equal portions of it always rise or set in equal times. Consequently, if the moon's motion were equable, and in the equinoctial, at the rate of 12 degrees 11 min. from the sun every day, as it is in her orbit, she would rise and set 50 minutes later every day than on the preceding: for 12 deg. 11 min. of the equinoctial rise or set in 50 minutes of time in all latitudes.

But the moon's motion is so nearly in the ecliptic, that we may consider her at present as moving in it. Now the different parts of the ecliptic, on account of

its obliquity to the earth's axis, make very different angles with the horizon as they rise or set. Those parts or signs which rise with the smallest angles set with the greatest, and *vice versa*. In equal times, whenever this angle is least, a greater portion of the ecliptic rises than when the angle is larger; as may be seen by elevating the pole of a globe to any considerable latitude, and then turning it round its axis in the horizon. Consequently, when the moon is in those signs which rise or set with the smallest angles, she rises or sets with the least difference of time; and with the greatest difference in those signs which rise or set with the greatest angles.

Ebbing and flowing of the Sea.

Let FUP be the axis of a globe, \odot TR the tropic of Cancer, \odot L \odot the tropic of Capricorn, \odot EU \odot the ecliptic touching both the tropics, which are 47 degrees from each other, and AB the horizon. The equator, being in the middle between the tropics, is cut by the ecliptic in two opposite points, which are the beginnings of Aries and Libra; K is the hour-circle with its index, F the north pole of the globe elevated to a considerable latitude, suppose 40 degrees above the horizon; and P the south pole depressed as much below it. Because of the oblique position of the sphere in this latitude, the ecliptic has the high elevation N \odot above the horizon, making the angle NU \odot of $73\frac{1}{2}$ degrees with it when Cancer is on the meridian, at which time Libra rises in the east. But let the globe be turned half round its axis, till Capricorn comes to the meridian and Aries rises in the east; and then the ecliptic will have the low elevation NL above the horizon, making only an angle NUL of $26\frac{1}{2}$ degrees with it; which is 47 degrees less than the former angle, equal to the distance between the tropics.

Fig. 187.

In northern latitudes, the smallest angle made by the ecliptic and horizon is when Aries rises, at which time Libra sets; the greatest when Libra rises, at which time Aries sets. From the rising of Aries to the rising of Libra (which is twelve (A) sidereal hours) the angle increases; and from the rising of Libra to the rising of Aries, it decreases in the same proportion. By this article and the preceding, it appears, that the ecliptic rises fastest about Aries, and slowest about Libra.

On the parallel of London, as much of the ecliptic rises about Pisces and Aries in two hours as the moon goes through in six days: and therefore, whilst the moon is in these signs, she differs but two hours in rising for six days together; that is, about 20 minutes later every day or night than on the preceding, at a mean rate. But in 14 days afterwards, the moon comes to Virgo and Libra, which are the opposite signs to Pisces and Aries; and then she differs almost four times as much in rising; namely, one hour and about fifteen minutes later every day or night than the former, whilst she is in these signs.

As the moon can never be full but when she is opposite to the sun, and the sun is never in Virgo and Libra but in our autumnal months, it is plain that the moon

(A) The ecliptic, together with the fixed stars, make $366\frac{1}{4}$ apparent diurnal revolutions about the earth in a year; the sun only $365\frac{1}{4}$. Therefore the stars gain 3 minutes 56 seconds upon the sun every day: so that a sidereal day contains only 23 hours 56 minutes of mean solar time, and a natural or solar day 24 hours. Hence 12 sidereal hours are 11 minutes 58 seconds shorter than 12 solar.

Fig. 181.

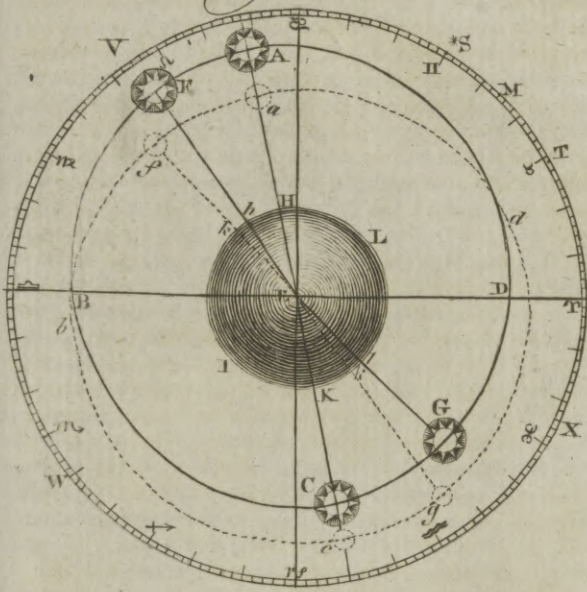


Fig. 182.

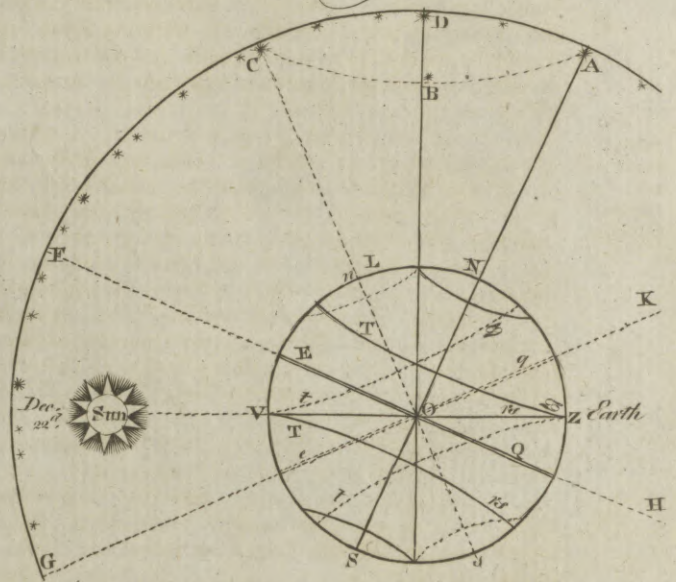


Fig. 183.

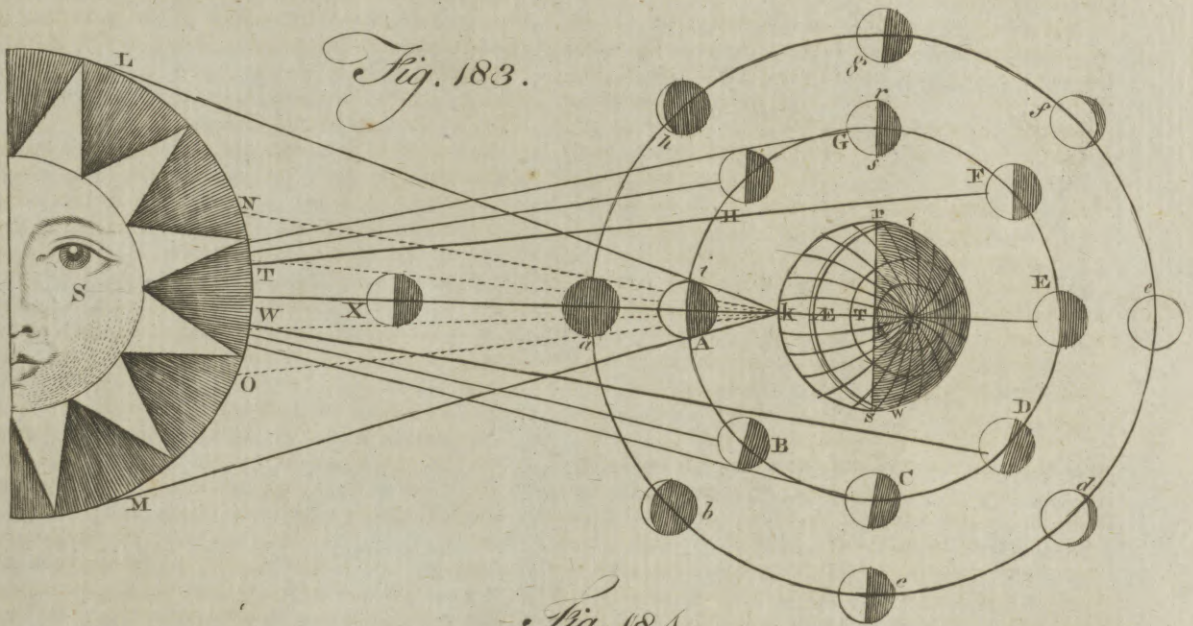


Fig. 184.

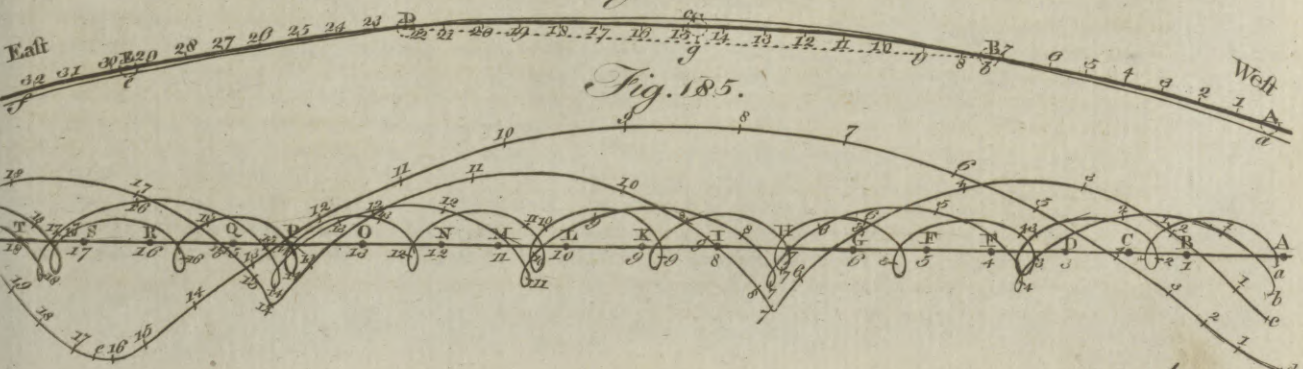
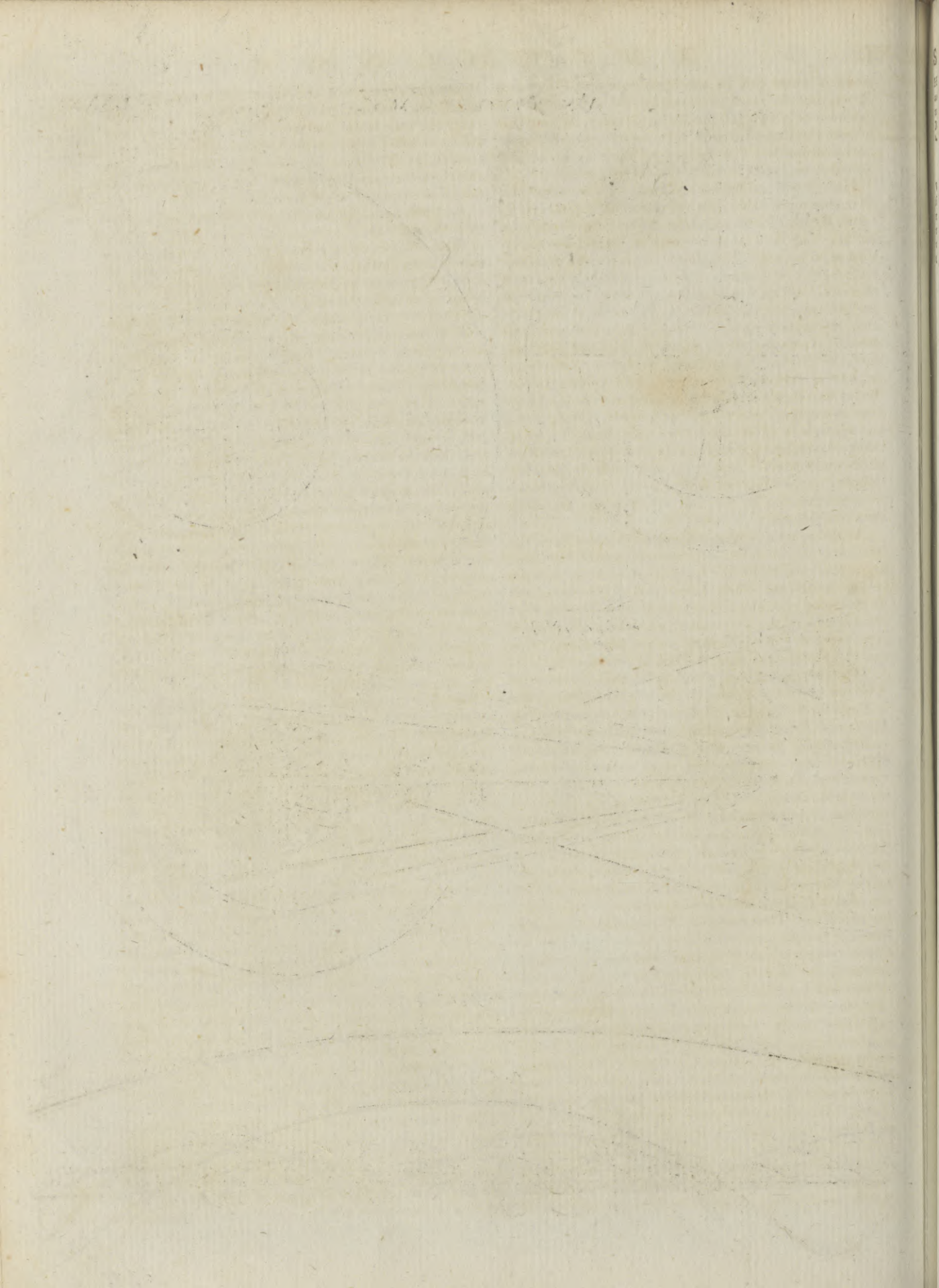


Fig. 185.



Harvest
and Horizontal
Moon.

Harvest
and Horizontal
Moon.

moon is never full in the opposite signs, Pisces and Aries, but in these two months. And therefore we can have only two full moons in the year, which rise so near the time of sun-set for a week together, as above-mentioned. The former of these is called the *harvest moon*, and the latter the *hunter's moon*.

Pisces and Aries, and the vernal full moons in Virgo and Libra; in southern latitudes, just the reverse, because the seasons are contrary. But Virgo and Libra rise at as small angles with the horizon in southern latitudes, as Pisces and Aries do in the northern; and therefore the harvest-moons are just as regular on one side of the equator as on the other.

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Here it will probably be asked, why we never observe this remarkable rising of the moon but in harvest, seeing she is in Pisces and Aries twelve times in the year besides, and must then rise with as little difference of time as in harvest? The answer is plain: for in winter these signs rise at noon; and being then only a quarter of a circle distant from the sun, the moon in them is in her first quarter: but when the sun is above the horizon, the moon's rising is neither regarded nor perceived. In spring, these signs rise with the sun, because he is then in them; and as the moon changeth in them at that time of the year, she is quite invisible. In summer they rise about midnight; and the sun being then three signs, or a quarter of a circle, before them, the moon is in them about her third quarter; when rising so late, and giving but very little light, her rising passes unobserved. And in autumn, these signs, being opposite to the sun, rise when he sets, with the moon in opposition, or at the full, which makes her rising very conspicuous.

As these signs, which rise with the least angles, set with the greatest, the vernal full moons differ as much in their times of rising every night as the autumnal full moons differ in their times of setting; and set with as little difference as the autumnal full moons rise; the one being in all cases the reverse of the other.

At the equator, the north and south poles lie in the horizon; and therefore the ecliptic makes the same angle southward with the horizon when Aries rises, as it does northward when Libra rises. Consequently, as the moon rises and sets nearly at equal angles with the horizon all the year round, and about 50 minutes later every day or night than on the preceding, there can be no particular harvest-moon at the equator.

Hitherto, for the sake of plainness, we have supposed the moon to move in the ecliptic, from which the sun never deviates. But the orbit in which the moon really moves is different from the ecliptic; one half being elevated $5\frac{1}{2}$ degrees above it, and the other half as much depressed below it. The moon's orbit therefore intersects the ecliptic in two points diametrically opposite to each other; and these intersections are called the *Moon's Nodes*. So the moon can never be in the ecliptic but when she is in either of her nodes, which is at least twice in every course from change to change, and sometimes thrice: For, as the moon goes almost a whole sign more than around her orbit from change to change; if she passes by either node about the time of change, she will pass by the other in about 14 days after, and come round to the former node two days again before the next change. That node from which the moon begins to ascend northward, or above the ecliptic, in northern latitudes, is called the *Ascending Node*; and the other the *Descending Node*, because the moon, when she passes by it, descends below the ecliptic southward.

The farther that any place is from the equator, if it be not beyond the polar circle, the more the angle is diminished which the ecliptic and horizon make when Pisces and Aries rise: and therefore when the moon is in these signs, she rises with a nearly proportionable difference later every day than on the former; and is for that reason the more remarkable about the full, until we come to the polar circles, or 66 degrees from the equator; in which latitude the ecliptic and horizon become coincident every day for a moment, at the same sidereal hour (or 3 minutes 56 seconds sooner every day than the former), and the very next moment one half of the ecliptic containing Capricorn, Aquarius, Pisces, Aries, Taurus, and Gemini, rises, and the opposite half sets. Therefore, whilst the moon is going from the beginning of Capricorn to the beginning of Cancer, which is almost 14 days, she rises at the same sidereal hour; and in autumn just at sun-set, because all that half of the ecliptic, in which the sun is at that time, sets at the same sidereal hour, and the opposite half rises; that is, 3 minutes 56 seconds of mean solar time, sooner every day than on the day before. So, whilst the moon is going from Capricorn to Cancer, she rises earlier every day than on the preceding; contrary to what she does at all places between the polar circles. But during the above 14 days, the moon is 24 sidereal hours later in setting: for the six signs which rise all at once on the eastern side of the horizon are 24 hours in setting on the western side of it.

The moon's oblique motion with regard to the ecliptic, causes some difference in the times of her rising and setting from what is already mentioned. For when she is northward of the ecliptic, she rises sooner and sets later than if she moved in the ecliptic: and when she is southward of the ecliptic, she rises later and sets sooner. This difference is variable, even in the same signs, because the nodes shift backward about $19\frac{2}{3}$ degrees in the ecliptic every year; and so go round it contrary to the order of signs in 18 years 225 days.

When the ascending node is in Aries, the southern half of the moon's orbit makes an angle of $5\frac{1}{2}$ degrees less with the horizon than the ecliptic does, when Aries rises in northern latitudes: for which reason the moon rises with less difference of time whilst she is in Pisces and Aries, than she would do if she kept in the ecliptic. But in 9 years and 112 days afterward, the descending node comes to Aries; and then the moon's orbit makes an angle $5\frac{1}{2}$ degrees greater with the horizon when Aries rises, than the ecliptic does at that time; which causes the moon to rise with greater difference of time in Pisces and Aries than if she moved in the ecliptic.

To be a little more particular: When the ascending node is in Aries, the angle is only $9\frac{2}{3}$ degrees on the parallel of London when Aries rises; but when the descending node comes to Aries, the angle is $20\frac{1}{3}$ degrees. This occasions as great a difference of the moon's

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ances which deceive our imagination, and cause us to refer the sun and moon to a greater distance at their rising or setting about *c*, than when they are considerably high, as at *f*: first, their seeming to be on a part of the atmosphere at *c*, which is really farther than *f* from a spectator at *E*; and, secondly, their being seen through a grosser medium when at *c* than when at *f*, which, by rendering them dimmer, causes us to imagine them to be at a yet greater distance. And as, in both cases, they are seen much under the same angle, we naturally judge them to be largest when they seem farthest from us.

“Any one may satisfy himself that the moon appears under no greater angle in the horizon than on the meridian, by taking a large sheet of paper, and rolling it up in the form of a tube, of such a width, that, observing the moon through it when she rises, she may as it were just fill the tube: then tie a thread round it to keep it of that size; and when the moon comes to the meridian, and appears much less to the eye, look at her again through the same tube, and she will fill it just as much, if not more, than she did at her rising.

“When the full moon is in her perigee, or at her least distance from the earth, she is seen under a larger angle, and must therefore appear bigger than when she is full at other times: And if that part of the atmosphere where she rises be more replete with vapours than usual, she appears so much the dimmer; and therefore we fancy her to be still the bigger, by referring her to an unusually great distance, knowing that no objects which are very far distant can appear big unless they really be so.”

To others this solution has appeared unsatisfactory; and accordingly Mr Dunn has given the following dissertation on this phenomenon, Phil. Transf. Vol. LXIV.

“1. The sun and moon when they are in or near the horizon, appear to the naked eye of the generality of persons, so very large in comparison with their apparent magnitudes when they are in the zenith, or somewhat elevated, that several learned men have been led to inquire into the cause of this phenomenon; and after endeavouring to find certain reasons, founded on the principles of physics, they have at last pronounced this phenomenon a mere optical illusion.

“2. The principal dissertations which I have seen conducing to give any information on this subject, or helping to throw any light on the same, have been those printed in the Transactions of the Royal Society, the Academy of Sciences at Paris, the German Acts, and Dr Smith’s Optics; but as all the accounts which I have met with in these writings any way relative to this subject, have not given me that satisfaction which I have desired, curiosity has induced me to inquire after the cause of this singular phenomenon in a manner somewhat different from that which others have done before me, and by such experiments and observations as have appeared to me pertinent; some of which have been as follows, viz.

“3. I have observed the rising and setting sun near the visible horizon, and near rising grounds elevated above the visible horizon about half a degree, and found him to appear largest when near to the visible horizon; and particularly a considerable alteration of his magnitude and light has always appeared to me from the time of his being in the horizon at rising, to the time

of his being a degree or two above the horizon, and the contrary at his setting; which property I have endeavoured to receive as a prejudice, and an imposition on my sight and judgment, the usual reasons for this appearance.

“4. I have also observed that the sun near the horizon appears to put on the figure of a spheroid, having its vertical diameter appearing to the naked eye shorter than the horizontal diameter; and, by measuring those diameters in a telescope, have found the vertical one shorter than the other.

“5. I have made frequent observations and comparisons of the apparent magnitude of the sun’s disk, with objects directly under him, when he has been near the horizon, and with such objects as I have found by measurement to be of equal breadth with the sun’s diameter; but in the sudden transition of the eye from the sun to the object, and from the object to the sun, have always found the sun to appear least; and that when two right lines have been imaginarily produced by the sides of those equal magnitudes, they have not appeared to keep parallel, but to meet beyond the sun.

“6. From these and other like circumstances, I first began to suspect that a sudden dip of the sun into the horizontal vapours, might somehow or other be the cause of a sudden apparent change of magnitude, although the horizontal vapours had been disallowed to be able to produce any other than a refraction in a vertical direction; and, reducing things to calculation, found, that from the time when the sun is within a diameter or two of the horizon, to the time when he is a semidiameter below the horizon, the sun’s rays become passable through such a length of medium, reckoning in the direction of the rays, that the total quantity of medium (reckoning both depth and density) through which the rays pass, being compared with the like total depth and density through which they pass at several elevations, it was proportionable to the difference of apparent magnitude, as appearing to the naked eye.

“7. This circumstance of sudden increase and decrease of apparent magnitude, and as sudden decrease and increase of light (for they both go together), seemed to me no improbable cause of the phenomenon, although I could not then perceive how such vapours might contribute toward enlarging the diameter of the sun in a horizontal direction.

“8. I therefore examined the sun’s disk again and again, by the naked eye and by telescopes, at different altitudes; and, among several circumstances, found the solar maculæ to appear larger and plainer to the naked eye, and through a telescope, the sun being near the horizon, than they had appeared the same days when the sun was on the meridian, and to appearance more strongly defined, yet obscured.

“9. A little before sun-setting, I have often seen the edge of the sun with such protuberances and indentures as have rendered him in appearance a very odd figure; the protuberances shooting out far beyond, and the indentures pressing into the disk of the sun; and always, through a telescope magnifying 55 times, the lower limb has appeared with a red glowing arch beneath it, and close to the edge of the sun, while the other parts have been clear.

" 10. At sun-setting, these protuberances and indentures have appeared to slide along the vertical limbs, from the lower limb to the higher, and there vanishing, so as often to form a segment of the sun's upper limb, apparently separated from the disk for a small space of time.

" 11. At sun-rising I have seen the like protuberances, indentures, and slices, above described; but with this difference of motion, that at sun-rising they first appear to rise in the sun's upper limb, and slide or move downward to the lower limb; or, which is the same thing, they always appear at the rising and setting of the sun, to keep in the same parallels of altitude by the telescope. This property has been many times so discernable, even by the naked eye, that I have observed the sun's upper limb to shoot out towards right and left, and move downwards, forming the upper part of the disk an apparent portion of a lesser spheroid than the lower part at rising, and the contrary at setting. Through the telescope this has appeared more plain in proportion to the power of magnifying.

" 12. These protuberances and indentures so easily measureable by the micrometer, whilst the telescope wires appeared strait, enabled me to conclude, that certain strata of the atmosphere have different refractive powers; and, lying horizontally across the conical or cycloidal space traced out by the rays between the eye and that part of the atmosphere first touched by the rays, must have been the cause of such apparent protuberances and indentures in a horizontal direction across the sun's vertical limbs; and also that the bottoms of those protuberances and indentures must be considerably enlarged, and removed to appearance farther from the centre of the disk than they would have been had there been no such strata to refract.

" 13. Before sun-rising, when the sun has been near the tropic; and the sky, at the utmost extent of the horizon, hath appeared very clear; and when certain fogs have appeared in strata placed alternately between the hills, and over intervening rivers, valleys, &c. so as to admit a sight of the rising sun over those fogs; I have observed with admiration the most distant trees and bushments, which at other times have appeared small to the naked eye, but while the sun has been passing along a little beneath the horizon obliquely under them, just before sun-rising, when the sun has been thus approaching towards trees and bushments, they have grown apparently very large to the naked eye, and also through a telescope; and they have lost that apparent largeness as the sun has been passed by them. Thus a few trees standing together on the rising ground, at the distance of a few miles, have appeared to grow up into an apparent mountain. Such apparent mountains formed from trees put on all forms and shapes, as sloping, perpendicular, over-leaning, &c. but soon recover their natural appearance when the sun is passed by them, or got above the horizon.

" 14. Mountains themselves, at a distance, sometimes appear larger than at other times. Beasts and cattle in the midst of, and being surrounded with, water, appear nearer to us than when no water surrounds them. Cattle, houses, trees, all objects on the summit of a hill, when seen through a fog, and at a proper distance, appear enlarged. All bodies admit of larger apparent

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magnitudes when seen through some mediums than others.

" But more particularly,

" 15. I took a cylindrical glass-vessel about two feet high; and having graduated its sides to inches, I placed it upright on a table, with a piece of paper under the bottom of the glass, on which paper were drawn parallel right lines at proper distances from each other; and having placed a shilling at the bottom of the vessel, it was nearly as low as the paper. Pouring water into the vessel, and viewing the shilling through the medium of water with one eye, whilst I beheld with the other eye where the edges of the shilling were projected on the paper and its parallels, I found the shilling appear larger at every additional inch depth of the water; and this was the case if either eye was used; and the same when the eye was removed far from the surface or near to it, or in any proportion thereto.

" 16. I took large vessels; and, filling them with water, placed different bodies at the bottoms of those vessels. It always followed, that the greater depth of water I looked through, in the direction from my eye to the objects in the water, the nearer those objects appeared to me. Thus light bodies appeared more mellow and faint, and dark bodies rather better defined, than out of the water, when they were not deeply immersed. And thus they appeared under whatever directions or positions I viewed the bodies.

" 17. I placed different bodies in proper vessels of fair water, and immersed my face in the water; viewing the bodies in and through the water. They all appeared to me plain, when not too far from the eye; and altho' a little hazy at the edges, they appeared much enlarged, and always larger through a greater depth of water. Thus a shilling appeared nearly as large as half a crown, with a red glowing arch on that side opposite to the sun, when the sun shined on the water. From this experiment I concluded, that divers see light objects not only larger, but very distinctly, in the water."

From these experiments he draws a confirmation of his doctrine, that the appearances treated of arise from the different strata of the atmosphere; and then concludes, that the rays coming from the sun are by the horizontal vapours "first obstructed, and many of them totally absorbed; the rest proceeding with a retarded motion, are thereby first reflected, and then less refracted through the humours of the eye; and, lastly, that hereby the image on the retina becomes enlarged."

SECT. VII. *Of drawing a Meridian Line. Of Solar and Sidereal Time, and of the Equation of Time.*

THE foundation of all astronomical observations is a knowledge of the exact time when the sun, or any other of the celestial bodies, comes to the meridian; and therefore astronomers have been very attentive to the most proper methods of drawing a meridian line, by which only this can be exactly known. The easiest method of doing this is the following, recommended by Mr Ferguson, and is found a very good method of placing a sun-dial horizontally on its pedestal.

Make four or five concentric circles (fig. 5.), about a quarter of an inch from one another, on a flat board about a foot in breadth; and let the outmost circle be but little line.

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Equation of Time, &c.

little less than the board will contain. Fix a pin perpendicularly in the centre, and of such a length that its whole shadow may fall within the innermost circle for at least four hours in the middle of the day. The pin ought to be about the eighth part of an inch thick, and to have a round blunt point. The board being set exactly level in a place where the sun shines, suppose from eight in the morning till four in the afternoon, about which hours the end of the shadow should fall without all the circles; watch the times in the forenoon when the extremity of the shortening shadow just touches the several circles, and there make marks. Then, in the afternoon of the same day, watch the lengthening shadow; and where its end touches the several circles in going over them, make marks also. Lastly, with a pair of compasses, find exactly the middle point between the two marks on any circle, and draw a straight line from the centre to that point; which line will be covered at noon by the shadow of a small upright wire, which should be put in the place of the pin. The reason for drawing several circles is, that in case one part of the day should prove clear, and the other part somewhat cloudy, if you miss the time when the point of the shadow should touch one circle, you may perhaps catch it in touching another. The pin is usually about five inches in length. The best time for drawing a meridian line in this manner is about the summer solstice; because the sun changes his declination slowest, and his altitude fastest, in the longest days.

If the casement of a window on which the sun shines at noon be quite upright, you may draw a line along the edge of its shadow on the floor, when the shadow of the pin is exactly on the meridian line of the board: and as the motion of the shadow of the casement will be much more sensible on the floor than that of the shadow of the pin on the board, you may know to a few seconds when it touches the meridian line on the floor.

This method may suffice for ordinary purposes; but for astronomers the following is preferable. Take the gnomon of an horizontal dial for the latitude of the place, and to the hypotenusa fix two sights, whose centres may be parallel to the same: let the eye-sight be a small hole, but the other's diameter must be equal to the tangent of the double distance of the north-star from the pole; the distance of the sights being made radius, let the stile be rivetted to the end of a straight ruler; then when you would make use of it, lay the ruler on an horizontal plane, so that the end to which the stile is fixed may overhang; then look through the eye-sight, moving the instrument till the north-star appears to touch the circumference of the hole in the other sight, on the same hand with the girdle of Cassiopeia, or on the opposite side to that whereon the star in the Great Bear's rump is at that time; then draw a line by the edge of the ruler, and it will be a true meridian line.

A meridian line being by either of these methods exactly drawn, the time when the sun or any other of the celestial bodies is exactly in the meridian may be found by a common quadrant, placing the edge of it along the line, and observing when the sun or other luminary can be seen exactly through its two sights, and noting exactly the time; which, supposing the luminary viewed to be the sun, will be exactly noon, or 12 o'clock; but as the apparent diameter of the sun is pretty large, it ought to be known exactly when his centre is in the meridian, which will be some short

space after his western limb has arrived at it, and before his eastern limb comes thither. It will be proper, therefore, to observe exactly the time of the two limbs being seen through the sights of the quadrant; and the half of the difference between these times added to the one or subtracted from the other, will give the exact time when the sun's centre is in the meridian. What we say with regard to the sun, is also applicable to the moon; but not to the stars, which have no sensible diameter. To render this more intelligible, the following short description of the quadrant, and method of taking the altitudes of celestial bodies by it, is subjoined.

Let HOX (fig. 195.) be a horizontal line, supposed to be extended from the eye at A to X, where the sky and earth seem to meet at the end of a long and level plain; and let S be the sun. The arc XY will be the sun's height above the horizon at X, and is found by the instrument EDC, which is a quadrant-board, or plate of metal, divided into 90 equal parts or degrees on its limb DPC; and has a couple of little brass plates, as *a* and *b*, with a small hole in each of them, called *sight-holes*, for looking through, parallel to the edge of the quadrant whereon they stand. To the centre E is fixed one end of a thread F, called the *plumb-line*, which has a small weight or plummet P fixed to its other end. Now, if an observer holds the quadrant upright, without inclining it to either side, and so that the horizon at X is seen through the sight-holes *a* and *b*, the plumb-line will cut or hang over the beginning of the degrees at 0, in the edge EC: but if he elevates the quadrant so as to look through the sight-holes at any part of the heavens, suppose to the sun at S; just so many degrees as he elevates the sight-hole *b* above the horizontal line HOX, so many degrees will the plumb-line cut in the limb CP of the quadrant. For, let the observer's eye at A be in the centre of the celestial arc XYV (and he may be said to be in the centre of the sun's apparent and diurnal orbit, let him be on what part of the earth he will), in which arc the sun is at that time, suppose 25 degrees high, and let the observer hold the quadrant so that he may see the sun through the sight-holes; the plumb-line freely playing on the quadrant will cut the 25th degree in the limb CP, equal to the number of degrees of the sun's altitude at the time of observation. (N. B. Whoever looks at the sun, must have a smoked glass before his eyes, to save them from hurt. The better way is, not to look at the sun through the sight-holes, but to hold the quadrant facing the eye, at a little distance, and so that, the sun shining through one hole, the ray may be seen to fall on the other.)

By observation made in the manner above directed, it is found, that the stars appear to go round the earth in 23 hours 56 minutes 4 seconds, and the sun in 24 hours: so that the stars gain three minutes 56 seconds upon the sun every day, which amounts to one diurnal revolution in a year; and therefore, in 365 days as measured by the returns of the sun to the meridian, there are 366 days as measured by the stars returning to it: the former are called *solar days*, and the latter *sidereal*.

If the earth had only a diurnal motion, without an annual, any given meridian would revolve from the sun to the sun again in the same quantity of time as from any star to the same star again; because the sun would never change his place with respect to the stars. But,

379 To take the altitudes of the celestial bodies.

377 another in the il. Transf.

378 find the exact time noon.

380 Difference between solar and sidereal days.

Equation of Time, &c. as the earth advances almost a degree eastward in its orbit in the time that it turns eastward round its axis, whatever star passes over the meridian on any day with the sun, will pass over the same meridian on the next day when the sun is almost a degree short of it; that is, 3 minutes 56 seconds sooner. If the year contained only 360 days, as the ecliptic does 360 degrees, the sun's apparent place, so far as his motion is equable, would change a degree every day; and then the sidereal days would be just 4 minutes shorter than the solar.

Let ABCDEFGHIKLM (fig. 179.) be the earth's orbit, in which it goes round the sun every year, according to the order of the letters, that is, from west to east; and turns round its axis in the same way from the sun to the sun again in every 24 hours. Let S be the sun, and R a fixed star at such an immense distance, that the diameter of the earth's orbit bears no sensible proportion to that distance. Let Nm be any particular meridian of the earth, and N a given point or place upon that meridian when the earth is at A, the sun S hides the star R, which would always be hid if the earth never removed from A; and consequently, as the earth turns round its axis, the point N would always come round to the sun and star at the same time. But when the earth has advanced, suppose a twelfth part of its orbit, from A to B, its motion round its axis will bring the point N a twelfth part of a natural day, or two hours, sooner to the star than to the sun; for the angle of NBn is equal to the angle ASB ; and therefore any star, which comes to the meridian at noon with the sun when the earth is at A, will come to the meridian at 10 in the forenoon when the earth is at B. When the earth comes to C, the point N will have the star on its meridian at 8 in the morning, or four hours sooner than it comes round to the sun; for it must revolve from N to n , before it has the sun in its meridian. When the earth comes to D, the point N will have the star on its meridian at 6 in the morning; but that point must revolve six hours more from N to n , before it has mid-day by the sun: for now the angle ASD is a right angle, and so is NDn ; that is, the earth has advanced 90 degrees in its orbit, and must turn 90 degrees on its axis to carry the point N from the star to the sun; for the star always comes to the meridian when Nm is parallel to RS ; because DS is but a point in respect of RS . When the earth is at E, the star comes to the meridian at 4 in the morning; at F, at two in the morning; and at G, the earth having gone half round its orbit, N points to the star R at midnight, it being then directly opposite to the sun; and therefore, by the earth's diurnal motion, the star comes to the meridian 12 hours before the sun. When the earth is at H, the star comes to the meridian at 10 in the evening; at I, it comes to the meridian at 8, that is, 16 hours before the sun; at K, 18 hours before him; at L, 20 hours; at M, 22; and at A, equably with the sun again.

Thus it is plain, that an absolute turn of the earth on its axis (which is always completed when any particular meridian comes to be parallel to its situation at any time of the day before) never brings the same meridian round from the sun to the sun again; but that the earth requires as much more than one turn on its axis to finish a natural day, as it has gone forward in

that time; which, at a mean rate, is a 365th part of Equation of Time, &c. a circle. Hence, in 365 days, the earth turns 366 times round its axis; and therefore, as a turn of the earth on its axis completes a sidereal day, there must be one sidereal day more in a year than the number of solar days, be the number what it will, on the earth or any other planet; one turn being lost with respect to the number of solar days in a year, by the planet's going round the sun; just as it would be lost to a traveller, who, in going round the earth, would lose one day by following the apparent diurnal motion of the sun; and consequently would reckon one day less at his return (let him take what time he would to go round the earth) than those who remained all the while at the place from which he set out. So if there were two earths revolving equally on their axes, and if one remained at A until the other had gone round the sun from A to A again, that earth which kept its place at A would have its solar and sidereal days always of the same length; and so would have one solar day more than the other at its return. Hence, if the earth turned but once round its axis in a year, and if that turn was made the same way as the earth goes round the sun, there would be continual day on one side of the earth, and continual night on the other.

The earth's motion on its axis being perfectly uniform and equal at all times of the year, the sidereal days are always precisely of an equal length; and so would the solar or natural days be, if the earth's orbit were a perfect circle, and its axis perpendicular to its orbit. But the earth's diurnal motion on an inclined axis, and its annual motion in an elliptic orbit, cause the sun's apparent motion in the heavens to be unequal: for sometimes he revolves from the meridian to the meridian again in somewhat less than 24 hours, shown by a well-regulated clock; and at other times in somewhat more: so that the time shown by an equal going clock and a true sun-dial is never the same but on the 15th of April, the 16th of June, the 31st of August, and the 24th of December. The clock, if it goes equably and true all the year round, will be before the sun from the 24th of December till the 15th of April; from that time till the 16th of June, the sun will be before the clock; from the 16th of June till the 31st of August, the clock will be again before the sun; and from thence to the 24th of December, the sun will be faster than the clock.

As the equation of time, or difference between the time shown by a well-regulated clock and a true sun-dial, depends upon two causes, namely, the obliquity of the ecliptic, and the unequal motion of the earth in it, we shall first explain the effects of these causes separately considered, and then the united effects resulting from their combination.

The earth's motion on its axis being perfectly equable, or always at the same rate, and the plane of the equator being perpendicular to its axis, it is evident that in equal times equal portions of the equator pass over the meridian; and so would equal portions of the ecliptic, if it were parallel to, or coincident with, the equator. But, as the ecliptic is oblique to the equator, the equable motion of the earth carries unequal portions of the ecliptic over the meridian in equal times, the difference being proportionate to the obliquity; and as some parts of the ecliptic are much

381
Sidereal
year con-
tains 366
days.

384
Inequality
of solar
time.

383
Equation
time ex-
plained.

more

Equation of Time, &c. of more oblique than others, those differences are unequal among themselves. Therefore, if two suns should start from the beginning either of Aries or Libra, and continue to move through equal arcs in equal times, one in the equator and the other in the ecliptic, the equatorial sun would always return to the meridian in 24 hours time, as measured by a well-regulated clock: but the sun in the ecliptic would return to the meridian sometimes sooner and sometimes later than the equatorial sun; and only at the same moments with him on four days of the year; namely, the 20th of March, when the sun enters Aries; the 21st of June, when he enters Cancer; the 23d of September, when he enters Libra; and the 21st of December, when he enters Capricorn; and to this fictitious sun the motion of a well-regulated clock always answers.

180. Let $Z\varphi z$ be the earth; $ZFRz$, its axis; $abcde$, &c. the equator; $ABCDE$, &c. the northern half of the ecliptic from φ to $\underline{\omega}$, on the side of the globe next the eye; and $MNOP$, &c. the southern half on the opposite side from $\underline{\omega}$ to φ . Let the points at A, B, C, D, E, F , &c. quite round from φ to φ again bound equal portions of the ecliptic, gone through in equal times by the real sun; and those at a, b, c, d, e, f , &c. equal portions of the equator described in equal times by the fictitious sun; and let $Z\varphi z$ be the meridian.

As the real sun moves obliquely in the ecliptic, and the fictitious sun directly in the equator, with respect to the meridian; a degree, or any number of degrees, between φ and F on the ecliptic, must be nearer the meridian $Z\varphi z$, than a degree, or any corresponding number of degrees, on the equator from φ to f ; and the more so, as they are the more oblique: and therefore the true sun comes sooner to the meridian every day whilst he is in the quadrant φF , than the fictitious sun does in the quadrant φf ; for which reason, the solar noon precedes noon by the clock, until the real sun comes to F , and the fictitious to f ; which two points, being equidistant from the meridian, both suns will come to it precisely at noon by the clock.

Whilst the real sun describes the second quadrant of the ecliptic $FGHIKL$ from Cancer to $\underline{\omega}$, he comes later to the meridian every day than the fictitious sun moving through the second quadrant of the equator from f to $\underline{\omega}$; for the points at G, H, I, K , and L , being farther from the meridian, their corresponding points at g, h, i , and l , must be later of coming to it; and as both suns come at the same moment to the point $\underline{\omega}$, they come to the meridian at the moment of noon by the clock.

In departing from Libra, through the third quadrant, the real sun going through $MNOPQ$ towards φ at R , and the fictitious sun through $mnoq$ towards r , the former comes to the meridian every day sooner than the latter, until the real sun comes to φ , and the fictitious to r , and then they come both to the meridian at the same time.

Lastly, as the real sun moves equably thro' $STUVW$, from φ towards φ ; and the fictitious sun thro' $stuvw$, from r towards φ , the former comes later every day to the meridian than the latter, until they both arrive at the point φ , and then they make it noon at the same time with the clock.

Having explained one cause of the difference of time

Equation of Time, &c. shown by a well-regulated clock and a true sun-dial, and considered the sun, not the earth, as moving in the ecliptic; we now proceed to explain the other cause of this difference, namely, the inequality of the sun's apparent motion; which is slowest in summer, when the sun is farthest from the earth, and swiftest in winter when he is nearest to it. But the earth's motion on its axis is equable all the year round, and is performed from west to east; which is the way that the sun appears to change his place in the ecliptic.

If the sun's motion were equable in the ecliptic, the whole difference between the equal time as shown by the clock, and the unequal time as shewn by the sun, would arise from the obliquity of the ecliptic. But the sun's motion sometimes exceeds a degree in 24 hours, though generally it is less: and when his motion is slowest, any particular meridian will revolve sooner to him than when his motion is quickest; for it will overtake him in less time when he advances a less space than when he moves through a larger.

Now, if there were two suns moving in the plane of the ecliptic, so as to go round it in a year; the one describing an equal arc every 24 hours, and the other describing sometimes a less arc in 24 hours, and at other times a larger, gaining at one time of the year what it lost at the opposite; it is evident, that either of these suns would come sooner or later to the meridian than the other, as it happened to be behind or before the other; and when they were both in conjunction, they would come to the meridian at the same moment.

As the real sun moves unequably in the ecliptic, let us suppose a fictitious sun to move equably in a circle coincident with the plane of the ecliptic. Let $ABCD$ (fig. 181.) be the ecliptic or orbit in which the real sun moves, and the dotted circle $abcd$ the imaginary orbit of the fictitious sun; each going round in a year according to the order of letters, or from west to east. Let $HIKL$ be the earth turning round its axis the same way every 24 hours; and suppose both suns to start from A and a , in a right line with the plane of the meridian EH , at the same moment: the real sun at A , being then at his greatest distance from the earth, at which time his motion is slowest; and the fictitious sun at a , whose motion is always equable, because his distance from the earth is supposed to be always the same. In the time that the meridian revolves from H to H again, according to the order of the letters $HIKL$, the real sun has moved from A to F ; and the fictitious with a quicker motion from a to f , through a large arc: therefore, the meridian EH will revolve sooner from H to h under the real sun at F , than from H to h under the fictitious sun at f ; and consequently it will then be noon by the sun-dial sooner than by the clock.

As the real sun moves from A towards C , the swiftness of his motion increases all the way to C , where it is at the quickest. But notwithstanding this, the fictitious sun gains so much upon the real, soon after his departing from A , that the increasing velocity of the real sun does not bring him up with the equally moving fictitious sun till the former comes to C , and the latter to c , when each has gone half round its respective orbit; and then being in conjunction, the meridian EH , revolving to LK , comes to both suns at the same time,

Calculating and therefore it is noon by them both at the same moment.

But the increased velocity of the real sun, now being at the quickest, carries him before the fictitious one; and therefore, the same meridian will come to the fictitious sun sooner than to the real: for whilst the fictitious sun moves from c to g , the real sun moves through a greater arc from C to G : consequently the point K has its noon by the clock when it comes to k , but not its noon by the sun till it comes to l . And although the velocity of the real sun diminishes all the way from C to A , and the fictitious sun by an equable motion is still coming nearer to the real sun, yet they are not in conjunction till the one comes to A and the other to a , and then it is noon by them both at the same moment.

Thus it appears, that the solar noon is always later than noon by the clock whilst the sun goes from C to A ; sooner, whilst he goes from A to C ; and at these two points the sun and clock being equal, it is noon by them both at the same moment.

The point A is called the sun's *apogee*, because when he is there he is at his greatest distance from the earth; the point C his *perigee*, because when in it he is at his least distance from the earth: and a right line, as AEC , drawn through the earth's centre, from one of the points to the other, is called the *line of the Ap-sides*.

The distance that the sun has gone in any time from his apogee (not the distance he has to go to it, though ever so little) is called his *mean anomaly*, and is reckoned in signs and degrees, allowing 30 degrees to a sign. Thus, when the sun has gone suppose 174 degrees from his apogee at A , he is said to be 5 signs 14 degrees from it, which is his mean anomaly; and when he is gone suppose 355 degrees from his apogee, he is said to be 11 signs 25 degrees from it, although he be but 5 degrees short of A in coming round to it again.

From what was said above, it appears, that when the sun's anomaly is less than 6 signs, that is, when he is any where between A and C , in the half ABC of his orbit, the solar noon precedes the clock noon; but when his anomaly is more than 6 signs, that is, when he is any where between C and A , in the half CDA of his orbit, the clock noon precedes the solar. When his anomaly is 0 signs 0 degrees, that is, when he is in his apogee at A ; or 6 signs 0 degrees, which is when he is in his perigee at C ; he comes to the meridian at the moment that the fictitious sun does, and then it is noon by them both at the same instant.

SECT. VIII. Of calculating the Distances, Magnitudes, &c. of the Sun, Moon, and Planets.

384
To find the moon's horizontal parallax.

THIS is accomplished by finding out the horizontal parallax of the body whose distance you desire to know; that is, the angle under which the semidiameter of the earth would appear provided we could see it from that body; and this is to be found out in the following manner.

Let BAG (fig. 171.) be one half of the earth, AC its semidiameter, S the sun, m the moon, and $EKOL$ a quarter of the circle described by the moon in revolving from the meridian to the meridian again. Let

CRS be the rational horizon of an observer at A , extended to the sun in the heavens; and HAO , his sensible horizon extended to the moon's orbit. ALC is the angle under which the earth's semidiameter AC is seen from the moon at L ; which is equal to the angle OAL , because the right lines AO and CL which include both these angles are parallel. ASC is the angle under which the earth's semidiameter AC is seen from the sun at S : and is equal to the angle OAs , because the lines AO and CRS are parallel. Now, it is found by observation, that the angle OAL is much greater than the angle OAs ; but OAL is equal to ALC , and OAs is equal to ASC . Now as ASC is much less than ALC , it proves that the earth's semidiameter AC appears much greater as seen from the moon at L than from the sun at S ; and therefore the earth is much farther from the sun than from the moon. The quantities of these angles may be determined by observation in the following manner.

Let a graduated instrument, as DAE (the larger the better), having a moveable index with sight-holes, be fixed in such a manner, that its plane surface may be parallel to the plane of the equator, and its edge AD in the meridian: so that when the moon is in the equinoctial, and on the meridian ADE , she may be seen through the sight-holes when the edge of the moveable index cuts the beginning of the divisions at o , on the graduated limb DE ; and when she is so seen, let the precise time be noted. Now as the moon revolves about the earth from the meridian to the meridian again in about 24 hours 48 minutes, she will go a fourth part round it in a fourth part of that time, viz. in 6 hours 12 minutes, as seen from C , that is, from the earth's centre or pole. But as seen from A , the observer's place on the earth's surface, the moon will seem to have gone a quarter round the earth when she comes to the sensible horizon at O ; for the index through the sights of which she is then viewed will be at d , 90 degrees from D , where it was when she was seen at E . Now let the exact moment when the moon is seen at O (which will be when she is in or near the sensible horizon) be carefully noted (e) that it may be known in what time she has gone from E to O ; which time subtracted from 6 hours 12 minutes (the time of her going from E to L) leaves the time of her going from O to L , and affords an easy method for finding the angle OAL (called the *moon's horizontal parallax*, which is equal to the angle ALC) by the following analogy: As the time of the moon's describing the arc EO is to 90 degrees, so is 6 hours 12 minutes to the degrees of the arc DdE , which measures the angle EAL ; from which subtract 90 degrees, and there remains the angle OAL , equal to the angle ALC , under which the earth's semidiameter AC is seen from the moon. Now, since all the angles of a right-lined triangle are equal to 180 degrees, or to two right angles,

(e) Here proper allowance must be made for the refraction, which being about 34 minutes of a degree in the horizon, will cause the moon's centre to appear 34 minutes above the horizon when her centre is really in it.

Calculating
distan-
&c. of
Planets.

Calculating
the Distan-
ces, &c. of
the Planets.

angles, and the sides of a triangle are always proportional to the sines of the opposite angles, say, by the Rule of Three, As the sine of the angle ALC at the moon L, is to its opposite side AC, the earth's semidiameter, which is known to be 3985 miles; so is radius, viz. the sine of 90 degrees, or of the right angle ACL, to its opposite side AL, which is the moon's distance at L from the observer's place at A on the earth's surface; or, so is the sine of the angle CAL to its opposite side CL, which is the moon's distance from the earth's centre, and comes out at a mean rate to be 240,000 miles. The angle CAL is equal to what OAL wants of 90 degrees.

der the same meridian, their difference of longitude must be accurately taken, that proper allowance may be made for the moon's declination whilst she is passing from the meridian of the one to the meridian of the other.

Calculating
the Distan-
ces, &c. of
the Planets.

The parallax, and consequently the distance and bulk, of any primary planet, might be found in the above manner, if the planet was near enough to the earth, so as to make the difference of its two apparent places sufficiently sensible: but the nearest planet is too remote for the accuracy required.

The sun's distance from the earth might be found the same way, though with more difficulty, if his horizontal parallax, or the angle OAS equal to the angle ASC (fig. 171.), were not so small as to be hardly perceptible, being found in this way to be scarce 10 seconds of a minute, or the 360th part of a degree. Hence all astronomers, both ancient and modern have failed in taking the sun's parallax to a sufficient degree of exactness; but as some of the methods used are very ingenious, and shew the great acuteness and sagacity of the ancient astronomers, we shall here give an account of them. The first method was invented by Hipparchus; and has been made use of by Ptolemy and his followers, and many other astronomers. It depends on an observation of an eclipse of the moon: And the principles on which it is founded are, 1st, In a lunar eclipse, the horizontal parallax of the sun is equal to the difference between the apparent semidiameter of the sun, and half the angle of the conical shadow; which is easily made out in this manner. Let the circle AFG (fig. 87.) represent the sun, and DHC the earth; let DHM be the shadow, and DMC the half angle of the cone. Draw from the centre of the sun the right line

386
Parallax of
the sun difficult to be
found.

387
Hipparchus's method of
finding it.

Fig. 89.

Fig. 173.

Other methods have been fallen upon for determining the moon's parallax; of which the following is recommended as the best, by Mr Ferguson, tho' hitherto it has not been put in practice. "Let two observers be placed under the same meridian, one in the northern hemisphere and the other in the southern, at such a distance from each other, that the arc of the celestial meridian included between their two zeniths may be at least 80 or 90 degrees. Let each observer take the distance of the moon's centre from his zenith, by means of an exceeding good instrument, at the moment of her passing the meridian: and these two zenith distances of the moon together, and their excess above the distance between the two zeniths, will be the distance between the two apparent places of the moon. Then, as the sum of the natural sines of the two zenith-distances of the moon is to radius, so is the distance between her two apparent places to her horizontal parallax: which being found, her distance from the earth's centre may be found by the analogy mentioned above.

Thus, in fig. 199. let VECQ be the earth, M the moon, and Zbaz an arc of the celestial meridian. Let V be Vienna, whose latitude EV is 48° 20' north; and C the Cape of Good Hope, whose latitude EC is 34° 30' south: both which latitudes we suppose to be accurately determined before-hand by the observers. As these two places are on the same meridian \propto VEC, and in different hemispheres, the sum of their latitudes 82° 50' is their distance from each other. Z is the zenith of Vienna, and z the zenith of the Cape of Good Hope; which two zeniths are also 82° 50' distant from each other, in the common celestial meridian Zz. To the observer at Vienna, the moon's centre will appear at a in the celestial meridian; and at the same instant, to the observer at the Cape, it will appear at b. Now suppose the moon's distance Z a from the zenith of Vienna to be 38° 1' 53", and her distance z b from the zenith of the Cape of Good Hope, to be 46° 4' 41": the sum of these two zenith-distances (Za + zb) is 84° 6' 34"; from which subtract 82° 50', the distance of Zz between the zeniths of these two places, and there will remain 1° 16' 34" for the arc ba, or distance between the two apparent places of the moon's centre, as seen from V and from C. Then, supposing the tabular radius to be 10,000,000, the natural sine of 38° 1' 53" (the arc Za) is 6,160,816, and the natural sine of 46° 4' 41" (the arc zb) is 7,202,821: the sum of both these sines is 13,363,637. Say therefore, As 13,363,637 is to 10,000,000, so is 1° 16' 34" to 57' 18", which is the moon's horizontal parallax.

If the two places of observation be not exactly un-

SD touching the earth, and the angle DSC is the apparent semidiameter of the earth, seen from the sun, which is equal to the horizontal parallax of the sun; and the angle ADS is the apparent semidiameter of the sun seen from the earth: The external angle ADS is equal to the two internals DMS and DSM, by the 32d Prop. Elem. I. And therefore the angle DSM, or DSC, is equal to the difference of the angles ADS and DMS. 2^{dly}, Half the angle of the cone is equal to the difference of the horizontal parallax of the moon and the apparent semidiameter of the shadow, seen from the earth at the distance of the moon. For let CTE be the earth, CME the shadow, which at the distance of the moon being cut by a plane, the section will be the circle FLK, whose semidiameter is FG, and is seen from the centre of the earth under the angle FTG. But by the 32d Prop. Elem. I. the angle CFT is equal to the two internals FMT and FTM. Wherefore the angle FMT is the difference of the two angles CFT and GTF: But the angle CFT is the angle under which the semidiameter of the earth is seen from the moon, and this is equal to the horizontal parallax of the moon; and the angle GTF is the apparent semidiameter of the shadow seen from the earth's centre. It is therefore evident that the half angle of the cone is equal to the difference of the horizontal parallax of the moon, and the apparent semidiameter of the shadow seen from the earth. Wherefore, if to the apparent semidiameter of the sun there be added the apparent semidiameter of the shadow, and from the sum you take away the horizontal parallax of the moon, there will

385
ther
nod.

Calculating the Distances, &c. of the Planets.

388
This method insufficient.

will remain the horizontal parallax of the sun; which therefore, if these were accurately known, would be likewise known accurately: But none of them can be so exactly and nicely obtained, as to be sufficient for determining the parallax of the sun; for very small errors, which cannot be easily avoided in measuring these angles, will produce very great errors in the parallax; and there will be a prodigious difference in the distances of the sun, when drawn from these parallaxes. For example, Suppose the horizontal parallax of the moon to be $60' 15''$, the semidiameter of the sun $16'$, and the semidiameter of the shadow $44' 30''$, we shall conclude from thence, that the parallax of the sun was $15''$, and his distance from the earth about $13,700$ semidiameters of the earth. But if there be an error committed, in determining the semidiameter of the shadow, of $12''$ in defect (and certainly the semidiameter of the shadow cannot be had so precisely as not to be liable to such an error), that is, if instead of $44' 30''$ we put $44' 18''$ for the apparent diameter of the shadow, all the others remaining as before, we shall have the parallax of the sun $3''$, and its distance from the earth almost $70,000$ semidiameters of the earth, which is five times more than what it was by the first position. But if the fault were in excess, or the diameter of the shadow exceeded the true by $12''$, so that we should put in $44' 42''$, the parallax would arise to $27''$, and the distance of the sun only 7700 of the earth's semidiameters; which is nine times less than what it comes to by a like error in defect. If an error in defect was committed of $15''$, which is still but a small mistake, the sun's parallax would be equal to nothing, and his distance infinite. Wherefore, since from so small mistakes the parallax and distance of the sun vary so much, it is plain that the distance of the sun cannot be obtained by this method.

389
Aristarchus's method.

Since therefore, the angle that the earth's semidiameter subtends at the sun, is so small that it cannot be determined by any observation, Aristarchus Samius, an ancient and great philosopher and astronomer, contrived a very ingenious way for finding the angle which the semidiameter of the moon's orbit subtends when seen from the sun: This angle is about 60 times bigger than the former, subtended only by the earth's semidiameter. To find this angle, he lays down the following principles.

From the phases of the moon, it hath been demonstrated, that if a plane passed through the moon's centre, to which the line joining the sun and moon's centre was perpendicular, this plane would divide the illuminated hemisphere of the moon from the dark one: And therefore, if this plane should likewise pass through the eye of a spectator on the earth, the moon would appear bisected, or like a half circle; and a right line, drawn from the earth to the centre of the moon, would be in the plane of illumination, and consequently would be perpendicular to the right line which joins the centres of the sun and moon. Let S be the sun, and T the earth, ALQ a quadrant of the moon's orbit; and let the line SL , drawn from the sun, touch the orbit of the moon in L ; the angle TLS will be a right angle: And therefore, when the moon is seen in L , it will appear bisected, or just half a circle. At the same time take the angle LTS , the elongation of the moon from the sun, and then we shall have the angle

Fig. 90.

LST, its compliment to a right angle. But we have calculated the side TL , by which we can find the side ST , the distance of the sun from the earth.

But the difficult point is to determine exactly the moment of time when the moon is bisected, or in its true dichotomy; for there is a considerable space of time both before and after the dichotomy, nay even in the quadrature, when the moon will appear bisected, or half a circle; so that the exact moment of bisection cannot be known by observation, as experience tells us: And consequently, the true distance of the sun from the earth cannot be obtained by this method.

Since the moment in which the true dichotomy happens is uncertain, but it is certain that it happens before the quadrature; Ricciolus takes that point of time which is in the middle, between the time that the phasis begins to be doubtful whether it be bisected or not, and the time of quadrature: but he had done better, if he had taken the middle point between the time when it becomes doubtful whether the moon's side is concave or straight, and the time again when it is doubtful whether it is straight or convex; which point of time is after the quadrature: and if he had done this, he would have found the sun's distance a great deal more than he has made it.

There is no need to confine this method to the phasis of a dichotomy or bisection, for it can be as well performed when the moon has any other phasis bigger or less than a dichotomy: for observe by a very good telescope, with a micrometer, the phasis of the moon, that is, the proportion of the illuminated part of the diameter to the whole; and at the same moment of time take her elongation from the sun: The illuminated part of the diameter, if it be less than the semidiameter, is to be subducted from the semidiameter; but if it be greater, the semidiameter is to be subducted from it, and mark the residue: then say, As the semidiameter of the moon is to the residue, so is the radius to the sine of an angle, which is therefore found: this angle added to, or subtracted from, a right angle, gives the exterior angle of the triangle at the moon: but we have the angle at the earth, which is the elongation observed; which therefore being subducted from the exterior angle, leaves the angle at the sun. And in the triangle SLT , having all the angles and one side LT , we can find the other side ST , the distance of the sun from the earth. But it is almost impossible to determine accurately the quantity of the lunar phasis, so that there may not be an error of a few seconds committed; and consequently, we cannot by this method find precisely enough the true distance of the sun. However, from such observations, we are sure that the sun is above 7000 semidiameters of the earth distant from us. Since therefore the true distance of the sun can neither be found by eclipses nor by the phases of the moon, the astronomers are forced to have recourse to the parallaxes of the planets that are next to us, as Mars and Venus, which are sometimes much nearer to us than the sun is. Their parallaxes they endeavour to find by some of the methods above explained; and if these parallaxes were known, then the parallax and distance of the sun, which cannot directly by any observations be attained, would easily be deduced from them. For from the theory of the motions of the earth and planets, we know at any time the proportion

Calculating
the Distances,
&c. of
the Planets.

of the distances of the sun and planets from us; and the horizontal parallaxes are in a reciprocal proportion to these distances. Wherefore, knowing the parallax of a planet, we may from thence find the parallax of the sun.

394
Another
method
from the
parallax of
Mars.

Mars, when he is in an achronical position, that is, opposite to the sun, is twice as near to us as the sun is; and therefore his parallax will be twice as great. But Venus, when she is in her inferior conjunction with the sun, is four times nearer to us than he is, and her parallax is greater in the same proportion: Therefore, though the extreme smallness of the sun's parallax renders it unobservable by our senses, yet the parallaxes of Mars or Venus, which are twice or four times greater, may become sensible. The astronomers have bestowed much pains in finding out the parallax of Mars; but some time ago Mars was in his opposition to the sun, and also in his perihelion, and consequently in his nearest approach to the earth: And then he was most accurately observed by two of the most eminent astronomers of our age, who have determined his parallax to have been scarce 30 seconds; from whence it was inferred, that the parallax of the sun is scarce 11 seconds, and his distance about 19,000 semidiameters of the earth.

395
From that
of Venus.

As the parallax of Venus is still greater than that of Mars, Dr Halley proposed a method by it of finding the distance of the sun to within a 500th part of the whole. The times of observation were at her transits over the sun in 1761 and 1769. At these times the greatest attention was given by astronomers, but it was found impossible to observe the exact times of immersion and emersion with such accuracy as had been expected; so that the matter is not yet determined so exactly as could be wished. The method of calculating the sun's distance by means of these transits, is as follows.

In fig. 91. let DBA be the earth, V Venus, and TSR the eastern limb of the sun. To an observer at B, the point *t* of that limb will be on the meridian, its place referred to the heaven will be at E, and Venus will appear just within it at S. But at the same instant, to an observer at A, Venus is east of the sun, in the right line AVF; the point *t* of the sun's limb appears at *e* in the heaven; and if Venus were then visible, she would appear at F. The angle CVA is the horizontal parallax of Venus, which we seek; and is equal to the opposite angle FVE, whose measure is the arc FE. ASC is the sun's horizontal parallax, equal to the opposite angle *e* SE, whose measure is the arc *e* E; and FA ϵ (the same as VA v) is Venus's horizontal parallax from the sun, which may be found by observing how much later in absolute time her total ingress on the sun is, as seen from A than as seen from B, which is the time she takes to move from V to *v* in her orbit OV v .

It appears by the tables of Venus's motion and the sun's, that at the time of her transit in 1761 she moved 4' of a degree on the sun's disk in 60 minutes of time, and consequently 4'' of a degree in one minute of time.

Now let us suppose, that A is 90° west of B, so that when it is noon at B it will be six in the morning at A; that the total ingress as seen from B is at one minute past 13, but that as seen from A it is at seven minutes 30 seconds past six; deduct six hours for the difference of meridians of A and B, and the remainder

will be six minutes 30 seconds for the time by which the total ingresses of Venus on the sun at S, is later as seen from A than as seen from B; which time being converted into parts of a degree, is 26'', or the arc FE of Venus's horizontal parallax from the sun; for, as 1 minute of time is to 4 seconds of a degree, so is 6½ minutes of time to 26 seconds of a degree.

Calculating
the Distances,
&c. of
the Planets.

The times in which the planets perform their annual revolutions about the sun, are already known by observation.—From these times, and the universal power of gravity by which the planets are retained in their orbits, it is demonstrable, that if the earth's mean distance from the sun be divided into 100,000 equal parts, Mercury's mean distance from the sun must be equal to 38,710 of these parts—Venus's mean distance from the sun, to 72,333—Mars's mean distance, 152,369—Jupiter's, 520,096—and Saturn's, 954,006. Therefore, when the number of miles contained in the mean distance of any planet from the sun is known, we can by these proportions find the mean distance in miles of all the rest.

At the time of the above-mentioned transit, the earth's distance from the sun was 1015 (the mean distance being here considered as 1000), and Venus's distance from the sun 726 (the mean distance being considered as 723), which differences from the mean distances arise from the elliptical figure of the planets orbits—Subtracting 726 parts from 1015, there remain 289 parts for Venus's distance from the earth at that time.

Now, since the horizontal parallaxes of the planets are inversely as their distances from the earth's centre, it is plain, that as Venus was between the earth and the sun on the day of her transit, and consequently her parallax at that time greater than the sun's, if her horizontal parallax was then ascertained by observation, the sun's horizontal parallax might be found, and consequently his distance from the earth.—Thus, suppose Venus's horizontal parallax was found to be 36''.3480, then, As the sun's distance 1015 is to Venus's distance 289, so is Venus's horizontal parallax 36''.3480 to the sun's horizontal parallax 10''.3493 on the day of her transit. And the difference of these two parallaxes, viz. 25''.9987 (which may be esteemed 26''), will be the quantity of Venus's horizontal parallax from the sun.

To find the sun's horizontal parallax at the time of his mean distance from the earth, say, As 1000 parts of the sun's mean distance from the earth's centre, is to 1015, his distance therefrom on the day of the transit, so is 10''.3493, his horizontal parallax on that day, to 10''.5045, his horizontal parallax at the time of his mean distance from the earth's centre.

The sun's parallax being thus (or any other way supposed to be) found, at the time of his mean distance from the earth, we may find his true distance therefrom, in semidiameters of the earth, by the following analogy. As the sine (or tangent of so small an arc as that) of the sun's parallax 10''.5045 is to radius, so is unity or the earth's semidiameter to the number of semidiameters of the earth that the sun is distant from its centre; which number, being multiplied by 3985, the number of miles contained in the earth's semidiameter, will give the number of miles by which the sun is distant from the earth's centre.

396
Method of
computing
the sun's distance
from his parallax.

Then,

Calculating the Distances, &c. of the Planets.

Then, As 100,000, the earth's mean distance from the sun in parts, is to 38,710, Mercury's mean distance from the sun in parts, so is the earth's mean distance from the sun in miles to Mercury's mean distance from the sun in miles.—And,

397 Distances of the other planets, how found.

As 100,000 is to 72,333, so is the earth's mean distance from the sun in miles to Venus's mean distance from the sun in miles.—Likewise,

As 100,000 is to 152,369, so is the earth's mean distance from the sun in miles to Mars's mean distance from the sun in miles.—Again,

As 100,000 is to 520,096, so is the earth's mean distance from the sun in miles to Jupiter's mean distance from the sun in miles.—Lastly,

As 100,000 is to 954,006, so is the earth's mean distance from the sun in miles to Saturn's mean distance from the sun in miles.

And thus, by having found the distance of any one of the planets from the sun, we have sufficient data for finding the distances of all the rest. And then from their apparent diameters at these known distances, their real diameters and bulks may be found. According to the calculations made from the transit in 1769, we have given the distance of each of the primary and secondary planets from one another, and from the sun, in fig. 119. In fig. 153. their proportional bulks are shown, according to former calculations by Mr Ferguson; and in fig. 18. their relative magnitudes according to the latest calculations by Mr Dunn. The proportional distances of the satellites of Jupiter and Saturn, with the magnitudes of the sun, and orbit of our moon, by Mr Ferguson, are represented fig. 186.

398 Distance of the fixed stars immeasurable.

With regard to the fixed stars, no method of ascertaining their distance hath hitherto been found out. Those who have formed conjectures concerning them, have thought that they were at least 400,000 times farther from us than we are from the sun.

399 Why they seem so big to our naked eye.

They are said to be fixed, because they have been generally observed to keep at the same distances from each other; their apparent diurnal revolutions being caused solely by the earth's turning on its axis. They appear of a sensible magnitude to the bare eye, because the retina is affected not only by the rays of light which are emitted directly from them, but by many thousands more, which falling upon our eye-lids, and upon the aerial particles about us, are reflected into our eyes so strongly as to excite vibrations not only in those points of the retina where the real images of the stars are formed, but also in other points at some distance round about. This makes us imagine the stars to be much bigger than they would appear if we saw them only by the few rays which come directly from them, so as to enter our eyes without being intermixed with others. Any one may be sensible of this, by looking at a star of the first magnitude through a long narrow tube; which, though it takes in as much of the sky as would hold 1000 such stars, yet scarce renders that one visible.

The more a telescope magnifies, the less is the aperture through which the star is seen; and consequently the fewer rays it admits into the eye. Now, since the stars appear less in a telescope which magnifies 200 times, than they do to the bare eye, inasmuch that they seem to be only indivisible points, it proves at once that the stars are at immense distances from us,

and that they shine by their own proper light. If Calculated the Distances, &c. of the Planets. If they shone by borrowed light, they would be as invisible without telescopes as the satellites of Jupiter are; for these satellites appear bigger when viewed with a good telescope than the largest fixed stars do.

Dr Herschel has proposed a method of ascertaining the parallax of the fixed stars, something similar, but more complete, than that mentioned by Galileo and others; for it is by the parallax of the fixed stars that we should be best able to determine their distance. The method pointed out by Galileo, and first attempted by Hooke, Flamstead, Molineux, and Bradley, of taking distances of stars from the zenith that pass very near it, has given us a much juster idea of the immense distance of the stars, and furnished us with an approximation to the knowledge of their parallax, that is much nearer the truth than we ever had before. But Dr Herschel mentions the insufficiency of their instruments, which were similar to the present zenith sectors, the method of zenith distances being liable to considerable errors on account of refraction, the change of position of the earth's axis arising from nutation, precession of the equinoxes, and other causes, and the aberration of light. The method of his own is by means of double stars; which is exempted from these errors, and of such a nature that the annual parallax, even if it should not exceed the tenth part of a second, may still become more visible, and be ascertained, at least to a much greater degree of approximation than it has ever been done. This method is capable of every improvement which the telescope and mechanism of micrometers can furnish. The method and its theory will be seen by the following investigation, extracted from his paper on the subject. Let O, E, (fig. 164.) be two opposite points in the annual orbit, taken in the same plane with two stars a, b, of unequal magnitudes. Let the angle a O b be observed when the earth is at O, and a E b be observed when the earth is at E. From the difference of these angles, if there should be any, we may calculate the parallax of the stars, according to the theory subjoined. These two stars ought to be as near each other as possible, and also to differ as much in magnitude as we can find them.

Phil. T. vol. 1x. p. 82.

Dr Herschel's theory of the annual parallax of double stars, with the method of computing from thence what is generally called the parallax of the fixed stars, or of single stars of the first magnitude, such as are nearest to us, supposes, *first*, that the stars, one with another, are about the size of the sun: and, *secondly*, that the difference of their apparent magnitudes is owing to their different distances; so that the star of the second, third, or fourth magnitude, is two, three, or four times as far off as one of the first. These principles which he premises as postulata, have so great a probability in their favour, that they will hardly be objected to by those who are in the least acquainted with the doctrine of chances. Accordingly, let OE (fig. 165.) be the whole diameter of the earth's annual orbit; and let a, b, c, be three stars situated in the ecliptic, in such a manner that they may be seen all in one line O a b c, when the earth is at O. Let the line O a b c be perpendicular to OE, and draw PE parallel to cO: then, if O a, a b, b c, are equal to each other, a will be a star of the first magnitude, b of the second, and c of

Fig. 186.

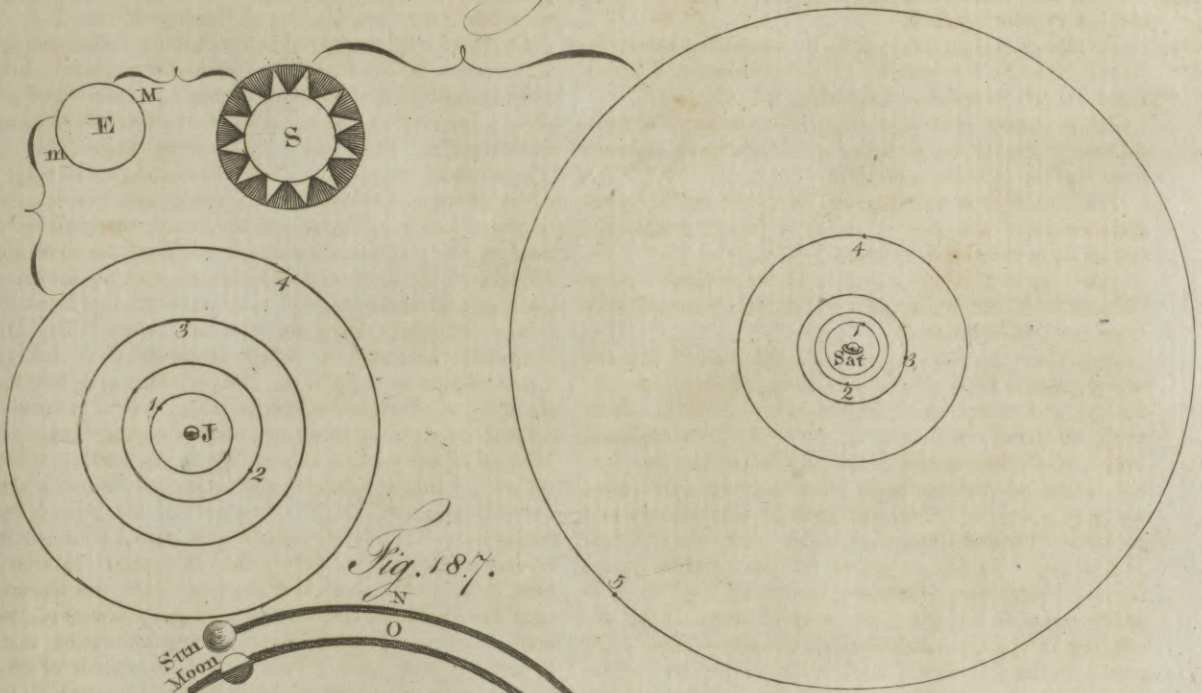


Fig. 187.



Fig. 188.

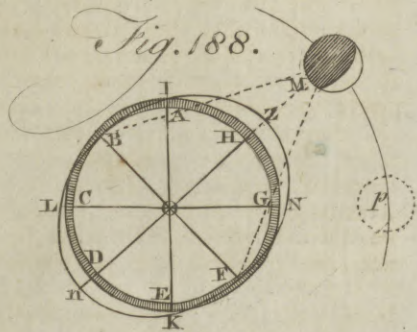


Fig. 189.



Calculating the Distance, &c. of the Planets. of the third. Let us now suppose the angle $O a E$, or parallax of the whole orbit of the earth, to be $1''$ of a degree; then we have $P E a = O a E = 1''$: and because very small angles, having the same subtense $O E$, may be taken to be in the inverse ratio of the lines $O a, O b, O c$, &c. we shall have $O b E = \frac{1}{2}''$, $O c E = \frac{1}{3}''$, &c. Now when the earth is removed to E , we shall have $P E b = E b o = \frac{1}{2}''$, and $P E a - P E b = a E b = \frac{1}{2}''$; i. e. the stars a, b , will appear to be $\frac{1}{2}''$ distant. We also have $P E c = E c o = \frac{1}{3}''$, and $P E a - P E c = a E c = \frac{2}{3}''$; i. e. the stars a, c , will appear to be $\frac{2}{3}''$ distant when the earth is at E . Now, since we have $b E P = \frac{1}{2}''$, and $c E P = \frac{1}{3}''$, therefore $b E P - c E P = b E c = \frac{1}{2}'' - \frac{1}{3}'' = \frac{1}{6}''$; i. e. the stars b, c , will appear to be only $\frac{1}{6}''$ removed from each other when the earth is at E . Whence we may deduce the following expression, to denote the parallax that will become visible in the change of distance between the two stars, by the removal of the earth from one extreme of its orbit to the other. Let P express the total parallax of a fixed star of the first magnitude, M the magnitude of the largest of the two stars, m the magnitude of the smallest, and p the partial parallax to be observed by the change in the distance of a double star; then will $p = \frac{m-M}{M m} P$; and p , being found by observation,

will give us $P = \frac{p M m}{m-M}$. *E. G.* Suppose a star of the first magnitude should have a small star of the twelfth magnitude near it; then will the partial parallax we are to expect to see be $\frac{12 \times 1 P}{12-1}$, or $\frac{12}{11}$ of the

total parallax of a fixed star of the first magnitude; and if we should, by observation, find the partial parallax between two such stars to amount to $1''$, we shall have the total parallax $P = \frac{1 \times 1 \times 12}{12-1} = 1''.0909$. If the stars are of the third and twenty-fourth magnitude, the partial parallax will be $\frac{24-3}{3 \times 24} = \frac{21}{72} P$; and if, by observation, p is found to be a tenth of a second, the whole parallax will come out $\frac{1 \times 3 \times 24}{24-3} = 0''.3428$.

Farther, suppose the stars, being still in the ecliptic, to appear in one line, when the earth is in any other part of its orbit between O and E ; then will the parallax still be expressed by the same algebraic formula, and one of the maxima will still lie at O , the other at E ; but the whole effect will be divided into two parts, which will be in proportion to each other as radius — sine to radius + sine of the stars distance from the nearest conjunction or opposition.

When the stars are any where out of the ecliptic, situated so as to appear in one line $O a b c$ perpendicular to $O E$, the maximum of parallax will still be expressed by $\frac{m-M}{M m} P$; but there will arise another additional parallax in the conjunction and opposition, which will be to that which is found 90° before or after the sun, as the sine (S) of the latitude of the stars seen at O is to the radius (R); and the effect of this parallax will be divided into two parts; half of it lying on one side of the large star, the other half on the other side of it. This latter parallax, moreover, will

be compounded with the former, so that the distance of the stars in the conjunction and opposition will then be represented by the diagonal of a parallelogram, whereof the two semiparallaxes are the sides; a general

expression for which will be $\sqrt{\left(\frac{m-M}{2 M m} P\right)^2 \times \frac{SS}{RR} + 1}$;

for the stars will apparently describe two ellipses in the heavens, whose transverse axis will be to each other in the ratio of M to m (fig. 167.), and $A a, B b, C c, D d$, will be the cotemporary situations. Now, if $b Q$ be drawn parallel to $A C$, and the parallelogram $b Q B Q$ be completed, we shall have $b Q = \frac{1}{2} C A - \frac{1}{2} c a = \frac{1}{2} C c = \frac{1}{2} p$, or semiparallax 90° before or after the sun, and $B b$ may be resolved into, or is compounded of, $b Q$ and $b q$; but $b q = \frac{1}{2} B D - \frac{1}{2} b d =$ the semiparallax in the conjunction or opposition. We also have $R : S :: b Q : b q = \frac{p S}{2 R}$; therefore the distance

have $R : S :: b Q : b q = \frac{p S}{2 R}$; therefore the distance

$B b$ (or $D d$) = $\sqrt{\left(\frac{p}{2}\right)^2 + \left(\frac{p S}{2 R}\right)^2}$; and by substituting

the value of p into this expression, we obtain

$\sqrt{\left(\frac{m-M}{2 M m} P\right)^2 \times \frac{SS}{RR} + 1}$, as above. When the stars

are in the pole of the ecliptic, $b q$ will become equal to $b Q$, and $B b$ will be $7071 P \frac{m-M}{M m}$. Again, let

the stars be at some distance, *e. g.* $5''$ from each other, and let them both be in the ecliptic. This case is resolvable into the first; for imagine the star a (fig. 166.) to stand at x , and in that situation the stars x, b, c , will be in one line, and their parallax expressed by $\frac{m-M}{M m} P$. But the angle $a E x$ may be taken to be

equal to $a O x$; and as the foregoing formula gives us the angles $x E b, x E c$, we are to add $a E x$ or $5''$ to $x E b$, and we shall have $a E b$. In general, let the distance of the stars be d , and let the observed distance at E be D , then will $D = d + p$, and therefore the whole parallax of the annual orbit will be expressed by $\frac{D M m - d M m}{m-M} = P$.

Suppose the two stars now to differ only in latitude, one being in the ecliptic, the other, *e. g.* 5 north, when seen at O . This case may also be resolved by the former; for imagine the stars b, c , (fig. 165.) to be elevated at right angles above the plane of the figure, so that $a O b$, or $a O c$, may make an angle of $5''$ at O ; then, instead of the lines $O a b c, E a, E b, E c$, $E P$, imagine them all to be planes at right angles to the figure; and it will appear that the parallax of the stars in longitude must be the same as if the small star had been without latitude. And since the stars b, c , by the motion of the earth from O to E , will not change their latitude, we shall have the following construction for finding the distance of the stars $a b, a c$, at E , and from thence the parallax P . Let the triangle $a b \beta$ (fig. 168.) represent the situation of the stars; $a b$ is the subtense of $5''$, the angle under which they are supposed to be seen at O . The quantity $b \beta$

by the former theorem is found, $\frac{m-M}{M m} P$, which is the partial parallax that would have been seen by the

Calculating the Distances, &c. of the Planets.

Calculating the Distances, &c. of the Planets.

earth's moving from O to E, if both stars had been in the ecliptic; but on account of the difference in latitude, it will be now represented by $a\beta$, the hypothenuse of the triangle $a b \beta$: therefore, in general, putting $a b = d$, and $a \beta = D$, we have $\sqrt{\frac{DD - dd \times M m}{m - M}} = P$. Hence D being taken by observation, and d , M, and m , given, we obtain the total parallax.

If the situation of the stars differs in longitude as well as latitude, we may resolve this case by the following method. Let the triangle $a b \beta$ (fig. 169.) represent the situation of the stars, $a b = d$ being their distance seen at O, $a \beta = D$ their distance seen at E. That the change $b \beta$, which is produced by the earth's motion

will be truly expressed by $\frac{m - M}{M m} P$ may be proved as before, by supposing the star a to have been placed at e . Now let the angle of position $b a e$ be taken by a micrometer, or by any other method sufficiently exact; then, by solving the triangle $a b e$, we shall have the longitudinal and latitudinal differences $a e$ and $b e$ of the two stars. Put $a e = x$, $b e = y$, and it will be $x + b \beta$

$$= a q, \text{ whence } D = \sqrt{x^2 + \frac{m - M}{M m} P^2} + y y; \text{ and}$$

$$\sqrt{D^2 - y^2} \times M^2 m - x M m = \frac{m - M}{m - M} P.$$

If neither of the stars should be in the ecliptic, nor have the same longitude or latitude, the last theorem will still serve to calculate the total parallax whose maximum will lie in E. There will, moreover, arise another parallax, whose maximum will be in the conjunction and opposition, which will be divided, and lie on different sides of the large star; but as we know the whole parallax to be exceedingly small, it will not be necessary to investigate every particular case of this kind; for by reason of the division of the parallax, which renders observations taken at any other time, except where it is greatest, very unfavourable, the formulæ would be of little use. Dr Herschel closes his account of this theory with a general observation on the time and place where the maxima of parallax will happen.

When two unequal stars are both in the ecliptic, or not being in the ecliptic, have equal latitudes, north or south, and the largest star has most longitude; the maximum of the apparent distance will be when the sun's longitude is 90 degrees more than the stars, or when observed in the morning; and the minimum when the longitude of the sun is 90 degrees less than that of the stars, or when observed in the evening. When the small star has most longitude, the maximum and minimum, as well as the time of observation, will be the reverse of the former. When the stars differ in latitudes, this makes no alteration in the place of the maximum or minimum, nor in the time of observation; i. e. it is immaterial whether the largest star has the least or the greatest distance of the two stars.

400 Different magnitudes of the stars.

The stars, on account of their apparently various magnitudes, have been distributed into several classes, or orders. Those which appear largest are called *stars of the first magnitude*; the next to them in lustre, *stars of the second magnitude*; and so on to the *sixth*, which are the smallest that are visible to the bare eye. This

distribution having been made long before the invention of telescopes, the stars which cannot be seen without the assistance of these instruments are distinguished by the name of *telescopic stars*.

The ancients divided the starry sphere into particular constellations, or systems of stars, according as they lay near one another, so as to occupy those spaces which the figures of different sorts of animals or things would take up, if they were there delineated. And those stars which could not be brought into any particular constellation were called *unformed stars*.

This division of the stars into different constellations, or asterisms, serves to distinguish them from one another, so that any particular star may be readily found in the heavens by means of a celestial globe; on which the constellations are so delineated, as to put the most remarkable stars into such parts of the figures as are most easily distinguished. The number of the ancient constellations is 48, and upon our present globes about 70. On Senex's globes are inserted Bayer's letters; the first in the Greek alphabet being put to the biggest star in each constellation, the second to the next, and so on: by which means, every star is as easily found as if a name were given to it. Thus, if the star γ in the constellation of the ram be mentioned, every astronomer knows as well what star is meant as if it were pointed out to him in the heavens. See fig. 205, 206. where the stars are represented with the figures of the animals from whence the constellations are marked.

There is also a division of the heavens into three parts. 1. The zodiac (*ζωδιακος*), from *ζωδιον*, *zodion*, "an animal," because most of the constellations in it, which are 12 in number, have the names of animals: As *Aries* the ram, *Taurus* the bull, *Gemini* the twins, *Cancer* the crab, *Libra* the balance, *Scorpio* the scorpion, *Sagittarius* the archer, *Capricornus* the goat, *Aquarius* the water-bearer, and *Pisces* the fishes. The zodiac goes quite round the heavens: it is about 16 degrees broad, so that it takes in the orbits of all the planets, and likewise the orbit of the moon. Along the middle of this zone or belt is the ecliptic, or circle which the earth describes annually as seen from the sun, and which the sun appears to describe as seen from the earth. 2. All that region of the heavens which is on the north side of the zodiac, containing 21 constellations. And, 3. That on the south side, containing 15.

The ancients divided the zodiac into the above 12 constellations or signs in the following manner. They took a vessel with a small hole in the bottom, and, having filled it with water, soppered the same to distil drop by drop into another vessel set beneath to receive it; beginning at the moment when some star rose, and continuing till it rose the next following night. The water falling down into the receiver, they divided into twelve equal parts; and having two other small vessels in readiness, each of them fit to contain one part, they again poured all the water into the upper vessel; and, observing the rising of some star in the zodiac, they at the same time suffered the water to drop into one of the small vessels; and as soon as it was full, they shifted it, and set an empty one in its place. When each vessel was full, they took notice what star of the zodiac rose; and though this could not be done

Calculating in one night, yet in many they observed the rising of the Distance 12 stars or points, by which they divided the zodiac into 12 parts.

The names of the constellations, and the number of stars observed in each of them by different astronomers, are as follow.

Calculating the Distances, &c. of the Planets.

The ancient Constellations.

		Ptolemy.	Tycho.	Hevelius.	Flamsteed.
Urfa minor	The Little Bear	8	7	12	24
Urfa major	The Great Bear	35	29	73	87
Draco	The Dragon	31	32	40	80
Cepheus	Cepheus	13	4	51	35
Bootes, <i>Arctophilax</i>		23	18	52	54
Corona Borealis	The Northern Crown	8	8	8	21
Hercules, <i>Engonasin</i>	Hercules kneeling	29	28	45	113
Lyra	The Harp	10	11	17	21
Cygnus, <i>Gallina</i>	The Swan	10	18	47	81
Cassiopeia	The Lady in her Chair	13	26	37	55
Perseus	Perseus	29	29	46	59
Auriga	The Waggoner	14	9	40	66
Serpentarius, <i>Ophiuchus</i>	Serpentarius	29	15	40	74
Serpens	The Serpent	18	13	22	64
Sagitta	The Arrow	5	5	5	18
Aquila, <i>Vultur</i>	The Eagle	15	12	23	71
Antinous	Antinous		3	19	
Delphinus	The Dolphin	10	10	14	18
Equulus, <i>Equi scis</i>	The Horse's Head	4	4	6	10
Pegasus, <i>Equus</i>	The Flying Horse	20	19	38	89
Andromeda	Andromeda	23	23	47	66
Triangulum	The Triangle	4	4	12	16
Aries	The Ram	18	21	27	66
Taurus	The Bull	44	43	51	141
Gemini	The Twins	25	25	38	85
Cancer	The Crab	23	15	29	83
Leo	The Lion	35	30	49	95
Coma Berenices	Berenice's Hair		14	21	43
Virgo	The Virgin	32	33	50	110
Libra, <i>Chele</i>	The Scales	17	10	20	51
Scorpius	The Scorpion	24	10	20	44
Sagittarius	The Archer	31	14	22	69
Capricornus	The Goat	28	28	29	51
Aquarius	The Water-bearer	45	41	47	108
Pisces	The Fishes	38	36	39	113
Cetus	The Whale	22	21	45	97
Orion	Orion	38	42	62	78
Eridanus, <i>Fluvius</i>	Eridanus, the River	34	10	27	84
Lepus	The Hare	12	13	16	19
Canis major	The Great Dog	29	13	21	32
Canis minor	The Little Dog	2	2	13	14
Argo Navis	The Ship	45	3	4	64
Hydra	The Hydra	27	19	31	60
Crater	The Cup	7	3	10	31
Corvus	The Crow	7	4		9
Centaurus	The Centaur	37			35
Lupus	The Wolf	19			24
Ara	The Altar	7			9
Corona Australis	The Southern Crown	13			12
Pisces Australis	The Southern Fish	18			24

The new Southern Constellations.

Columba Noachi	Noah's Dove	10	Apus, <i>Avis Indica</i>	The Bird of Paradise	14
Robur Carolinum	The Royal Oak	12	Apis, <i>Musca</i>	The Bee or Fly	4
Grus	The Crane	13	Chamæleon	The Chameleon	10
Phœnix	The Phenix	13	Triangulum Australis	The South Triangle	5
Indus	The Indian	12	Piscis volans, <i>Passer</i>	The Flying Fish	8
Pavo	The Peacock	14	Dorado, <i>Xiphias</i>	The Sword Fish	6
			Toucan	The American Goose	9
			Hydrus	The Water Snake	10

406
Catalogue
of the con-
stellations.

Calculating the Distances, &c. of the Planets.

Hevelius's Constellations made out of the unformed Stars.

		Hevel.	Flamst.
Lynx	The Lynx	19	44
Leo minor	The Little Lion		53
Alterion & Chara	The Greyhounds	23	25
Cerberus	Cerberus	4	
Vulpecula & Anser	The Fox and Goose	27	35
Scutum Sobieski	Sobieski's Shield	7	
Lacerta	The Lizard	10	16
Camelopardalus	The Camelopard	32	58
Monocerns	The Unicorn	19	31
Sextans	The Sextant	11	41

407
Change in the obliquity of the ecliptic.

The obliquity of the ecliptic to the equinoctial is found at present to be above the third part of a degree less than Ptolemy found it. And most of the observers after him found it to decrease gradually down to Tycho's time. If it be objected, that we cannot depend on the observations of the ancients, because of the incorrectness of their instruments; we have to answer, that both Tycho and Flamsteed are allowed to have been very good observers; and yet we find that Flamsteed makes this obliquity $2\frac{1}{2}$ minutes of a degree less than Tycho did about 100 years before him; and as Ptolemy was 1324 years before Tycho, so the gradual decrease answers nearly to the difference of time between these three astronomers. If we consider, that the earth is not a perfect sphere, but an oblate spheroid, having its axis shorter than its equatorial diameter; and that the sun and moon are constantly acting obliquely upon the greater quantity of matter about the equator, pulling it, as it were, towards a nearer and nearer coincidence with the ecliptic; it will not appear improbable that these actions should gradually diminish the angle between those planes. Nor is it less probable that the mutual attractions of all the planets should have a tendency to bring their orbits to a coincidence: but this change is too small to become sensible in many ages.

SECT. IX. Of calculating the periodical Times, Places, &c. of the Sun, Moon, and Planets; Delineation of the Phases of the Moon for any particular Time; and the Construction of Astronomical Tables.

THIS title includes almost all of what may be called the *Practical part of Astronomy*; and as it is by far the most difficult and abstruse, so the thorough investigation of it would necessarily lead us into very deep geometrical demonstrations. The great labours of former astronomers have left little for succeeding ones to do in this respect: tables of the motions of all the celestial bodies have been made long ago, the periodical times, eccentricities, &c. of the planets determined; and as we suppose few will desire to repeat these laborious operations, we shall here content ourselves with giving some general hints of the methods by which these things have been originally accomplished, that so the operations of the young astronomer who makes use of tables already formed to his hand may not be merely mechanical.

It hath been already observed, that the foundation of all astronomical operations was the drawing a meridian line. This being done, the next thing is to find out the latitude of the place where the observations are to be made, and for which the meridian line is drawn. From what hath been said, n^o 39. it will easily be understood that the latitude of a place must always be equal to the elevation either of the north or south pole above the horizon; because when we are exactly on the equator, both poles appear on the horizon. There is, however, no star exactly in either of the celestial poles; therefore, to find the altitude of that invisible point called the *Pole of the heavens*, we must choose some star near it which does not set; and having by several observations, according to the directions given n^o 377, found its greatest and least altitudes, divide their difference by 2; and half that difference added to the least, or subtracted from the greatest, altitude of the star, gives the exact altitude of the pole or latitude of the place. Thus, suppose the greatest altitude of the star observed is 60^o and its least 50^o, we then know that the latitude of the place where the observation was made is exactly 55^o.

The latitude being once found, the obliquity of the ecliptic, or the angle made by the sun's annual path with the earth's equator, is easily obtained by the following method. Observe, about the summer solstice, the sun's meridian distance from the zenith, which is easily done by a quadrant with a moveable index furnished with sights; if this distance is subtracted from the latitude of the place, provided the sun is nearer the equator than the place of observation, the remainder will be the obliquity of the ecliptic: But if the place of observation is nearer the equator than the sun at that time, the zenith distance must be added. By this method, the obliquity of the ecliptic hath been determined to be 23^o 29'.

By the same method the declination of the sun from the equator for any day may be found; and thus a table of his declination for every day in the year might be constructed: thus also the declination of the stars might be found.

Having the declination of the sun, his right ascension and place in the ecliptic may be geometrically found by the solution of a case in spherical trigonometry. For let EQ represent the celestial equator, y the sun, and yX the ecliptic; then, in the right-angled spherical triangle ECy, we have the side Ey, equal to the sun's declination: the angle ECy is always 23^o 29', being the angle of the ecliptic with the equator; and the angle yEC is 90^o, or a right angle. From these data we can find the side EC the right ascension; and Cy the sun's place in the ecliptic, or his distance from the equinoctial point; and thus a table of the sun's place for every day in the year, answerable to his declination, may be formed.

Having the sun's place in the ecliptic, the right ascension of the stars may be found by the help of it, and a good pendulum clock: For which purpose the motion of the clock must be so adjusted, that the hand may run through the 24 hours in the same time that a star leaving the meridian will arrive at it again; which time is somewhat shorter than the natural day, because of the space the sun moves through in the mean time eastward.

Of calculating the periodical times of the Planets. 408
Latitude of any place how found. 409
Obliquity of the ecliptic found. 410
Sun's declination. 411
His place in the ecliptic how found. Fig. 150.
To find the right ascension of the stars. 412

of calcula-
ing the pe-
riodical
times of
the Planets,
cc.

ward. The clock being thus adjusted, when the sun is in the meridian, fix the hand to the point from whence we are to begin to reckon our time; and then observe when the star comes to the meridian, and mark the hour and minute that the hand then shows: The hours and minutes described by the index, turned into degrees and minutes of the equator, will give the difference between the right ascension of the sun and stars; which difference, being added to the right ascension of the sun will give the right ascension of the star. Now, if we know the right ascension of any one star, we may from it find the right ascensions of all the others which we see, by marking the time upon the clock between the arrival of the star whose right ascension we know to the meridian, and another star whose ascension is to be found. This time converted into hours and minutes of the equator, will give the difference of right ascensions; from whence, by addition, we collect the right ascension of the star which was to be found out.

413
Their lon-
gitudes and
latitudes
found.

The right ascension and declination of a star being known, its longitude and latitude, or distance from the first star of Aries, and north or south from the ecliptic, may thence be easily found, from the solution of a case in spherical trigonometry, similar to that already mentioned concerning the sun's place; and the places of the fixed stars being all marked in a catalogue according to their longitudes and latitudes, it may thence be conceived how the longitude and latitude of a planet or comet may be found for any particular time by comparing its distance from them, and its apparent path may thus be traced; and thus the paths of Mercury and Venus were traced by M. Cassini, though Mr Ferguson made use of an orrery for that purpose.

414
To find the
periodical
times of the
planets.

With regard to the planets, the first thing to be done is to find out their periodical times, which is done by observing when they have no latitude. At that time the planet is in the ecliptic, and consequently in one of its nodes; so that, by waiting till it returns to the same node again, and keeping an exact account of the time, the periodical time of its revolution round the sun may be known pretty exactly. By the same observations, from the theory of the earth's motion we can find the position of the line of the nodes; and when once the position of this line is found, the angle of inclination of that planet's orbit to the earth may also be known.

415
Eccentrici-
ty of the
earth's orbit
now deter-
mined.

The eccentricity of the earth's orbit may be determined by observing the apparent diameters of the sun at different times: when the sun's diameter is least, the earth is at the greatest distance; and when this diameter is greatest, the earth is at its least distance from him. But as this method must necessarily be precarious, another is recommended by Dr Keil, by observing the velocity of the earth in its orbit, or the apparent velocity of the sun, which is demonstrated to be always reciprocally as the square of the distance.

416
Of the other
planets.

The eccentricities of the orbits of the other planets may be likewise found by observing their velocities at different times; for all of them observe the same proportions with regard to the increase or decrease of their velocity that the earth does; only, in this case, care must be taken to observe the real, not the apparent, velocities of the planets, the last depending on the motion of the earth at the same time. Their apheia, or points of

their orbits where they are farthest from the sun, may be known by making several observations of their distances from him, and thus perceiving when these distances cease to increase.

Of calcula-
ing the pe-
riodical
Times of
the Planets;
&c.

The position of the aphelion being determined, the planet's distance from it at any time may also be found by observation, which is called its *true* or *coequated* anomaly; but by supposing the motion of the planet to be regular and uniform, tables of that motion may easily be constructed. From thence the planet's mean place in its orbit may be found for any moment of time; and one of these moments being fixed upon as an epocha or beginning of the table, it is easy to understand, that from thence tables of the planet's place in its orbit for any number of years either preceding or consequent to that period may be constructed. These tables are to be constructed according to the meridian of equal time, and not true or apparent time, because of the inequalities of the earth's motion as well as of that of the planet, and equations must be made to be added to or subtracted from the mean motion of the planet as occasion requires; which will be readily understood from what we have already mentioned concerning the unequal motion of the earth in its orbit. When all the necessary tables are constructed by this or similar methods, the calculating of the planetary places becomes a mere matter of mechanism, and consists only in the proper additions and subtractions according to the directions always given along with such tables. It must be observed, however, that the accidental interference of the planets with one another by their mutual attractions, render it impossible to construct any tables that shall remain equally perfect; and therefore frequent actual observations and corrections of the tables will be necessary. This disturbance, however, is inconsiderable, except in the planets Jupiter and Saturn, and they are in conjunction only once in 800 years.

417
To find
their places
in their or-
bits.

418
Inaccura-
cies from
the mutual
attraction
of the pla-
nets.

What hath been already mentioned with regard to the planets, is also applicable to the moon; but with more difficulty, on account of the greater inequalities of her motions, the cause of which has been already explained. She indeed moves in an ellipse as the rest do, and its eccentricity may be better computed from observing her diameter at different times than that of the earth's orbit; but that eccentricity is not always the same. The reason of this, and indeed of all the other lunar inequalities, is, that the sun has a sensible effect upon her by his attraction, as well as the earth. Consequently, when the earth is at its least distance from the sun, her orbit is dilated, and she moves more slowly; and, on the contrary, when the earth is in its aphelion, her orbit contracts, and she moves more swiftly. The eccentricity is always greatest when the line of the apsides coincides with that of the syzygies, and the earth at its least distance from the sun. When the moon is in her syzygies, i. e. in the line that joins the centres of the earth and sun, which is either in her conjunction or opposition, she moves swifter, *ceteris paribus*, than in the quadratures. According to the different distances of the moon from the syzygies, she changes her motion: from the conjunction to her first quadrature, she moves somewhat slower; but recovers her velocity in the second quarter. In the third quarter she again loses, and in the last again recovers it.

419
Difficulties
with regard
to the
moon.

The

Of calculat-
ing the pe-
riodical
Times of
the Planets,
&c.

The apogee of the moon is also irregular; being found to move forward when it coincides with the line of the syzygies, and backwards when it cuts that line at right angles. Nor is this motion in any degree equal: in the conjunction or opposition, it goes briskly forwards, and in the quadratures moves either slowly forwards, stands still, or goes backward. The motion of the nodes has been already taken notice of: but this motion is not uniform more than the rest; for when the line of the nodes coincides with that of the syzygies, they stand still; when their line cuts that at right angles, they go backwards with the velocity, as Sir Isaac Newton hath shown, of $16'' 19''' 24''''$ an hour. The only equable motion the moon has, is her revolution on her axis, which she always performs exactly in the space of time in which she moves round the earth. From hence arises what is called the *moon's libration*; for as the motion round her axis is equable, and that in her orbit unequal, it follows, that when the moon is in her perigee, where she moves swiftest, that part of her surface, which on account of the motion in her orbit would be turned from the earth, is not so, by reason of the motion on her axis. Thus some parts in the limb or margin of the moon sometimes recede from, and sometimes approach towards the centre of the disk. Yet this equable rotation produces an apparent irregularity; for the axis of the moon not being perpendicular, but a little inclined to its orbit, and this axis maintaining its parallelism round the earth, it must necessarily change its situation with respect to an observer on the earth, to whom sometimes the one and sometimes the other pole of the moon becomes visible; whence it appears to have a kind of wavering or vacillatory motion.

420
Moves e-
quably on
her axis.

421
Lunar ir-
regularities
accounted
for by Sir
Isaac New-
ton.

From all these irregularities it may well be concluded, that the calculation of the moon's place in her orbit is a very difficult matter; and indeed, before Sir Isaac Newton, astronomers in vain laboured to subject the lunar irregularities to any rule. By his labours, however, and those of other astronomers, these difficulties are in a great measure overcome; and calculations with regard to this luminary may be made with as great certainty as concerning any other. Her periodical time may be determined from the observation of two lunar eclipses, at as great a distance from one another as possible; for in the middle of every lunar eclipse, the moon is exactly in opposition to the sun. Compute the time between these two eclipses or oppositions, and divide this by the number of lunations that have intervened, and the quotient will be the synodical month, or time the moon takes to pass from one conjunction to another, or from one opposition to another. Compute the sun's mean motion in the time of the synodical month, and add this to the entire circle described by the moon. Then, As that sum is to 360° , so is the quantity of the synodical month to the periodical, or time that the moon takes to move from one point of her orbit to the same point again. Thus, Copernicus, in the year 1500, November 6th, at 2 hours 20 minutes, observed an eclipse of the moon at Rome; and August 1st 1523, at 4 hours 25 minutes, another

422
Her perio-
dical time
determined
by Coperni-
cus.

at Cracow: hence the quantity of the synodical month is thus determined:

	Y.	D.	H.	M.
Observ. 2d	1523	237	4	25
Observ. 1st	1500	310	2	20
Interval of time	22	292	2	5
Add the intercalary days for leap years	5			
Exact interval	22	297	2	5, or 11991005'

This interval divided by 282, the number of months elapsed in that time, gives 29 days 12 hours 41 minutes for the length of the synodical month. But from the observations of two other eclipses, the same author more accurately determined the quantity of the synodical month to be 29 degrees 11 hours 45 minutes 3 seconds; from whence the mean periodical time of the moon comes to be 27 degrees 7 hours 43 minutes 5 seconds, which exactly agrees with the observations of later astronomers.

The quantity of the periodical month being given, by the Rule of Three, we may find the moon's diurnal and horary motion; and thus may tables of the moon's mean motion be constructed; and if from the moon's mean diurnal motion that of the sun be subtracted, the remainder will be the moon's mean diurnal motion from the sun.

Having the moon's distance from the sun, her phases for that time may be easily delineated by the following method laid down by Dr Keil. "Let the circle COBP represent the disk of the moon, which is turned towards the earth; and let OP be the line in which the semicircle OMP is projected, which suppose to be cut by the diameter BC at right angles; and making LP the radius, take LF equal to the cosine of the elongation of the moon from the sun: And then upon BC, as the great axis, and LF the lesser axis, describe the semi-ellipse BFC. This ellipse will cut off from the disk of the moon the portion BFCP of the illuminated face, which is visible to us from the earth."

Since in the middle of a total eclipse the moon is exactly in the node, if the sun's place be found for that time, and six signs added to it, if the eclipse is a lunar one the sun will give the place of the node, or if the eclipse observed is a solar one, the place of the node and of the sun are the same. From comparing two eclipses together, the mean motion of the nodes will thus be found out. The apogee of the moon may be known from her apparent diameter, as already observed; and by comparing her place when in the apogee at different times, the motion of the apogee itself may also be determined.

These short hints will be sufficient to give a general knowledge of the methods used for the solution of some of the most difficult problems in astronomy. As for the proper equations to be added or subtracted, in order to find out the true motion and place of the moon, together with the particular methods of constructing tables for calculating eclipses, they are given from Mr Ferguson, in the following section.

calcula-
ing eclip-
&c.

SECT. X. *Of Eclipses: With Tables for their Calculation; the Method of constructing them; Rules for Calculation, and Directions for the Delineation, of Solar and Lunar Eclipses.*

Of calcula-
ting eclip-
ses, &c.

426
eclipse de-
ad.

EVERY planet and satellite is illuminated by the sun; and casts a shadow towards that point of the heavens which is opposite to the sun. This shadow is nothing but a privation of light in the space hid from the sun by the opaque body that intercepts his rays.

When the sun's light is so intercepted by the moon, that to any place of the earth the sun appears partly or wholly covered, he is said to *undergo an eclipse*; though, properly speaking, it is only an eclipse of that part of the earth where the moon's shadow or penumbra falls. When the earth comes between the sun and moon, the moon falls into the earth's shadow; and having no light of her own, she suffers a real eclipse from the interception of the sun's rays. When the sun is eclipsed to us, the moon's inhabitants, on the side next the earth, see her shadow like a dark spot travelling over the earth, about twice as fast as its equatorial parts move, and the same way as they move. When the moon is in an eclipse, the sun appears eclipsed to her, total to all those parts on which the earth's shadow falls, and of as long continuance as they are in the shadow.

427
ture of
earth
erical.

That the earth is spherical (for the hills take off no more from the roundness of the earth, than grains of dust do from the roundness of a common globe) is evident from the figure of its shadow on the moon; which is always bounded by a circular line, although the earth is incessantly turning its different sides to the moon, and very seldom shows the same side to her in different eclipses, because they seldom happen at the same hours. Were the earth shaped like a round flat plate, its shadow would only be circular when either of its sides directly faced the moon, and more or less elliptical as the earth happened to be turned more or less obliquely towards the moon when she is eclipsed. The moon's different phases prove her to be round; for as she keeps still the same side towards the earth, if that side were flat, as it appears to be, she would never be visible from the third quarter to the first; and from the first quarter to the third, she would appear as round as when we say *she is full*; because, at the end of her first quarter, the sun's light would come as suddenly on all her side next the earth, as it does on a flat wall, and go off as abruptly at the end of her third quarter.

428
moon's fi-
re the
ne.

If the earth and sun were equally large, the earth's shadow would be infinitely extended, and all of the same bulk; and the planet Mars, in either of its nodes and opposite to the sun, would be eclipsed in the earth's shadow. Were the earth larger than the sun, its shadow would increase in bulk the farther it extended, and would eclipse the great planets Jupiter and Saturn, with all their moons, when they were opposite to the sun. But as Mars, in opposition, never falls into the earth's shadow, altho' he is not then above 42,000,000 miles from the earth, it is plain that the earth is much less than the sun; for otherwise its shadow could not end in a point at so small a distance. If the sun and moon were equally large, the moon's shadow would go on to the earth with an equal breadth, and cover a por-

429
adows of
earth
d moon
ical.

tion of the earth's surface more than 2000 miles broad, even if it fell directly against the earth's centre, as seen from the moon; and much more if it fell obliquely on the earth: But the moon's shadow is seldom 150 miles broad at the earth, unless when it falls very obliquely on the earth, in total eclipses of the sun. In annular eclipses, the moon's real shadow ends in a point at some distance from the earth. The moon's small distance from the earth, and the shortness of her shadow, prove her to be less than the sun. And, as the earth's shadow is large enough to cover the moon, if her diameter were three times as large as it is (which is evident from her long continuance in the shadow when she goes through its centre), it is plain that the earth is much bigger than the moon.

430
Why there
are so few
eclipses.

Though all opaque bodies, on which the sun shines, have their shadows, yet such is the bulk of the sun, and the distances of the planets, that the primary planets can never eclipse one another. A primary can eclipse only its secondary, or be eclipsed by it; and never but when in opposition or conjunction with the sun. The primary planets are very seldom in these positions, but the sun and moon are so every month: Whence one may imagine, that these two luminaries should be eclipsed every month. But there are few eclipses in respect of the number of new and full moons; the reason of which we shall now explain.

If the moon's orbit were coincident with the plane of the ecliptic, in which the earth always moves and the sun appears to move, the moon's shadow would fall upon the earth at every change, and eclipse the sun to some parts of the earth. In like manner, the moon would go through the middle of the earth's shadow, and be eclipsed at every full; but with this difference, that she would be totally darkened for above an hour and an half; whereas the sun never was above four minutes totally eclipsed by the interposition of the moon. But one half of the moon's orbit is elevated $5\frac{1}{2}$ degrees above the ecliptic, and the other half as much depressed below it; consequently, the moon's orbit intersects the ecliptic in two opposite points called the *moon's nodes*, as has been already taken notice of. When these points are in a right line with the centre of the sun at new or full moon, the sun, moon, and earth, are all in a right line; and if the moon be then new, her shadow falls upon the earth; if full, the earth's shadow falls upon her. When the sun and moon are more than 17 degrees from either of the nodes at the time of conjunction, the moon is then generally too high or too low in her orbit to cast any part of her shadow upon the earth; when the sun is more than 12 degrees from either of the nodes at the time of full moon, the moon is generally too high or too low in her orbit to go through any part of the earth's shadow: and in both these cases there will be no eclipse. But when the moon is less than 17 degrees from either node at the time of conjunction, her shadow or penumbra falls more or less upon the earth, as she is more or less within this limit. And when she is less than 12 degrees from either node at the time of opposition, she goes through a greater or less portion of the earth's shadow, as she is more or less within this limit. Her orbit contains 360 degrees; of which 17, the limit of solar eclipses on either side of the nodes, and 12, the limit of lunar eclipses, are but small portions: And as the sun commonly passes
by

Of calcula-
ting eclips-
ses, &c.

by the nodes but twice in a year, it is no wonder that we have so many new and full moons without eclipses. To illustrate this (fig. 196.) let ABCD be the ecliptic, RSTU a circle lying in the same plane with the ecliptic, and VXYZ the moon's orbit, all thrown into an oblique view, which gives them an elliptical shape to the eye. One half of the moon's orbit, as VWX, is always below the ecliptic, and the other half XYV above it. The points V and X, where the moon's orbit intersects the circle RSTU, which lies even with the ecliptic, are the moon's nodes; and a right line, as XEV, drawn from one to the other, through the earth's centre, is the line of the nodes, which is carried almost parallel to itself round the sun in a year.

If the moon moved round the earth in the orbit RSTU, which is coincident with the plane of the ecliptic, her shadow would fall upon the earth every time she is in conjunction with the sun, and at every opposition she would go through the earth's shadow. Were this the case, the sun would be eclipsed at every change, and the moon at every full, as already mentioned.

But although the moon's shadow N must fall upon the earth at *a*, when the earth is at E, and the moon in conjunction with the sun at *i*, because she is then very near one of her nodes; and at her opposition *n* she must go through the earth's shadow I, because she is then near the other node; yet, in the time that she goes round the earth to her next change, according to the order of the letters XYVW, the earth advances from E to *e*, according to the order of the letters EFGH; and the line of the nodes VEX, being carried nearly parallel to itself, brings the point *f* of the moon's orbit in conjunction with the sun at that next change; and then the moon being at *f*, is too high above the ecliptic to cast her shadow on the earth: and as the earth is still moving forward, the moon at her next opposition will be at *g*, too far below the ecliptic to go through any part of the earth's shadow; for by that time the point *g* will be at a considerable distance from the earth as seen from the sun.

When the earth comes to F, the moon in conjunction with the sun Z is not at *k* in a plane coincident with the ecliptic, but above it at Y in the highest part of her orbit; and then the point *b* of her shadow O goes far above the earth (as in fig. 2. which is an edge-view of fig. 1.) The moon at her next opposition, is not at *o* (fig. 1.), but at W, where the earth's shadow goes far above her, (as in fig. 2.) In both these cases, the line of the nodes VFX (fig. 1.) is about ninety degrees from the sun, and both luminaries are as far as possible from the limits of the eclipses.

When the earth has gone half round the ecliptic from E to G, the line of the nodes VGX is nearly, if not exactly, directed towards the sun at Z; and then the new-moon *l* casts her shadow P on the earth G; and the full moon *p* goes through the earth's shadow L; which brings on eclipses again, as when the earth was at E.

When the earth comes to H, the new moon falls not at *m* in a plane coincident with the ecliptic CD, but at W in her orbit below it; and then her shadow Q (see fig. 197.) goes far below the earth. At the next full she is not at *q* (fig. 196.), but at Y in her orbit 5 1/2 degrees above *q*, and at her greatest height above the

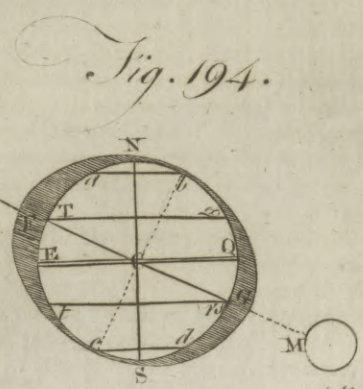
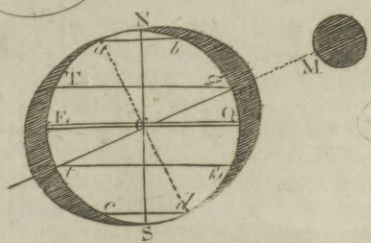
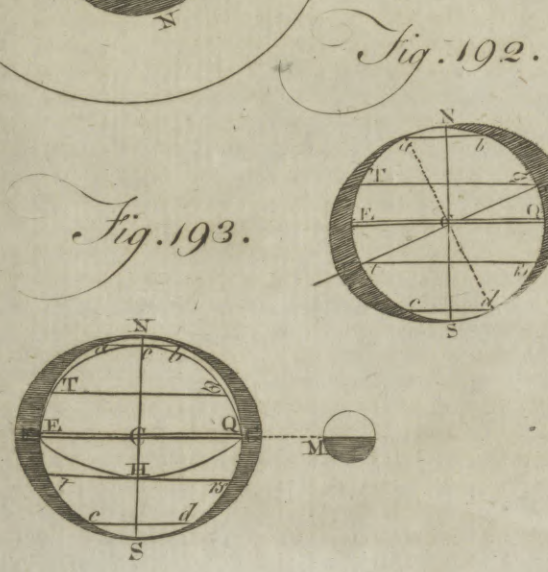
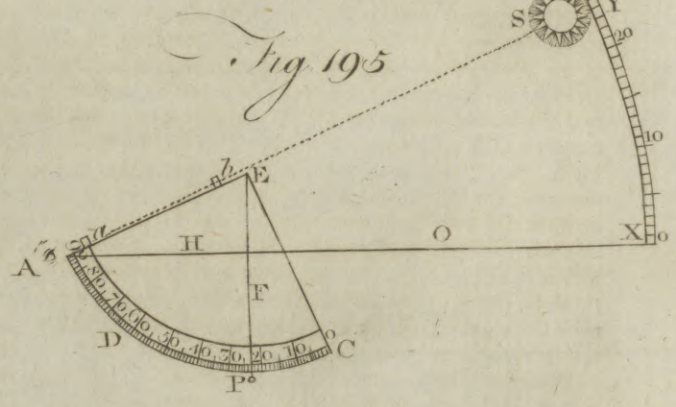
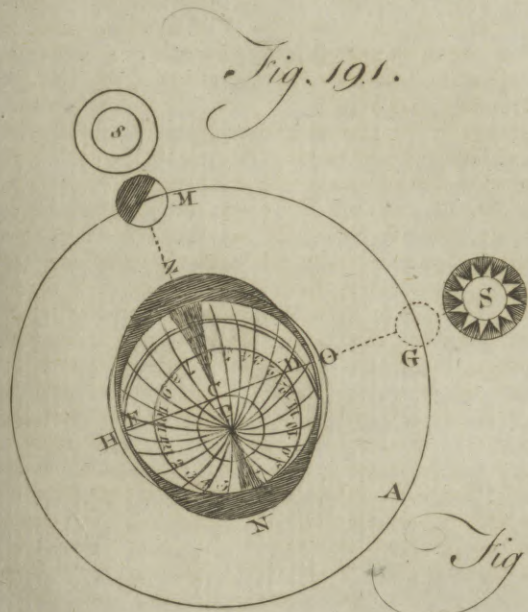
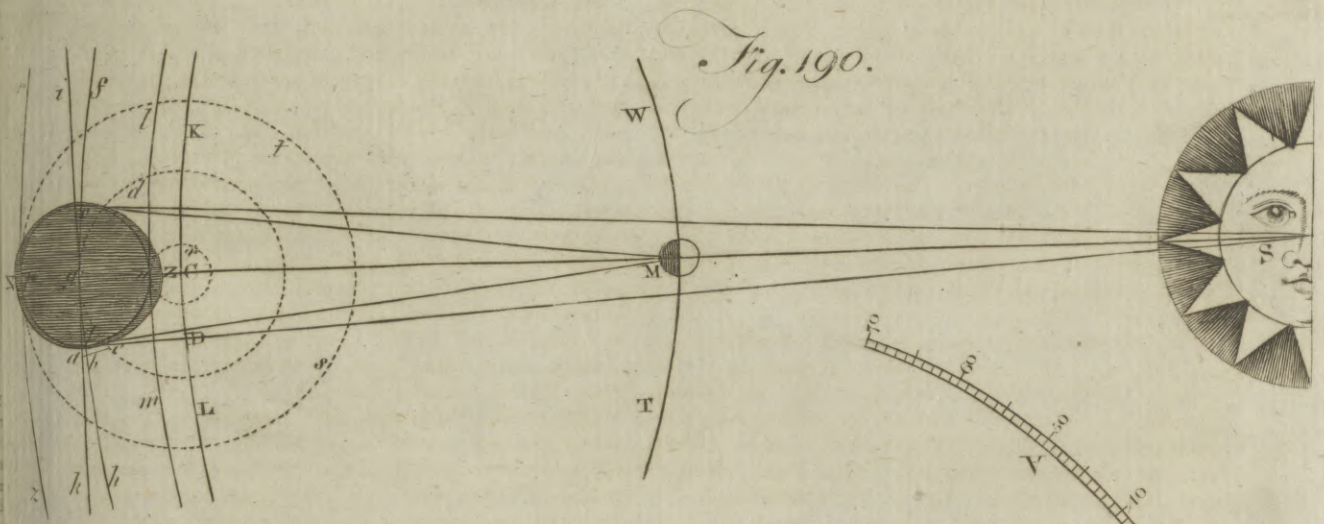
ecliptic CD; being then as far as possible, at any op-
position, from the earth's shadow M, as in fig. 197.

So, when the earth is at E and G, the moon is about her nodes at new and full, and in her greatest north and south declination (or latitude as it is generally called) from the ecliptic at her quarters; but when the earth is at F or H, the moon is in her greatest north and south declination from the ecliptic at new and full, and in the nodes about her quarters.

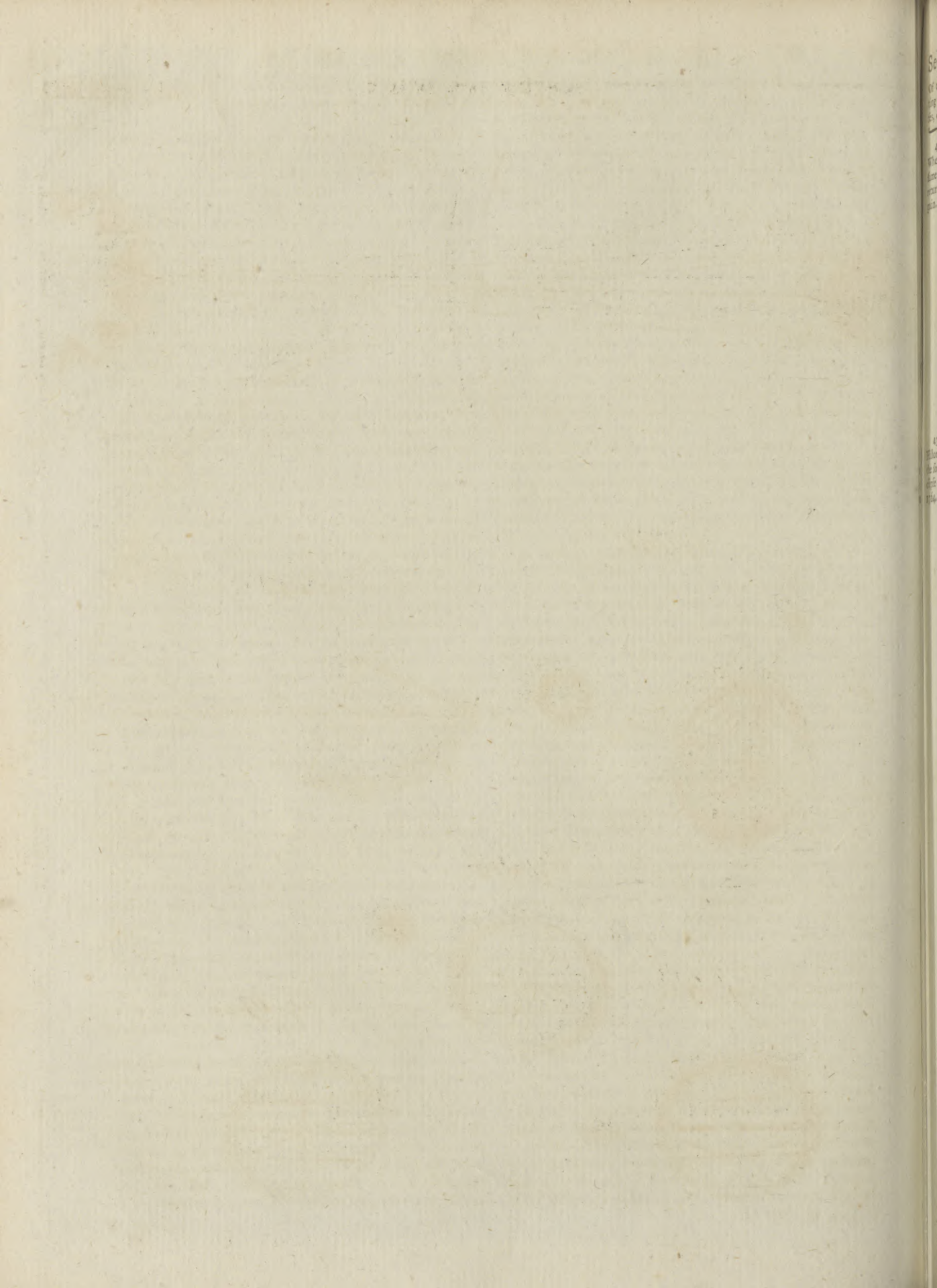
The point X, where the moon's orbit crosses the ecliptic, is called the *ascending node*, because the moon ascends from it above the ecliptic; and the opposite point of intersection V is called the *descending node*, because the moon descends from it below the ecliptic. When the moon is at Y in the highest point of her orbit, she is in her greatest north latitude; and when she is at W in the lowest point of her orbit, she is in her greatest south latitude.

If the line of the nodes, like the earth's axis, was carried parallel to itself round the sun, there would be just half a year between the conjunctions of the sun and nodes. But the nodes shift backwards, or contrary to the earth's annual motion, 19 1/2 deg. every year; and therefore the same node comes round the sun 19 days sooner every year than on the year before. Consequently, from the time that the ascending node X (when the earth is at E) passes by the sun as seen from the earth, it is only 173 days (not half a year) till the descending node V passes by him. Therefore in whatever time of the year we have eclipses of the luminaries about either node, we may be sure that in 173 days afterward we shall have eclipses about the other node. And when at any time of the year the line of the nodes is in the situation VGX, at the same time next year it will be in the situation rGr; the ascending node having gone backward, that is, contrary to the order of signs, from X to *r*, and the descending node from V to *r*; each 19 1/2 deg. At this rate, the nodes shift through all the signs and degrees of the ecliptic in 18 years and 225 days; in which time there would always be a regular period of eclipses, if any complete number of lunations were finished without a fraction. But this never happens: for if both the sun and moon should start from a line of conjunction with either of the nodes in any point of the ecliptic, the sun would perform 18 annual revolutions and 222 degrees over and above, and the moon 230 lunations and 85 degrees of the 231st, by the time the node came round to the same point of the ecliptic again; so that the sun would then be 138 degrees from the node, and the moon 85 degrees from the sun.

But in 223 mean lunations, after the sun, moon, and nodes, have been once in a line of conjunction, they return so nearly to the same state again, as that the same node, which was in conjunction with the sun and moon at the beginning of the first of these lunations, will be within 28' 12" of a degree of a line of conjunction with the sun and moon again, when the last of these lunations is completed. And therefore in that time there will be a regular period of eclipses, or return of the same eclipse, for many ages.—In this period, (which was first discovered by the Chaldeans) there are 18 Julian years 11 days 7 hours 43 minutes 20 seconds, when the last day of February in leap-years is four times included; but when it is five times included,



A. Bell, Sculp.



calculated, the period consists of only 18 years 10 days 7 hours 43 minutes 20 seconds. Consequently, if to the mean time of any eclipse, either of the sun or moon, you add 18 Julian years 11 days 7 hours 43 minutes 20 seconds, when the last day of February in leap-years comes in four times, or a day less when it comes in five times, you will have the mean time of the return of the same eclipse.

But the falling back of the line of conjunctions or oppositions of the sun and moon $28' 12''$ with respect to the line of the nodes in every period, will wear it out in process of time; and after that, it will not return again in less than 12,492 years.—These eclipses of the sun, which happen about the ascending node, and begin to come in at the north pole of the earth, will go a little southerly at each return, till they go quite off the earth at the south pole; and those which happen about the descending node, and begin to come in at the south pole of the earth, will go a little northerly at each return, till at last they quite leave the earth at the north pole.

To exemplify this matter, we shall first consider the sun's eclipse (March 21st old style, April 1st new style), A. D. 1764, according to its mean revolutions, without equating the times, or the sun's distance from the node; and then according to its true equated times.

This eclipse fell in open space at each return, quite clear of the earth, ever since the creation, till A. D. 1295, June 13th old style, at 12 h. 52 m. 59 sec. *post meridiem*, when the moon's shadow first touched the earth at the north pole; the sun being then $70^{\circ} 48' 27''$ from the ascending node. In each period since that time, the sun has come $28' 12''$ nearer and nearer the same node, and the moon's shadow has therefore gone more and more southerly.—In the year 1962, July 18th old style, at 10 h. 36 m. 21 sec. *p. m.* when the same eclipse will have returned 38 times, the sun will be only $24' 45''$ from the ascending node, and the centre of the moon's shadow will fall a little northward of the earth's centre.—At the end of the next following period, A. D. 1980, July 28th old style, at 18 h. 19 m. 41 sec. *p. m.* the sun will have receded back $3' 27''$ from the ascending node, and the moon will have a very small degree of southern latitude, which will cause the centre of her shadow to pass a very small matter south of the earth's centre.—After which, in every following period, the sun will be $28' 12''$ farther back from the ascending node than in the period last before; and the moon's shadow will go still farther and farther southward, until September 12th old style, at 23 h. 46 m. 22 sec. *p. m.* A. D. 2665; when the eclipse will have completed its 77th periodical return, and will go quite off the earth at the south pole (the sun being then $17^{\circ} 55' 22''$ back from the node), and cannot come in at the north pole, so as to begin the same course over again, in less than 12,492 years afterwards.—And such will be the case of every other eclipse of the sun: For, as there is about 18 degrees on each side of the node within which there is a possibility of eclipses, their whole revolution goes through 36 degrees about that node, which, taken from 360 degrees, leaves remaining 324 degrees for the eclipses to travel *in expansum*. And as this 36 degrees is not gone through in less than 77 periods, which takes up 1388 years,

the remaining 324 degrees cannot be so gone through in less than 12,492 years. For, as 36 is to 1388, so is 324 to 12,492.

To illustrate this a little farther, we shall examine some of the most remarkable circumstances of the returns of the eclipse which happened July 14th 1748, about noon. This eclipse, after traversing the voids of space from the creation, at last began to enter the Terra Australis Incognita about 88 years after the conquest, which was the last of king Stephen's reign: every Chaldean period it has crept more northerly, but was still invisible in Britain before the year 1622; when, on the 30th of April, it began to touch the south parts of England about two in the afternoon; its central appearance rising in the American south seas, and traversing Peru and the Amazons country, through the Atlantic ocean into Africa, and setting in the Ethiopian continent, not far from the beginning of the Red sea.

Its next visible period was, after three Chaldean revolutions, in 1676, on the first of June, rising central in the Atlantic ocean, passing us about nine in the morning, with four digits eclipsed on the under limb, and setting in the gulf of Cochinchina in the East Indies.

It being now near the solstice, this eclipse was visible the very next return in 1694, in the evening; and in two periods more, which was in 1730, on the 4th of July, was seen about half eclipsed just after sun-rise, and observed both at Wirtemberg in Germany, and Pekin in China, soon after which it went off.

Eighteen years more afforded us the eclipse which fell on the 14th of July 1748.

The next visible return happened on July 25th 1766 in the evening, about four digits eclipsed; and, after two periods more, will happen on August 16th 1802, early in the morning, about five digits, the centre coming from the north frozen continent, by the capes of Norway, through Tartary, China, and Japan, to the Ladrone islands, where it goes off.

Again, in 1820, August 26th, between one and two, there will be another great eclipse at London, about 10 digits; but, happening so near the equinox, the centre will leave every part of Britain to the west, and enter Germany at Embden, passing by Venice, Naples, Grand Cairo, and set in the gulf of Bassora near that city.

It will be no more visible till 1874, when five digits will be obscured (the centre being now about to leave the earth) on September 28th. In 1892, the sun will go down eclipsed in London; and again, in 1928, the passage of the centre will be in the expanse, though there will be two digits eclipsed at London, October the 31st of that year, and about the year 2090 the whole penumbra will be wore off; whence no more returns of this eclipse can happen till after a revolution of 10,000 years.

From these remarks on the entire revolution of this eclipse, we may gather, that a thousand years more or less (for there are some irregularities that may protract or lengthen this period 100 years) complete the whole terrestrial phenomena of any single eclipse: and since 20 periods of 54 years each, and about 33 days, comprehend the entire extent of their revolution, it is evident, that the times of the returns will pass through a circuit of one year and ten months, every Chaldean period

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Of calculating Eclipses, &c.

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Seldom more than two great eclipses in this period.

437
Eclipses come in by the north and south poles.

438
Very ancient eclipses cannot be calculated by our tables.

being 10 or 11 days later, and of the equable appearances, about 32 or 33 days. Thus, though this eclipse happens about the middle of July, no other subsequent eclipse of this period will return till the middle of the same month again; but wear constantly each period 10 or 11 days forward, and at last appear in winter, but then it begins to cease from affecting us.

Another conclusion from this revolution may be drawn, that there will seldom be any more than two great eclipses of the sun in the interval of this period, and these follow sometimes next return, and often at greater distances. That of 1715 returned again in 1733 very great; but this present eclipse will not be great till the arrival of 1820, which is a revolution of four Chaldean periods; so that the irregularities of their circuits must undergo new computations to assign them exactly.

Nor do all eclipses come in at the south pole: that depends altogether on the position of the lunar nodes, which will bring in as many from the expansum one way as the other; and such eclipses will wear more southerly by degrees, contrary to what happens in the present case.

The eclipse, for example, of 1736 in September, had its centre in the expansum, and set about the middle of its obscurity in Britain; it will wear in at the north pole, and in the year 2600, or thereabouts, go off into the expansum on the south side of the earth.

The eclipses therefore which happened about the creation are little more than half way yet of their ethereal circuit; and will be 4000 years before they enter the earth any more. This grand revolution seems to have been entirely unknown to the ancients.

It is particularly to be noted, that eclipses which have happened many centuries ago will not be found by our present tables to agree exactly with ancient observations, by reason of the great anomalies in the lunar motions; which appears an incontestable demonstration of the non-eternity of the universe. For it seems confirmed by undeniable proofs, that the moon now finishes her period in less time than formerly, and will continue, by the centripetal law, to approach nearer and nearer the earth, and to go sooner and sooner round it: nor will the centrifugal power be sufficient to compensate the different gravitations of such an assemblage of bodies as constitute the solar system, which would come to ruin of itself, without some regulation and adjustment of their original motions.

We are credibly informed from the testimony of the ancients, that there was a total eclipse of the sun predicted by Thales to happen in the fourth year of the 48th Olympiad, either at Sardis or Miletus in Asia, where Thales then resided. That year corresponds to the 585th year before Christ; when accordingly there happened a very signal eclipse of the sun, on the 28th of May, answering to the present 10th of that month, central through North America, the south parts of France, Italy, &c. as far as Athens, or the isles in the Ægean sea; which is the farthest that even the Caroline tables carry it; and consequently make it invisible to any part of Asia, in the total character; though there are good reasons to believe that it extended to Babylon, and went down central over that city. We are not however to imagine, that it was set before it

passed Sardis and the Asiatic towns, where the predictor lived; because an invisible eclipse could have been of no service to demonstrate his ability in astronomical sciences to his countrymen, as it could give no proof of its reality.

For a further illustration, Thucydides relates, That a solar eclipse happened on a summer's day, in the afternoon, in the first year of the Peloponnesian war, so great, that the stars appeared. Rhodius was victor in the Olympic games the fourth year of the said war, being also the fourth year of the 87th Olympiad, or the 428th year before Christ. So that the eclipse must have happened in the 431st year before Christ; and by computation it appears, that on the third of August there was a signal eclipse which would have passed over Athens, central about six in the evening, but which our present tables bring no farther than the ancient Syrtes on the African coast, above 400 miles from Athens; which, suffering in that case but nine digits, could by no means exhibit the remarkable darkness recited by this historian: the centre therefore seems to have passed Athens about six in the evening, and probably might go down about Jerusalem, or near it, contrary to the construction of the present tables. These things are only mentioned by way of caution to the present astronomers, in recomputing ancient eclipses; and they may examine the eclipse of Nicias, so fatal to the Athenian fleet; that which overthrew the Macedonian army, &c.

In any year, the number of eclipses of both luminaries cannot be less than two, nor more than seven; the most usual number is four, and it is very rare to have more than six. For the sun passes by both the nodes but once a-year, unless he passes by one of them in the beginning of the year; and, if he does, he will pass by the same node again a little before the year be finished; because, as these points move $19\frac{1}{2}$ degrees backwards every year, the sun will come to either of them 173 days after the other. And when either node is within 17 degrees of the sun at the time of new moon, the sun will be eclipsed. At the subsequent opposition, the moon will be eclipsed in the other node, and come round to the next conjunction again ere the former node be 17 degrees past the sun, and will therefore eclipse him again. When three eclipses fall about either node, the like number generally falls about the opposite; as the sun comes to it in 173 days afterward; and six lunations contain but four days more. Thus, there may be two eclipses of the sun and one of the moon about each of her nodes. But when the moon changes in either of the nodes, she cannot be near enough the other node at the next full to be eclipsed; and in six lunar months afterward she will change near the other node; in these cases, there can be but two eclipses in a year, and they are both of the sun.

A longer period than the above mentioned, for comparing and examining eclipses which happen at long intervals of time, is 557 years, 21 days, 18 hours, 30 minutes, 11 seconds; in which time there are 6890 mean lunations; and the sun and node meet again so nearly as to be but 11 seconds distant; but then it is not the same eclipse that returns, as in the shorter period above-mentioned.

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Eclipses of the sun are more frequent than of the moon, because the sun's ecliptic limits are greater than the moon's; yet we have more visible eclipses of the moon than of the sun, because eclipses of the moon are seen from all parts of that hemisphere of the earth which is next her, and are equally great to each of those parts; but the sun's eclipses are visible only to that small portion of the hemisphere next him whereon the moon's shadow falls.

The moon's orbit being elliptical, and the earth in one of its focuses, she is once at her least distance from the earth, and once at her greatest, in every lunation. When the moon changes at her least distance from the earth, and so near the node that her dark shadow falls upon the earth, she appears big enough to cover the whole disk of the sun from that part on which her shadow falls; and the sun appears totally eclipsed there for some minutes: but when the moon changes at her greatest distance from the earth, and so near the node that her dark shadow is directed towards the earth, her diameter subtends a less angle than the sun's; and therefore she cannot hide his whole disk from any part of the earth, nor does her shadow reach it at that time; and to the place over which the point of her shadow hangs, the eclipse is annular, the sun's edge appearing like a luminous ring all around the body of the moon.

When the change happens within 17 degrees of the node, and the moon at her mean distance from the earth, the point of her shadow just touches the earth, and she eclipseth the sun totally to that small spot whereon her shadow falls; but the darkness is not of a moment's continuance.

The moon's apparent diameter, when largest, exceeds the sun's, when least, only 1 minute 38 seconds of a degree; and in the greatest eclipse of the sun that can happen at any time and place, the total darkness continues no longer than whilst the moon is going 1 minute 38 seconds from the sun in her orbit, which is about 3 minutes and 13 seconds of an hour.

The moon's dark shadow covers only a spot on the earth's surface about 180 English miles broad, when the moon's diameter appears largest, and the sun's least; and the total darkness can extend no farther than the dark shadow covers. Yet the moon's partial shadow or penumbra may then cover a circular space 4900 miles in diameter, within all which the sun is more or less eclipsed, as the places are less or more distant from the centre of the penumbra. When the moon changes exactly in the node, the penumbra is circular on the earth at the middle of the general eclipse; because at that time it falls perpendicularly on the earth's surface; but at every other moment it falls obliquely, and will therefore be elliptical; and the more so, as the time is longer before or after the middle of the general eclipse; and then much greater portions of the earth's surface are involved in the penumbra.

When the penumbra first touches the earth, the general eclipse begins; when it leaves the earth, the general eclipse ends: from the beginning to the end the sun appears eclipsed in some part of the earth or other. When the penumbra touches any place, the eclipse begins at that place, and ends when the penumbra leaves it. When the moon changes in the node, the penumbra goes over the centre of the earth's disk as

seen from the moon; and consequently, by describing the longest line possibly on the earth, continues the longest upon it; namely, at a mean rate, 5 hours 50 minutes; more, if the moon be at her greatest distance from the earth, because she then moves slowest; less, if she be at her least distance, because of her quicker motion.

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To make several of the above and other phenomena plainer, let S be the sun, E the earth, M the moon, and AMP the moon's orbit. Draw the right line *Wc* from the western side of the sun at *W*, touching the western side of the moon at *c*, and the earth at *e*: draw also the right line *Vd* from the eastern side of the sun at *V*, touching the eastern side of the moon at *d*, and the earth at *e*: the dark space *ced* included between those lines is the moon's shadow, ending in a point at *e*, where it touches the earth; because in this case the moon is supposed to change at *M* in the middle between *A* the apogee, or farthest point of her orbit from the earth, and *P* the perigee, or nearest point to it. For, had the point *P* been at *M*, the moon had been nearer the earth; and her dark shadow at *e* would have covered a space upon it about 180 miles broad, and the sun would have been totally darkened, with some continuance: but had the point *A* been at *M*, the moon would have been farther from the earth, and her shadow would have ended in a point a little above *e*, and therefore the sun would have appeared like a luminous ring all around the moon. Draw the right lines *WXdb* and *VXcg*, touching the contrary sides of the sun and moon, and ending on the earth at *a* and *b*: draw also the right line *SXM*, from the centre of the sun's disk, through the moon's centre, to the earth; and suppose the two former lines *WXdb* and *VXcg* to revolve on the line *SXM* as an axis, and their points *a* and *b* will describe the limits of the penumbra *TT* on the earth's surface, including the large space *aba*; within which the sun appears more or less eclipsed, as the places are more or less distant from the verge of the penumbra *ab*.

Fig. 198.

Draw the right line *y 12* across the sun's disk, perpendicular to *SXM* the axis of the penumbra: then divide the line *y 12* into twelve equal parts, as in the figure, for the twelve digits or equal parts of the sun's diameter; and at equal distances from the centre of the penumbra at *e* (on the earth's surface *YY*) to its edge *ab*, draw twelve concentric circles, marked with the numeral figures, 1 2 3 4 &c. and remember that the moon's motion in her orbit *AMP* is from west to east, as from *s* to *t*. Then

To an observer on the earth at *b*, the eastern limb of the moon at *d* seems to touch the western limb of the sun at *W*, when the moon is at *M*; and the sun's eclipse begins at *b*, appearing as at *A*, fig. 203. at the left hand; but at the same moment of absolute time, to an observer at *a* in fig. 198. the western edge of the moon at *c* leaves the eastern edge of the sun at *V*, and the eclipse ends, as at the right hand *C*, fig. 203. At the very same instant, to all those who live on the circle marked 1 on the earth *E*, in fig. 198. the moon *M* cuts off or darkens a twelfth part of the sun *S*, and eclipses him one digit, as at 1 in fig. 203: to those who live on the circle marked 2 in fig. 198. the moon cuts off two twelfth parts of the sun, as at 2 in fig. 203: to those on the circle 3, three parts; and so

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on to the centre at 12 in fig. 198. where the sun is centrally eclipsed, as at B in the middle of fig. 203; under which figure there is a scale of hours and minutes, to show at a mean rate how long it is from the beginning to the end of a central eclipse of the sun on the parallel of London; and how many digits are eclipsed at any particular time from the beginning at A to the middle at B, or the end at C. Thus, in 16 minutes from the beginning, the sun is two digits eclipsed; in an hour and five minutes, eight digits; and in an hour and 37 minutes, 12 digits.

By fig. 198. it is plain, that the sun is totally or centrally eclipsed but to a small part of the earth at any time, because the dark conical shadow e of the moon M falls but on a small part of the earth; and that the partial eclipse is confined at that time to the space included by the circle ab , of which only one half can be projected in the figure, the other half being supposed to be hid by the convexity of the earth E; and likewise, that no part of the sun is eclipsed to the large space YY of the earth, because the moon is not between the sun and any of that part of the earth; and therefore to all that part the eclipse is invisible. The earth turns eastward on its axis, as from g to h , which is the same way that the moon's shadow moves; but the moon's motion is much swifter in her orbit from s to t : and therefore, although eclipses of the sun are of longer duration on account of the earth's motion on its axis than they would be if that motion was stopped, yet, in four minutes of time at most, the moon's swifter motion carries her dark shadow quite over any place that its centre touches at the time of greatest obscuration. The motion of the shadow on the earth's disk is equal to the moon's motion from the sun, which is about $30\frac{1}{2}$ minutes of a degree every hour at a mean rate; but so much of the moon's orbit is equal to $30\frac{1}{2}$ degrees of a great circle on the earth; and therefore the moon's shadow goes $30\frac{1}{2}$ degrees, or 1830 geographical miles on the earth in an hour, or $30\frac{1}{2}$ miles in a minute, which is almost four times as swift as the motion of a cannon-ball.

As seen from the sun or moon, the earth's axis appears differently inclined every day of the year, on account of keeping its parallelism throughout its annual course. In fig. 204. let EDON be the earth at the two equinoxes and the two solstices, NS its axis, N the north pole, S the south pole, $\mathcal{A}EQ$ the equator, T the tropic of Cancer, t the tropic of Capricorn, and ABC the circumference of the earth's enlightened disk as seen from the sun or new moon at these times. The earth's axis has the position NES at the vernal equinox, lying towards the right hand, as seen from the sun or new moon; its poles N and S being then in the circumference of the disk; and the equator and all its parallels seem to be straight lines, because their planes pass through the observer's eye looking down upon the earth from the sun or moon directly over E, where the ecliptic FG intersects the equator $\mathcal{A}E$. At the summer-solstice the earth's axis has the position NDS; and that part of the ecliptic FG, in which the moon is then new, touches the tropic of Cancer T at D. The north pole N at that time inclining $23\frac{1}{2}$ degrees towards the sun, falls so many degrees within the earth's enlightened disk, because the sun is then vertical to D $23\frac{1}{2}$ degrees north of the equator $\mathcal{A}EQ$; and the equator,

with all its parallels seem elliptic curves bending downward, or towards the south pole, as seen from the sun; which pole, together with $23\frac{1}{2}$ degrees all round it, is hid behind the disk in the dark hemisphere of the earth. At the autumnal equinox, the earth's axis has the position NOS, lying to the left hand as seen from the sun or new moon, which are then vertical to O, where the ecliptic cuts the equator $\mathcal{A}EQ$. Both poles now lie in the circumference of the disk, the north pole just going to disappear behind it, and the south pole just entering into it; and the equator with all its parallels, seem to be straight lines, because their planes pass through the observer's eye, as seen from the sun, and very nearly so as seen from the moon. At the winter solstice, the earth's axis has the position NNS when its south pole S inclining $23\frac{1}{2}$ degrees towards the sun, falls $23\frac{1}{2}$ degrees within the enlightened disk, as seen from the sun or new moon, which are then vertical to the tropic of Capricorn t , $23\frac{1}{2}$ degrees south of the equator $\mathcal{A}EQ$; and the equator, with all its parallels, seem elliptic curves bending upward; the north pole being as far hid behind the disk in the dark hemisphere as the south pole is come into the light. The nearer that any time of the year is to the equinoxes or solstices, the more it partakes of the phenomena relating to them.

Thus it appears, that from the vernal equinox to the autumnal, the north pole is enlightened; and the equator and all its parallels appear elliptical as seen from the sun, more or less curved as the time is nearer to, or farther from the summer solstice; and bending downwards, or towards the south pole; the reverse of which happens from the autumnal equinox to the vernal. A little consideration will be sufficient to convince the reader, that the earth's axis inclines towards the sun at the summer solstice; from the sun at the winter solstice; and sidewise to the sun at the equinoxes: but towards the right hand, as seen from the sun at the vernal equinox; and towards the left hand at the autumnal. From the winter to the summer solstice, the earth's axis inclines more or less to the right hand, as seen from the sun; and the contrary from the summer to the winter solstice.

The different positions of the earth's axis, as seen from the sun at different times of the year, affect solar eclipses greatly with regard to particular places; yea, so far as would make central eclipses which fall at one time of the year invisible if they fell at another, even though the moon should always change in the nodes, and at the same hour of the day; of which indefinitely various affections, we shall only give examples for the times of the equinoxes and solstices.

In the same diagram, let FG be part of the ecliptic, and IK, ik, ik, ik , part of the moon's orbit; both seen edgewise, and therefore projected into right lines; and let the intersections NODE be one and the same node at the above times, when the earth has the forementioned different positions; and let the spaces included by the circles Pppp be the penumbra at these times, as its centre is passing over the centre of the earth's disk. At the winter solstice, when the earth's axis has the position NNS, the centre of the penumbra P touches the tropic of Capricorn t in N at the middle of the general eclipse; but no part of the penumbra touches the tropic of Cancer T. At the sum-

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culat- summer solstice, when the earth's axis has the position
 clip- NDS (*i D k* being then part of the moon's orbit
 . whose node is at D), the penumbra *p* has its centre at
 D, on the tropic of Cancer T, at the middle of the
 general eclipse, and then no part of it touches the tropic
 of Capricorn *t*. At the autumnal equinox, the
 earth's axis has the position NOS (*i O k* being then
 part of the moon's orbit), and the penumbra equally
 includes part of both tropics T and *t* at the middle of
 the general eclipse: at the vernal equinox it does the
 same, because the earth's axis has the position NES;
 but, in the former of these two last cases, the penum-
 bra enters the earth at A, north of the tropic of Can-
 cer T, and leaves it at *n* south of the tropic of Ca-
 picorn *t*; having gone over the earth obliquely south-
 ward, as its centre described the line AOm: whereas,
 in the latter case, the penumbra touches the earth at *n*,
 south of the equator ÆQ , and describing the line *nEg*
 (similar to the former line AOm in open space), goes
 obliquely northward over the earth, and leaves it at *q*,
 north of the equator.

the equator, the greater is the circle it describes by
 the earth's motion on its axis: and so, the place mo-
 ving quicker, keeps longer in the penumbra, whose
 motion is the same way with that of the place, though
 faster, as has been already mentioned. Thus (see the
 earth at D and the penumbra at 12) whilst the point
b in the polar circle *abcd* is carried from *b* to *c* by the
 earth's diurnal motion, the point *d* on the tropic of
 Cancer T is carried a much greater length from *d* to
 D; and therefore, if the penumbra's centre goes one
 time over *c* and another time over D, the penumbra
 will be longer in passing over the moving place *d* than
 it was in passing over the moving place *b*. Consequent-
 ly, central eclipses about the poles are of the shortest
 duration; and about the equator, of the longest.

Of calculat-
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 ses, &c.

In the middle of summer, the whole frigid zone, in-
 cluded by the polar circle *abcd*, is enlightened; and if
 it then happens that the penumbra's centre goes over
 the north pole, the sun will be eclipsed much the same
 number of digits at *a* as at *c*; but whilst the penumbra
 moves eastward over *c*, it moves eastward over *a*; be-
 cause, with respect to the penumbra, the motions of *a*
 and *c* are contrary: for *c* moves the same way with the
 penumbra towards *d*, but *a* moves the contrary way to-
 wards *b*; and therefore the eclipse will be of longer
 duration at *c* than at *a*. At *a* the eclipse begins on
 the sun's eastern limb, but at *c* on his western: at all
 places lying without the polar circles, the sun's eclipses
 begin on his western limb, or near it, and end on
 or near his eastern. At those places where the penum-
 bra touches the earth, the eclipse begins with the ris-
 ing sun, on the top of his western or uppermost edge;
 and at those places where the penumbra leaves the
 earth, the eclipse ends with the setting sun, on the top
 of his eastern edge, which is then the uppermost, just
 at its disappearing in the horizon.

If the moon were surrounded by an atmosphere of
 any considerable density, it would seem to touch the sun
 a little before the moon made her appulse to his edge,
 and we should see a little faintness on that edge before
 it were eclipsed by the moon: but as no such faintness
 has been observed, it seems plain, that the moon has
 no such atmosphere as that of the earth. The faint
 ring of light surrounding the sun in total eclipses, call-
 ed by Cassini *la chevelure du soleil*, is said to be the at-
 mosphere of the sun; because it has been observed
 to move equally with the sun, not with the moon.
 See n° 147.

Having been so prolix concerning eclipses of the sun, ⁴⁴⁶
 we shall drop that subject at present, and proceed to the eclipses ex-
 cept doctrine of lunar eclipses; which, being more simple, ^{plained.}
 may be explained in less time.

That the moon can never be eclipsed but at the time
 of her being full, and the reason why she is not e-
 clipped at every full, has been shown already. In
 fig. 198. let S be the sun, E the earth, RR the earth's
 shadow, and B the moon in opposition to the sun: In
 this situation the earth intercepts the sun's light in its
 way to the moon; and when the moon touches the
 earth's shadow at *v*, she begins to be eclipsed on her
 eastern limb *x*, and continues eclipsed until her western
 limb *y* leaves the shadow at *w*: at B she is in the mid-
 dle of the shadow, and consequently in the middle of
 the eclipse.

The moon, when totally eclipsed, is not invisible if
 she

In all these circumstances the moon has been sup-
 posed to change at noon in her descending node: Had
 she changed in her ascending node, the phenomena
 would have been as various the contrary way, with re-
 spect to the penumbra's going northward or southward
 over the earth. But because the moon changes at all
 hours, as often in one node as in the other, and at all
 distances from them both at different times as it hap-
 pens, the variety of the phases of eclipses are almost
 innumerable, even at the same places; considering
 also how variously the same places are situated on the
 enlightened disk of the earth, with respect to the pen-
 umbra's motion, at the different hours when eclipses
 happen.

When the moon changes 17 degrees short of her de-
 scending node, the penumbra P18 just touches the
 northern part of the earth's disk, near the north pole
 N; and as seen from that place, the moon appears to
 touch the sun, but hides no part of him from sight.
 Had the change been as far short of the ascending
 node, the penumbra would have touched the southern
 part of the disk near the south pole S. When the moon
 changes 12 degrees short of the descending node, more
 than a third part of the penumbra P12 falls on the
 northern parts of the earth at the middle of the gen-
 eral eclipse: Had she changed as far past the same node,
 as much of the other side of the penumbra about P
 would have fallen on the southern part of the earth;
 all the rest in the expansum, or open space. When
 the moon changes 6 degrees from the node, almost the
 whole penumbra P6 falls on the earth at the middle
 of the general eclipse. And lastly, when the moon
 changes in the node at N, the penumbra PN takes
 the longest course possible on the earth's disk; its centre
 falling on the middle thereof, at the middle of the gen-
 eral eclipse. The farther the moon changes from ei-
 ther node, within 17 degrees of it, the shorter is the
 penumbra's continuance on the earth, because it goes
 over a less portion of the disk, as is evident by the
 figure.

The nearer that the penumbra's centre is to the
 equator at the middle of the general eclipse, the longer
 is the duration of the eclipse at all those places where
 it is central; because, the nearer that any place is to

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Of calculating Eclipses, &c.

447
Why the moon is visible when eclipsed.

she be above the horizon and the sky be clear; but appears generally of a dusky colour, like tarnished copper, which some have thought to be the moon's native light. But the true cause of her being visible is the scattered beams of the sun, bent into the earth's shadow by going through the atmosphere; which, being more or less dense near the earth than at considerable heights above it, refracts or bends the sun's rays more inward, the nearer they are passing by the earth's surface, than those rays which go through higher parts of the atmosphere, where it is less dense according to its height, until it be so thin or rare as to lose its refractive power. Let the circle $fghi$, concentric to the earth, include the atmosphere whose refractive power vanishes at the heights f and i ; so that the rays Wfw and Viv go on straight without suffering the least refraction: but all those rays which enter the atmosphere between f and k , and between i and l , on opposite sides of the earth, are gradually more bent inward as they go thro' a greater portion of the atmosphere, until the rays Wk and Vl touching the earth at m and n , are bent so much as to meet at q , a little short of the moon; and therefore the dark shadow of the earth is contained in the space $m o q p n$, where none of the sun's rays can enter; all the rest RR , being mixed by the scattered rays which are refracted as above, is in some measure enlightened by them; and some of those rays falling on the moon, give her the colour of tarnished copper, or of iron almost red hot. So that if the earth had no atmosphere, the moon would be as invisible in total eclipses as she is when new. If the moon were so near the earth as to go into its dark shadow, suppose about $p o$, she would be invisible during her stay in it; but visible before and after in the fainter shadow RR .

When the moon goes thro' the centre of the earth's shadow, she is directly opposite to the sun; yet the moon has been often seen totally eclipsed in the horizon when the sun was also visible in the opposite part of it: for the horizontal refraction being almost 34 minutes of a degree, and the diameter of the sun and moon being each at a mean state but 32 minutes, the refraction causes both luminaries to appear above the horizon when they are really below it.

When the moon is full at 12 degrees from either of her nodes, she just touches the earth's shadow, but enters not into it. In fig. 204. let GH be the ecliptic, ef the moon's orbit where she is 12 degrees from the node at her fall, cd her orbit where she is 6 degrees from the node, ab her orbit where she is full in the node, AB the earth's shadow, and M the moon. When the moon describes the line ef , she just touches the shadow, but does not enter into it; when she describes the line cd , she is totally, though not centrally, immersed in the shadow; and when she describes the line ab , she passes by the node at M in the centre of the shadow, and takes the longest line possible, which is a diameter, through it: and such an eclipse being both total and central is of the longest duration, namely, 3 hours 57 minutes 6 seconds from the beginning to the end, if the moon be at her greatest distance from the earth; and 3 hours 37 minutes 26 seconds, if she be at her least distance. The reason of this difference is, that when the moon is farthest from the earth, she moves slowest; and when nearest to it, quickest.

The moon's diameter, as well as the sun's, is suppo-

sed to be divided into 12 equal parts, called *digits*; and so many of these parts as are darkened by the earth's shadow, so many digits is the moon eclipsed. All that the moon is eclipsed above 12 digits, shows how far the shadow of the earth is over the body of the moon, on that edge to which she is nearest at the middle of the eclipse.

It is difficult to observe exactly either the beginning or ending of a lunar eclipse, even with a good telescope, because the earth's shadow is so faint and ill-defined about the edges, that when the moon is either just touching or leaving it, the obscuration of her limb is scarce sensible; and therefore the nicest observers can hardly be certain to four or five seconds of time. But both the beginning and ending of solar eclipses are visibly instantaneous; for the moment that the edge of the moon's disk touches the sun's, his roundness seems a little broke on that part; and the moment she leaves it, he appears perfectly round again.

In astronomy, eclipses of the moon are of great use for ascertaining the periods of her motions; especially such eclipses as are observed to be alike in all her circumstances, and have long intervals of time between them. In geography, the longitudes of places are found by eclipses: but for this purpose eclipses of the moon are more useful than those of the sun, because they are more frequently visible, and the same lunar eclipse is of equal largeness and duration at all places where it is seen. In chronology, both solar and lunar eclipses serve to determine exactly the time of any past event: for there are so many particulars observable in every eclipse, with respect to its quantity, the places where it is visible (if of the sun), and the time of the day or night, that it is impossible there can be two solar eclipses in the course of many ages which are alike in all circumstances.

From the above explanation of the doctrine of eclipses, it is evident that the darkness at our Saviour's crucifixion was supernatural. For he suffered on the day on which the passover was eaten by the Jews, on which day it was impossible that the moon's shadow could fall on the earth; for the Jews kept the passover at the time of full moon: nor does the darkness in total eclipses of the sun last above four minutes in any place; whereas the darkness at the crucifixion lasted three hours, Matth. xxviii. 15. and overspread at least all the land of Judea.

The theory of eclipses being now, we hope, pretty plainly laid down, the construction of tables for their calculation will be understood from the following considerations.

The motions of the sun and moon are observed to be continually accelerated from the apogee to the perigee, and as gradually retarded from the perigee to the apogee; being slowest of all when the mean anomaly is nothing, and swiftest of all when it is six signs.

When the luminary is in its apogee or perigee, its place is the same as it would be if its motion were equable in all parts of its orbit. The supposed equable motions are called *mean*; the unequable are justly called the *true*.

The mean place of the sun or moon is always forwarder than the true place, whilst the luminary is moving from its apogee to its perigee: and the true place

Of calculating Eclipses, &c.

448
Lunar eclipses scarcely served.

449
Eclipses useful in determining longitudes &c.

450
Darkness at our Saviour's crucifixion supernatural.

451
Construction of tables for calculating eclipses.

place is always forwarder than the mean, whilst the luminary is moving from its perigee to its apogee. In the former case, the anomaly is always less than six signs; and in the latter case, more.

It has been found, by a long series of observations, that the sun goes through the ecliptic, from the vernal equinox to the same equinox again, in 365 days 5 hours 48 minutes 55 seconds; from the first star of Aries to the same star again, in 365 days 6 hours 9 minutes 24 seconds; and from his apogee to the same again, in 365 days 6 hours 14 minutes 0 seconds.— The first of these is called the *solar year*; the second the *fidereal year*; and the third the *anomalistic year*. So that the solar year is 20 minutes 29 seconds shorter than the fidereal; and the fidereal year is four minutes 36 seconds shorter than the anomalistic. Hence it appears, that the equinoctial point, or intersection of the ecliptic and equator at the beginning of Aries, goes backward with respect to the fixed stars, and that the sun's apogee goes forward:

It is also observed, that the moon goes through her orbit, from any given fixed star to the same star again, in 27 days 7 hours 43 minutes 4 seconds at a mean rate; from her apogee to her apogee again, in 27 days 13 hours 18 minutes 43 seconds; and from the sun to the sun again, in 29 days 12 hours 44 minutes $3\frac{1}{5}$ seconds. This shows, that the moon's apogee moves forward in the ecliptic, and that at a much quicker rate than the sun's apogee does: since the moon is 5 hours 55 minutes 39 seconds longer in revolving from her apogee to her apogee again, than from any star to the same star again.

The moon's orbit crosses the ecliptic in two opposite points, which are called her *Nodes*: and it is observed, that she revolves sooner from any node to the node again, than from any star to the star again, by 2 hours 38 minutes 27 seconds; which shows, that her nodes move backward, or contrary to the order of signs in the ecliptic.

The time in which the moon revolves from the sun to the sun again (or from change to change) is called a *Lunation*; which, according to Dr Pound's mean measures, would always consist of 29 days 12 hours 44 minutes 3 seconds 2 thirds 58 fourths, if the motions of the sun and moon were always equable. Hence 12 mean lunations contain 354 days 8 hours 48 minutes 36 seconds 35 thirds 40 fourths, which is 10 days 21 hours 11 minutes 23 seconds 24 thirds 20 fourths less than the length of a common Julian year, consisting of 365 days 6 hours; and 13 mean lunations contain 383 days 21 hours 32 minutes 39 seconds 38 thirds 38 fourths, which exceeds the length of a common Julian year, by 18 days 15 hours 32 minutes 39 seconds 38 thirds 38 fourths.

The mean time of new moon being found for any given year and month, as suppose for March 1700, old style, if this mean new moon falls latter than the 11th day of March, then 12 mean lunations added to the time of this mean new moon will give the time of the mean new moon in March 1701, after having thrown off 365 days. But when the mean new moon happens to be before the 11th of March, we must add 13 mean lunations, in order to have the time of mean new moon in March the year following; always taking

care to subtract 365 days in common years, and 366 days in leap-years, from the sum of this addition.

Thus, A. D. 1700, old style, the time of mean new moon in March was the 8th day, at 16 hours 11 minutes 25 seconds after the noon of that day (viz. at 11 minutes 25 seconds past four in the morning of the 9th day), according to common reckoning. To this we must add 13 mean lunations, or 383 days 21 hours 32 minutes 39 seconds 38 thirds 38 fourths, and the sum will be 392 days 13 hours 44 minutes 4 seconds 38 thirds 38 fourths: from which subtract 365 days, because the year 1701 is a common year, and there will remain 27 days 13 hours 44 minutes 4 seconds 38 thirds 38 fourths for the time of mean new moon in March, A. D. 1701.

Carrying on this addition and subtraction till A. D. 1703, we find the time of mean new moon in March that year to be on the 6th day, at 7 hours 21 minutes 17 seconds 49 thirds 46 fourths past noon; to which add 13 mean lunations, and the sum will be 390 days 4 hours 53 minutes 57 seconds 28 thirds 20 fourths; from which subtract 366 days, because the year 1704 is a leap-year, and there will remain 24 days 4 hours 53 minutes 57 seconds 28 thirds 20 fourths, for the time of mean new moon in March, A. D. 1704.

In this manner was the first of the following tables constructed to seconds, thirds, and fourths; and then wrote out to the nearest seconds. The reason why we chose to begin the year with March, was to avoid the inconvenience of adding a day to the tabular time in leap-years after February, or subtracting a day therefrom in January and February in those years; to which all tables of this kind are subject, which begin the year with January, in calculating the times of new or full moons.

The mean anomalies of the sun and moon, and the sun's mean motion from the ascending node of the moon's orbit, are set down in Table III. from 1 to 13 mean lunations. These numbers, for 13 lunations, being added to the radical anomalies of the sun and moon, and to the sun's mean distance from the ascending node, at the time of mean new moon in March 1700 (Table I.), will give their mean anomalies, and the sun's mean distance from the node, at the time of mean new moon in March 1701; and being added for 12 lunations to those for 1701, give them for the time of mean new moon in March 1702. And so on as far as you please to continue the table (which is here carried on to the year 1800), always throwing off 12 signs when their sum exceeds 12, and setting down the remainder as the proper quantity.

If the numbers belonging to A. D. 1700 (in Table I.) be subtracted from those belonging to 1800, we shall have their whole differences in 100 complete Julian years; which accordingly we find to be 4 days 8 hours 10 minutes 52 seconds 15 thirds 40 fourths, with respect to the time of mean new moon. These being added together 60 times (always taking care to throw off a whole lunation when the days exceed $29\frac{1}{2}$) make up 60 centuries, or 6000 years, as in Table VI. which was carried on to seconds, thirds, and fourths; and then wrote out to the nearest seconds. In the same manner were the respective anomalies and the sun's distance from the node found, for these cen-

Of calcula-
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tural years; and then (for want of room) wrote out only to the nearest minutes, which is sufficient in whole centuries. By means of these two tables, we may find the time of any mean new moon in March, together with the anomalies of the sun and moon, and the sun's distance from the node at these times, within the limits of 6000 years either before or after any given year in the 18th century; and the mean time of any new or full moon in any given month after March, by means of the third and fourth tables, within the same limits, as shown in the precepts for calculation.

Thus it would be a very easy matter to calculate the time of any new or full moon, if the sun and moon moved equably in all parts of their orbits. But we have already shown, that their places are never the same as they would be by equable motions, except when they are in apogee or perigee; which is, when their mean anomalies are either nothing, or six signs: and that their mean places are always forwarder than their true places, whilst the anomaly is less than six signs; and their true places are forwarder than the mean, whilst the anomaly is more.

Hence it is evident, that whilst the sun's anomaly is less than six signs, the moon will overtake him, or be opposite to him, sooner than she could if his motion were equable; and later whilst his anomaly is more than six signs. The greatest difference that can possibly happen between the mean and true time of new or full moon, on account of the inequality of the sun's motion, is 3 hours 43 minutes 28 seconds: and that is, when the sun's anomaly is either 3 signs 1 degree, or 8 signs 29 degrees; sooner in the first case, and later in the last.—In all other signs and degrees of anomaly, the difference is gradually less, and vanishes when the anomaly is either nothing or six signs.

The sun is in his apogee on the 30th of June, and in his perigee on the 30th of December, in the present age: so that he is nearer the earth in our winter than in our summer.—The proportional difference of distance, deduced from the difference of the sun's apparent diameter at these times, is as 983 to 1017.

The moon's orbit is dilated in winter, and contracted in summer; therefore the lunations are longer in winter than in summer. The greatest difference is found to be 22 minutes 29 seconds; the lunations increasing gradually in length whilst the sun is moving from his apogee to his perigee, and decreasing in length whilst he is moving from his perigee to his apogee.—On this account, the moon will be later every time in coming to her conjunction with the sun, or being in opposition to him, from December till June, and sooner from June till December, than if her orbit had continued of the same size all the year round.

As both these differences depend on the sun's anomaly, they may be fitly put together into one table, and called *The annual or first equation of the mean to the true syzygy*, (see Table VII.) This equational difference is to be subtracted from the time of the mean syzygy when the sun's anomaly is less than six signs, and added when the anomaly is more.—At the greatest it is four hours 10 minutes 57 seconds, viz. 3 hours 48 minutes 28 seconds, on account of the sun's unequal motion, and 22 minutes 29 seconds, on account of the dilatation of the moon's orbit.

This compound equation would be sufficient for re-

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ding the mean time of new or full moon to the true time thereof, if the moon's orbit were of a circular form, and her motion quite equable in it. But the moon's orbit is more elliptical than the sun's, and her motion in it is so much the more unequal. The difference is so great, that she is sometimes in conjunction with the sun, or in opposition to him, sooner by 9 hours 47 minutes 54 seconds, than she would be if her motion were equable; and at other times as much later. The former happens when her mean anomaly is 9 signs 4 degrees, and the latter when it is 2 signs 26 degrees. See Table IX.

At different distances of the sun from the moon's apogee, the figure of the moon's orbit becomes different. It is longest of all, or most eccentric, when the sun is in the same sign and degree either with the moon's apogee or perigee; shortest of all, or least eccentric, when the sun's distance from the moon's apogee is either three signs or nine signs; and at a mean state when the distance is either 1 sign 15 degrees, 4 signs 15 degrees, 7 signs 15 degrees, or 10 signs 15 degrees. When the moon's orbit is at its greatest eccentricity, her apogeeal distance from the earth's centre is to her perigeeal distance therefrom, as 1067 is to 933; when least eccentric, as 1043 is to 957; and when at the mean state, as 1055 is to 945.

But the sun's distance from the moon's apogee is equal to the quantity of the moon's mean anomaly at the time of new moon, and by the addition of six signs it becomes equal in quantity to the moon's mean anomaly at the time of full moon. Therefore, a table may be constructed so as to answer to all the various inequalities depending on the different eccentricities of the moon's orbit, in the syzygies, and called *The second equation of the mean to the true syzygy*, (See Table IX.): and the moon's anomaly, when equated by Table VIII. may be made the proper argument for taking out this second equation of time; which must be added to the former equated time, when the moon's anomaly is less than six signs, and subtracted when the anomaly is more.

There are several other inequalities in the moon's motion, which sometimes bring on the true syzygy a little sooner, and at other times keep it back a little later, than it would otherwise be; but they are so small, that they may be all omitted except two; the former of which (see Table X.) depends on the difference between the anomalies of the sun and moon in the syzygies, and the latter (see Table XI.) depends on the sun's distance from the moon's nodes at these times.—The greatest difference arising from the former is 4 minutes 58 seconds; and from the latter, 1 minute 34 seconds.

The tables here inserted being calculated by Mr Ferguson according to the methods already given, he gives the following directions for their use.

To calculate the true Time of New or Full Moon.

PRECEPT I. If the required time be within the limits of the 18th century, write out the mean time of new moon in March, for the proposed year, from Table I. in the old style, or from Table II. in the new; together with the mean anomalies of the sun and moon, and the sun's mean distance from the moon's ascending node. If you want the time of full moon in March, add the half lunation at the foot of Table III. with

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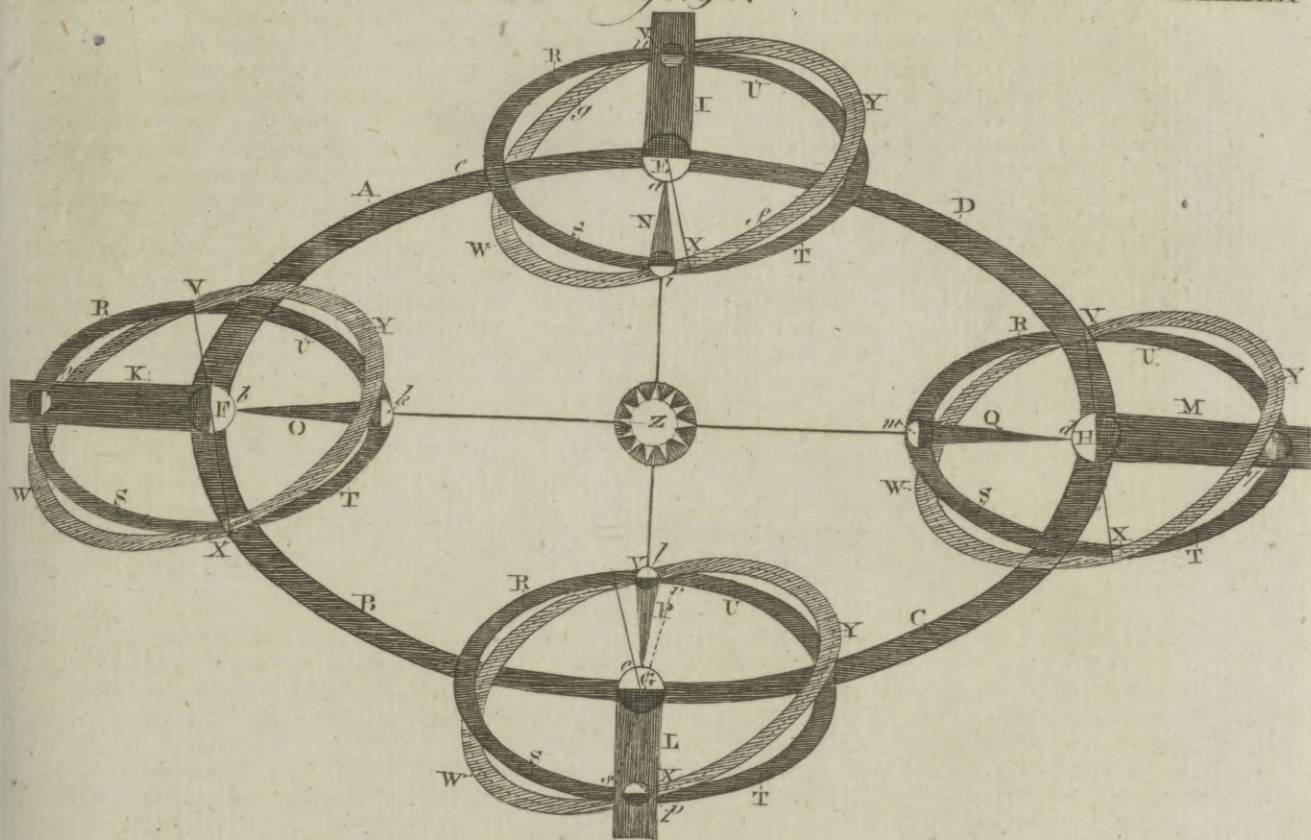


Fig. 197.

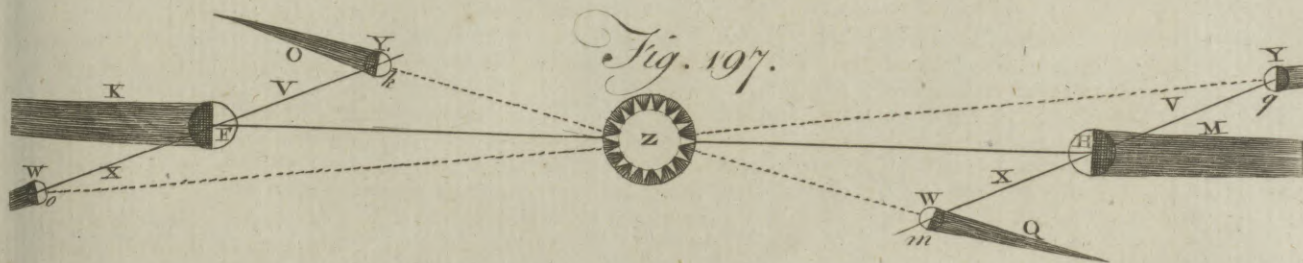
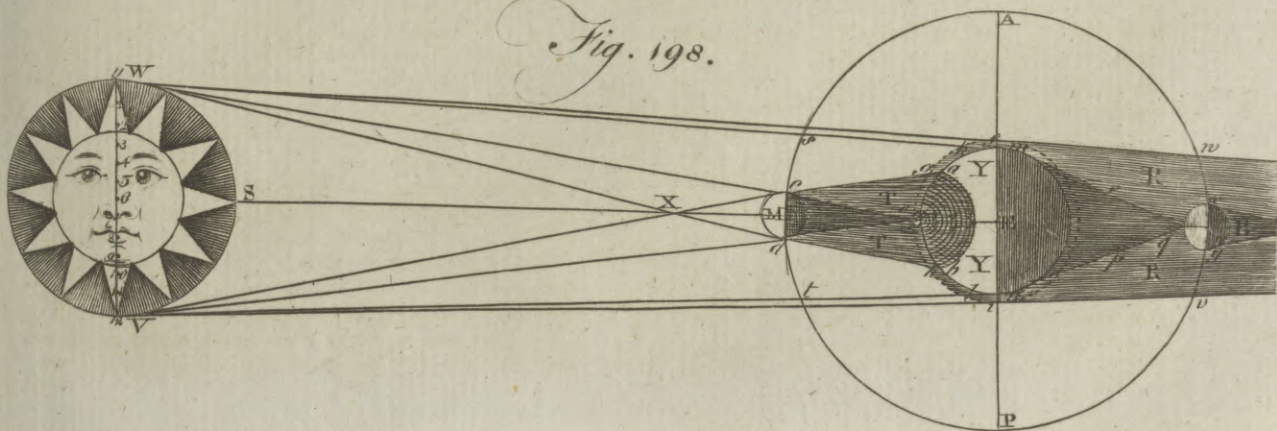


Fig. 198.



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its anomalies, &c. to the former numbers, if the new moon falls before the 15th of March; but if it falls after, subtract the half lunation, with the anomalies, &c. belonging to it, from the former numbers, and write down the respective sums or remainders.

II. In these additions or subtractions, observe, that 60 seconds make a minute, 60 minutes make a degree, 30 degrees make a sign, and 12 signs make a circle. When you exceed 12 signs in addition, reject 12, and set down the remainder. When the number of signs to be subtracted is greater than the number you subtract from, add 12 signs to the lesser number, and then you will have a remainder to set down. In the tables signs are marked thus \circ , degrees thus $^\circ$, minutes thus $'$, and seconds thus $''$.

III. When the required new or full moon is in any given month after March, write out as many lunations with their anomalies, and the sun's distance from the node from Table III. as the given month is after March, setting them in order below the numbers taken out for March.

IV. Add all these together, and they will give the mean time of the required new or full moon, with the mean anomalies and sun's mean distance from the ascending node, which are the arguments for finding the proper equations.

V. With the number of days added together, enter Table IV. under the given month; and against that number you have the day of mean new or full moon in the left-hand column, which set before the hours, minutes, and seconds, already found.

But (as it will sometimes happen) if the said number of days fall short of any in the column under the given month, add one lunation and its anomalies, &c. (from Table III.) to the forefaid sums, and then you will have a new sum of days wherewith to enter Table IV. under the given month, where you are sure to find it the second time, if the first falls short.

VI. With the signs and degrees of the sun's anomaly, enter Table VII. and therewith take out the annual or first equation for reducing the mean syzygy to the true; taking care to make proportions in the table for the odd minutes and seconds of anomaly, as the table gives the equation only to whole degrees.

Observe, in this and every other case of finding equations, that if the signs are at the head of the table, their degrees are at the left hand, and are reckoned downwards; but if the signs are at the foot of the table, their degrees are at the right hand, and are counted upward; the equation being in the body of the table, under or over the signs, in a collateral line with the

degrees. The titles *Add* or *Subtract* at the head or foot of the tables where the signs are found, show whether the equation is to be added to the mean time of new or full moon, or to be subtracted from it. In this table, the equation is to be subtracted, if the signs of the sun's anomaly are found at the head of the table; but it is to be added, if the signs are at the foot.

VII. With the signs and degrees of the sun's mean anomaly, enter table VIII. and take out the equation of the moon's mean anomaly; subtract this equation from her mean anomaly, if the signs of the sun's anomaly be at the head of the table, but add it if they are at the foot; the result will be the moon's equated anomaly, with which enter Table IX. and take out the second equation for reducing the mean to the true time of new or full moon; adding this equation, if the signs of the moon's anomaly are at the head of the table, but subtracting it if they are at the foot; and the result will give you the mean time of the required new or full moon twice equated, which will be sufficiently near for common almanacs.—But when you want to calculate an eclipse, the following equations must be used: thus,

VIII. Subtract the moon's equated anomaly from the sun's mean anomaly, and with the remainder in signs and degrees enter Table X. and take out the third equation, applying it to the former equated time, as the titles *Add* or *Subtract* do direct.

IX. With the sun's mean distance from the ascending node enter Table XI. and take out the equation answering to that argument, adding it to, or subtracting it from, the former equated time, as the titles direct, and the result will give the time of new or full moon, agreeing with well regulated clocks or watches very near the truth. But to make it agree with the solar, or apparent time, you must apply the equation of natural days, taken from an equation-table, as it is leap-year, or the first, second, or third after. This, however, unless in very nice calculations, needs not be regarded, as the difference between true and apparent time is never very considerable.

The method of calculating the time of any new or full moon without the limits of the 18th century, will be shown further on. And a few examples compared with the precepts will make the whole work plain.

N.B. The tables begin the day at noon, and reckon forward from thence to the noon following.—Thus, March the 31st, at 22 ho. 30 min. 25 sec. of tabular time is April 1st (in common reckoning) at 30 min. 25 sec. after 10 o'clock in the morning.

Required the true time of New Moon in April 1764, New Style?

By the Precepts.

March 1764,
Add 1 Lunation,

Mean New Moon,
First Equation,

Time once equated,
Second Equation,

Time twice equated,
Third Equation,

Time thrice equated,
Fourth Equation,

True New Moon,
Equation of days,

Apparent time,

New Moon.				Sun's Anomaly.				Moon's Anomaly.				Sun from Node.			
D.	H.	M.	S.	s	o	'	"	s	o	'	"	s	o	'	"
2	8	55	36	8	2	20	0	10	13	35	21	11	4	54	48
29	12	44	3	0	29	6	19	0	25	49	0	1	0	40	14
31	21	39	39	9	1	26	19	11	9	24	21	0	5	35	2
+	4	10	40	11	10	59	18	+	1	34	57	Sun from Node, and Arg. 4th equation.			
32	1	50	19	9	20	27	11	11	10	59	18				
-	3	24	49	Arg. 3d equation.				Arg. 2d equation.							
31	22	25	30	So the true time is 22 h. 30 min. 25 sec. after the noon of the 31st March; that is, April 1st, at 30 min. 25 sec. after ten in the morning. But the apparent time is 26 min. 37 sec. after ten in the morning.											
+	4	37													
31	22	30	7												
		+	18												
31	22	30	25												
		-	3 48												
31	22	26	37												

E X A M P L E II.

Qu. The true time of the Full Moon in May 1762, New Style?

By the Precepts.

March 1762,
Add 2 lunations,

New Moon, May,
Subt. 1/2 Lunation,

Full moon, May,
First Equation,

Time once equated,
Second Equation,

Time twice equated,
Third Equation,

Time thrice equated,
Fourth Equation,

The Full moon,

New Moon.				Sun's Anomaly.				Moon's Anomaly.				Sun from Node.			
D.	H.	M.	S.	s	o	'	"	s	o	'	"	s	o	'	"
24	15	18	24	8	23	48	16	1	23	59	11	10	18	49	14
59	1	28	6	1	28	12	39	1	21	38	1	2	1	20	28
22	16	46	30	10	22	0	55	3	15	37	12	0	20	9	42
14	18	22	2	0	14	33	10	6	12	54	30	0	15	20	7
7	22	24	28	10	7	27	45	9	2	42	42	0	4	49	35
+	3	16	36	9	3	57	18	+	1	14	36	Sun from Node, and Arg. 4th equation.			
8	1	41	4	1	3	30	27	9	3	57	18				
-	9	47	53	Arg. 3d equation.				Arg. 2d equation.							
7	15	53	11	Ans. May 7th at 15 h. 50 min. 50 sec. past noon, viz. May 8th at 3 h. 50 min. 50 sec. in the morning.											
-		2	36												
7	15	50	35												
		+	15												
7	15	50	50												

455 To calculate the time of New and Full Moon in a given year and month of any particular century between the Christian era and the 18th century.

PRECEPT I. Find a year of the same number in the 18th century with that of the year in the century proposed, and take out the mean time of new moon in March, old style, for that year, with the mean anomalies and sun's mean distance from the node at that time, as already taught.

II. Take as many complete centuries of years from Table VI. as, when subtracted from the above said year in the 18th century, will answer to the given year; and take out the first mean new moon and its anomalies, &c.

belonging to the said centuries, and set them below those taken out for March in the 18th century.

III. Subtract the numbers belonging to these centuries from those of the 18th century, and the remainders will be the mean time and anomalies, &c. of new moon, in March, in the given year of the century proposed. Then, work in all respects for the true time of new or full moon, as shown in the above precepts and examples.

IV. If the days annexed to these centuries exceed the number of days from the beginning of March taken out in the 18th century, add a lunation and its anomalies, &c. from Table III. to the time and anomalies of new moon in March, and then proceed in all respects as above. — This circumstance happens in Example V.

EXAMPLE

A S T R O N O M Y.

E X A M P L E III.

Required the true time of Full Moon in April, Old Style, A. D. 30?
From 1730 subtract 1700 (or 17 centuries) and there remains 30.

By the Precepts.

March 1730,
Add $\frac{1}{2}$ Lunation,

Full moon,
1700 years subtr.

Full Δ March A. D. 30.
Add 1 Lunation,

Full Moon, April,
First Equation,

Time once equated,
Second Equation,

Time twice equated,
Third Equation,

Time thrice equated,
Fourth Equation,

True Full Moon, April,

New Moon.				Sun's Anomaly.				Moon's Anomaly.				Sun from Node.			
D.	H.	M.	S.	s.	o	'	"	s.	o	'	"	s.	o	'	"
7	12	34	16	8	18	4	31	9	0	32	17	1	23	17	16
14	18	22	2	0	14	33	10	6	12	54	30	0	15	20	7
22	6	56	18	9	2	37	41	3	13	26	47	2	8	37	23
14	17	36	42	11	28	46	0	10	29	36	0	4	29	23	0
7	13	19	36	9	3	51	41	4	13	50	47	9	9	14	23
29	12	44	3	0	29	6	19	0	25	49	0	1	0	40	14
6	2	3	39	10	2	58	0	5	9	39	47	10	9	54	37
+	3	28	4	5	10	58	40	+	1	18	53				
6	5	31	43	4	21	59	20	5	10	58	40	Sun from Node, and Arg. fourth equation.			
+	2	57	48	Arg. 3d equation.				Arg. 2d equation.							
6	8	29	31	Hence it appears, that the true time of Full Moon in April, A. D. 30, old style, was on the 6th day, at 25 m. 4. f. past eight in the evening.											
		2	54												
6	8	26	37												
		1	33												
6	8	25	4												

To calculate the true time of New or Full Moon in any given year and month before the Christian era.

PRECEPT I. Find a year in the 18th century, which being added to the given number of years before Christ diminished by one, shall make a number of complete centuries.

II. Find this number of centuries in Table VI. and

subtract the time and anomalies belonging to it from those of the mean new moon in March, the above found year of the 18th century; and the remainder will denote the time and anomalies, &c. of mean new moon in March, the given year before Christ.—Then, for the true time thereof in any month of that year, proceed as above taught.

E X A M P L E IV.

Required the true time of New Moon in May, Old Style, the year before Christ 585?
The years 584 added to 1716, make 2300, or 23 centuries.

By the Precepts.

March 1716,
2300 years subtract

March before Christ 585,
Add 3 Lunations,

May before Christ 585,
First equation,

Time once equated,
Second Equation,

Time twice equated,
Third Equation,

Time thrice equated,
Fourth equation,

True new moon,

New Moon.				Sun's Anomaly.				Moon's Anomaly.				Sun from Node.			
D.	H.	M.	S.	s.	o	'	"	s.	o	'	"	s.	o	'	"
11	17	33	29	8	22	50	39	4	4	14	2	4	27	17	5
11	5	57	53	11	19	47	0	1	5	59	0	7	25	27	0
0	11	35	36	9	3	3	39	2	28	15	2	9	1	50	5
88	14	12	9	2	27	18	58	2	17	27	1	3	2	0	42
28	1	47	45	0	0	22	37	5	15	42	3	0	3	50	47
		1	37	5	15	41	17			46					
28	1	46	8	6	14	41	20	5	15	41	17	Sun from Node, and Arg. fourth equation.			
+	2	15	1	Arg. 3d equation.				Arg. 2d equation.							
28	4	1	9	So the true time was May 28th, at 2 minutes 30 seconds past four in the afternoon.											
		1	9												
28	4	2	18												
			12												
28	4	2	30												

These Tables are calculated for the meridian of London; but they will serve for any other place, by subtracting four minutes from the tabular time, for every

degree that the meridian of the given place is westward of London, or adding four minutes for every degree that the meridian of the given place is eastward: as in

A S T R O N O M Y.
E X A M P L E V.

Required the true time of Full Moon at Alexandria in Egypt in September, Old Style, the year before Christ 201? The years 200 added to 1800, make 2000, or 20 centuries.

By the Precepts.

	New Moon.				Sun's Anomaly.				Moon's Anomaly.				Sun from Node.			
	D.	H.	M.	S.	s	o	'	"	s	o	'	"	s	o	'	"
March 1800,	13	0	22	17	8	23	19	55	10	7	52	36	11	3	58	24
Add 1 Lunation,	29	12	44	3	0	29	6	19	0	25	49	0	1	0	40	14
From the sum,	42	13	6	20	9	22	26	14	11	3	41	36	0	4	38	38
Subtract 2000 years,	27	18	9	19	0	8	50	0	0	15	42	0	6	27	45	0
N. M. bef. Chr. 201,	14	18	57	1	9	13	36	14	10	17	59	36	5	6	53	38
Add { 6 Lunations,	177	4	24	18	5	24	37	56	5	4	54	3	6	4	1	24
half Lunations,	14	18	22	2	0	14	33	10	6	12	54	30	0	15	20	7
Full Moon, September,	22	17	43	21	3	22	47	20	10	5	48	9	11	26	15	9
First Equation,	—	3	52	6	10	4	19	55	—	1	28	14	Sun from Node, and argument			
Time once equated,	22	13	51	15	5	18	27	25	10	4	19	55	fourth equation.			
Second Equation,	—	8	25	4	Arg. 3d equation.				Arg. 2d equation.							
Time twice equated,	22	5	26	11												
Third Equation,	—	—	—	58												
Time thrice equated,	22	5	25	13												
Fourth Equation,	—	—	—	12												
True time at London,	22	5	25	1												
Add for Alexandria,	—	2	1	27												
True time there,	22	7	26	28												

Thus it appears, that the true time of Full Moon at Alexandria, in September, old style, the year before Christ 201, was the 22d day, at 26 minutes 28 seconds after seven in the evening.

E X A M P L E VI.

Required the true time of Full Moon at Babylon in October, Old Style, the 4008 year before the first year of Christ, or 4007 before the year of his birth?

The years 4007 added to 1793, make 5800, or 58 centuries.

By the Precepts.

	New Moon.				Sun's Anomaly.				Moon's Anomaly.				Sun from Node,			
	D.	H.	M.	S.	s	o	'	"	s	o	'	"	s	o	'	"
March 1793,	30	9	13	55	9	10	16	11	8	7	37	58	7	6	18	26
Subtract 5800 years,	15	12	38	7	10	21	35	0	6	24	43	0	9	13	1	0
N. M. bef. Chr. 4007,	14	20	35	48	10	18	41	11	1	12	54	58	9	23	17	26
Add { 7 Lunations,	206	17	8	21	6	23	44	15	6	0	43	3	7	4	41	38
half Lunations,	14	18	22	2	0	14	33	10	6	12	54	30	0	15	20	7
Full Moon, October,	22	8	6	11	5	26	58	36	1	26	32	31	5	13	19	11
First Equation,	—	—	13	26	1	26	27	26	—	—	5	5	Sun from Node, and Argument			
Time once equated,	22	7	52	45	4	0	31	10	1	26	27	26	fourth equation.			
Second Equation,	+	8	29	21	Arg. 3d equation.				Arg. 2d equation.							
Time twice equated,	22	16	22	6												
Third Equation,	—	—	4	10												
Time thrice equated,	22	16	17	56												
Fourth Equation,	—	—	—	51												
Full Moon at London,	22	16	17	5												
Add for Babylon,	—	2	25	41												
True time there,	22	18	42	46												

So that, on the meridian of London, the true time was October 23d, at 17 minutes 5 seconds past four in the morning; but at Babylon, the true time was October 23d, at 42 minutes 46 seconds past six in the morning.—This is supposed by some to have been the year of the creation.

EXAMPLE.

To calculate the true time of New or Full Moon in any given year and month after the 18th century.

PRECEPT I. Find a year of the same number in the 18th century with that of the year proposed, and take out the mean time and anomalies, &c. of new moon in March, old style, for that year, in Table I.

II. Take so many years from Table VI. as when added to the abovementioned year in the 18th century

will answer to the given year in which the new or full moon is required; and take out the first new moon, with its anomalies for these complete centuries. Of calculating Eclipses, &c.

III. Add all these together, and then work in all respects as above shown, only remember to subtract a lunation and its anomalies, when the abovesaid addition carries the new moon beyond the 31st of March; as in the following example.

E X A M P L E VII.

Required the true time of New Moon in July, Old Style, A. D. 2180?

Four centuries (or 400 years) added to A. D. 1780, make 2180.

By the Precepts.

	New Moon.				Sun's Anomaly.				Moon's Anomaly.				Sun from Node.			
	D.	H.	M.	S.	s	o	'	"	s	o	'	"	s	o	'	"
March 1780,	23	23	1	44	9	4	18	13	1	21	7	47	10	18	21	1
Add 400 years,	17	8	43	29	0	13	24	0	10	1	28	0	6	17	49	0
From the sum	41	7	45	13	9	17	42	13	11	22	35	47	6	10	1	
Subtract 1 Lunation,	29	12	44	3	0	29	6	19	0	25	49	0	0	40	14	
New Moon March 2180,	11	19	1	10	8	18	35	54	10	26	46	47	4	5	29	47
Add 4 Lunations,	118	2	56	12	3	26	25	17	3	13	16	2	4	2	40	56
New Moon July 2180,	7	21	57	22	0	15	1	11	2	10	2	49	8	8	10	43
First Equation,	—	1	3	39	3	9	38	37	—	24	12		Sun from Node and Argument			
Time once equated,	7	20	53	43	10	5	22	34	2	9	38	37	fourth equation.			
Second Equation,	+	9	24	8	Arg. 3d equation.				Arg. 2d equation.							
Time twice equated,	8	6	17	51												
Third Equation,		+	3	56												
Time thrice equated,	8	6	21	47												
Fourth Equation,		+	1	8												
True time, July,	8	6	22	55												

True time, July 8th, at 22 minutes 55 seconds past six in the evening.

In keeping by the old style, we are always sure to be right, by adding or subtracting whole hundreds of years to or from any given year in the 18th century. But in the new style we may be very apt to make mistakes, on account of the leap year's not coming in regularly every fourth year: and therefore, when we go without the limits of the 18th century, we had best keep to the old style, and at the end of the calculation reduce the time to the new. Thus, in the 22d century there will be fourteen days difference between the styles; and therefore the true time of new moon in this last example being reduced to the new style, will be the 22d of July, at 22 minutes 55 seconds past six in the evening.

To calculate the true place of the Sun for any given moment of time.

PRECEPT I. In Table XII. find the next lesser year in number to that in which the sun's place is sought, and write out his mean longitude and anomaly answering thereto: to which add his mean motion and

anomaly for the complete residue of years, months, days, hours, minutes, and seconds, down to the given time, and this will be the sun's mean place and anomaly at that time, in the old style, provided the said time be in any year after the Christian æra. See the first following example.

II. Enter Table XIII. with the sun's mean anomaly, and making proportions for the odd minutes and seconds thereof, take out the equation of the sun's centre: which, being applied to his mean place as the title *Add or Subtract* directs, will give his true place or longitude from the vernal equinox, at the time for which it was required.

III. To calculate the sun's place for any time in a given year before the Christian æra, take out his mean longitude and anomaly for the first year thereof, and from these numbers subtract the mean motions and anomalies for the complete hundreds or thousands next above the given year; and to the remainders, add those for the residue of years, months, &c. and then work in all respects as above. See the second example following.

E X A M P L E I.

Required the Sun's true place, March 20th Old Style, 1764, at 22 hours 30 minutes 25 seconds past noon? In common reckoning, March 21st, at 10 hours 30 minutes 25 seconds in the forenoon.

				Sun's Longitude.				Sun's Anomaly.			
				s	o	'	"	s	o	'	"
To the radical year after Christ	—	—	1701	9	20	43	50	6	13	1	0
Add complete years	—	—	{ 60	0	0	27	12	11	29	26	0
			{ 3	11	29	17	0	11	29	14	0
			March	1	28	9	11	1	28	9	0
Biffextile Days	—	—	20	20	41	55		20	41	55	
Hours	—	—	22			54	13			54	13
Minutes	—	—	30			1	14			1	14
Seconds	—	—	25				1				1
Sun's mean place at the given time	—	—	—	0	10	14	36	9	1	27	23
Equation of the Sun's centre, add	—	—	—			1	55	36	Mean Anomaly.		
Sun's true place at the same time	—	—	—	0	12	10	12 or ♃	12	10	12	

E X A M P L E II.

Required the Sun's true place, October 23d, Old Style, at 16 hours 57 minutes past noon, in the 4008th year before the year of Christ 1; which was the 4007th before the year of his birth, and the year of the Julian period 706.

By the precepts.

				Sun's Longitude.				Sun's Anomaly.			
				s	o	'	"	s	o	'	"
From the radical numbers after Christ	—	—	1	9	7	53	10	6	28	48	0
Subtract those for 5000 complete years	—	—	—	1	7	46	40	10	13	25	0
Remains for a new radix	—	—	—	8	0	6	30	8	15	23	0
To which add, to bring it to the given time	complete years	—	} 900	0	6	48	0	11	21	37	0
				0	0	36	16	11	29	15	0
				0	0	5	26	11	29	53	0
				8	29	4	54	8	29	4	0
				Days	23	22	40	12	22	40	12
Hours	16			39	26			39	26		
Minutes	57			2	20			2	20		
Sun's mean place at the given time	—	—	—	6	0	3	4	5	28	33	58
Equation of the sun's centre subtract	—	—	—			3	4	Sun's Anomaly.			
Sun's true place at the same time	—	—	—	6	0	0	0 or ♄	0	0	0	

So that in the meridian of London, the sun was then just entering the sign ♎ Libra, and consequently was upon the point of the autumnal equinox.

If to the above time of the autumnal equinox at London, we add 2 hours 25 minutes 41 seconds for the longitude of Babylon, we shall have for the time of the same equinox, at that place, October 23d, at 19 hours 22 minutes 41 seconds; which, in the common way of reckoning, is October 24th, at 22 minutes 41 seconds past seven in the morning.

And it appears by Example VI. that in the same year the true time of full moon at Babylon was October 23d, at 42 minutes 46 seconds after six in the morning; so that the autumnal equinox was on the day next after the day of full moon.—The dominical letter for

that year was G, and consequently the 24th of October was on a Wednesday.

To find the Sun's distance from the Moon's ascending node, at the time of any given new or full moon: and consequently, to know whether there is an eclipse at that time or not.

The sun's distance from the moon's ascending node is the argument for finding the moon's fourth equation in the syzygies; and therefore it is taken into all the foregoing examples in finding the times thereof. Thus, at the time of mean new moon in April 1764, the sun's mean distance from the ascending node is 0° 5' 35" 2". See Example I. p. 562.

calcula-
Eclip-
&c.

The descending node is opposite to the ascending one, and they are just six signs distant from each other.

When the sun is within 17 degrees of either of the nodes at the time of new moon, he will be eclipsed at that time; and when he is within 12 degrees of either of the nodes at the time of full moon, the moon will be then eclipsed. Thus we find, that there will be an eclipse of the sun at the time of new moon in April 1764.

But the true time of that new moon comes out by the equations to be 50 minutes 46 seconds later than the mean time thereof, by comparing these times in the above example: and therefore we must add the sun's motion from the node during that interval to the above mean distance 0° 5' 35' 2", which motion is found in Table XII. for 50 minutes 46 seconds, to be 2' 12". And to this we must apply the equation of the sun's mean distance from the node in Table XV. found by the sun's anomaly, which, at the mean time of new moon in Example I. is 9° 1' 26' 19"; and then we shall have the sun's true distance from the node, at the true time of new moon, as follows:

	Sun from Node.
	s o ' "
At the mean time of new moon in } April 1764	o 5 35 2
Sun's motion from the } 50 minutes node for } 46 seconds	2 10 2
<hr/>	
Sun's mean distance from node at } true new moon	o 5 37 14
Equation of mean distance from } node, add	2 5 0
<hr/>	
Sun's true distance from the ascend- } ing node	o 7 42 14

Which being far within the above limit of 17 degrees, shows that the sun must then be eclipsed.

And now we shall show how to project this, or any other eclipse, either of the sun or moon.

To project an Eclipse of the Sun.

In order to this, we must find the 10 following elements by means of the tables.

1. The true time of conjunction of the sun and moon; and at that time.
2. The semidiameter of the earth's disk, as seen from the moon, which is equal to the moon's horizontal parallax.
3. The sun's distance from the solstitial colure to which he is then nearest.
4. The sun's declination.
5. The angle of the moon's visible path with the ecliptic.
6. The moon's latitude.
7. The moon's true horary motion from the sun.
8. The sun's semidiameter.
9. The moon's.
10. The semidiameter of the penumbra.

We shall now proceed to find these elements for the sun's eclipse in April 1764.

To find the true time of new moon. This, by Example I. p. 562, is found to be on the first day of the said month, at 30 minutes 25 seconds after ten in the morning.

To find the moon's horizontal parallax, or semidiameter of the earth's disk, as seen from the moon. Enter Table XVII. with the signs and degrees of the moon's

anomaly (making proportions, because the anomaly is in the table only to every 6th degree), and thereby take out the moon's horizontal parallax; which for the above time, answering to the anomaly 11° 9' 24' 21", is 54' 43".

3. To find the sun's distance from the nearest solstice, viz. the beginning of Cancer, which is 3° or 90° from the beginning of Aries. It appears by Example I. on p. 566 (where the sun's place is calculated to the above time of new moon), that the sun's longitude from the beginning of Aries is then 0° 12' 10' 12": that is, the sun's place at that time is ♍ Aries, 12° 10' 12".

Therefore from	-	-	-	-
Subtract the sun's longitude or place	3	0	0	0
	o	12	10	12
<hr/>				

Remains the sun's distance from the solstice 9° = 2 17 49 48 Or 77° 49' 48"; each sign containing 30 degrees.

4. To find the sun's declination. Enter Table XIV. with the signs and degrees of the sun's true place, viz. 0° 12', and making proportions for the 10' 12", take out the sun's declination answering to his true place, and it will be found to be 4° 49' north.

5. To find the moon's latitude. This depends on her distance from her ascending node, which is the same as the sun's distance from it at the time of new moon; and is thereby found in Table XVI.

But we have already found, that the sun's equated distance from the ascending node, at the time of new moon in April 1764, is 0° 7' 42' 14". See above.

Therefore, enter Table XVI. with 0 signs at the top, and 7 and 8 degrees at the left hand, and take out 36' and 39", the latitude for 7°; and 41' 51", the latitude for 8°: and by making proportions between these latitudes for the 42' 14", by which the moon's distance from the node exceeds 7 degrees; her true latitude will be found to be 40' 18" north ascending.

6. To find the moon's true horary motion from the sun. With the moon's anomaly, viz. 11° 9' 24' 21", Table XVII. and take out the moon's horary motion; which, by making proportions in that Table, will be found to be 30' 22". Then, with the sun's anomaly, 9° 1' 26' 19", take out his horary motion 2' 28" from the same table: and subtracting the latter from the former, there will remain 27' 54" for the moon's true horary motion from the sun.

7. To find the angle of the moon's visible path with the ecliptic. This, in the projection of eclipses, may be always rated at 5° 35', without any sensible error.

8, 9. To find the semidiameters of the sun and moon. These are found in the same table, and by the same arguments, as their horary motions. In the present case, the sun's anomaly gives his semidiameters 16' 6", and the moon's anomaly gives her semidiameter 14' 57".

10. To find the semidiameter of the penumbra. Add the moon's semidiameter to the sun's, and their sum will be the semidiameter of the penumbra, viz. 31' 3".

Now collect these elements, that they may be found the more readily when they are wanted in the construction of this eclipse.

461

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Of calcula-
ting Eclip-
ses, &c.

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468

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470

Of calculating Eclipses, &c.

1. True time of new moon in April, 1764		1	10	30	25
			0	1	"
2. Semidiameter of the earth's disk	0	54	53		
3. Sun's distance from the nearest solst.	77	49	48		
4. Sun's declination, north	4	49	0		
5. Moon's latitude, north ascending	0	40	18		
6. Moon's horary motion from the sun	0	27	54		
7. Angle of the moon's visible path with the ecliptic		5	35	0	
8. Sun's semidiameter		16	6		
9. Moon's semidiameter		14	57		
10. Semidiameter of the penumbra		31	3		

To project an Eclipse of the Sun geometrically.

Make a scale of any convenient length, as AC, and divide it into as many equal parts as the earth's semidisk contains minutes of a degree; which, at the time of the eclipse in April 1764, is 54' 53". Then, with the whole length of the scale as a radius, describe the semicircle AMB upon the centre C; which semicircle shall represent the northern half of the earth's enlightened disk, as seen from the sun.

Fig. 200.

Upon the centre C raise the straight line CH, perpendicular to the diameter ACB; so ACB shall be a part of the ecliptic, and CH its axis.

Being provided with a good sector, open it to the radius CA in the line of chords; and taking from thence the chord of 23½ degrees in your compasses, set it off both ways from H, to g and to h, in the periphery of the semidisk; and draw the straight line gVh, in which the north pole of the disk will be always found.

When the sun is in Aries, Taurus, Gemini, Cancer, Leo, and Virgo, the north pole of the earth is enlightened by the sun: but whilst the sun is in the other six signs, the south pole is enlightened, and the north pole is in the dark.

And when the sun is in Capricorn, Aquarius, Pifces, Aries, Taurus, and Gemini, the northern half of the earth's axis C XII P lies to the right hand of the axis of the ecliptic, as seen from the sun; and to the left hand, whilst the sun is in the other six signs.

Open the sector till the radius (or distance of the two 90's) of the sines be equal to the length of Vh, and take the sine of the sun's distance from the solstice (77° 49' 48") as nearly as you can guess, in your compasses, from the line of the sines, and set off that distance from V to P in the line gVh, because the earth's axis lies to the right hand of the axis of the ecliptic in this case, the sun being in Aries; and draw the straight line CXII P for the earth's axis, of which P is the north pole. If the earth's axis had lain to the left hand from the axis of the ecliptic, the distance VP would have been set off from V towards g.

To draw the parallel of latitude of any given place, as suppose London, or the path of that place on the earth's enlightened disk as seen from the sun, from sunrise till sun-set, take the following method.

Subtract the latitude of London, 51°½ from 90°, and the remainder 38°½ will be the co-latitude, which take in your compasses from the line of chords, making N° 35.

CA or CB the radius, and set it from h (where the earth's axis meets the periphery of the disk) to VI and VI, and draw the occult or dotted line VIK VI. Then, from the points where this line meets the earth's disk, set off the chord of the sun's declination 4° 49' to D and F, and to E and G, and connect these points by the two occult lines FXII G and DLE.

Bisect LK XII in K, and through the point K draw the black line VIK VI. Then making CB the radius of a line of sines on the sector, take the colatitude of London 38°½ from the sines in your compasses, and set it both ways from K to VI and VI. These hours will be just in the edge of the disk at the equinoxes, but at no other time in the whole year.

With the extent K VI taken into your compasses, set one foot in K (in the black line below the occult one) as a centre, and with the other foot describe the semicircle VI 7 8 9 10, &c. and divide it into 12 equal parts. Then from these points of division draw the occult lines 7p, 8o, 9n, &c. parallel to the earth's axis C XII P.

With the small extent K XII as a radius, describe the quadrantal arc XII f, and divide it into six equal parts, as XII a, ab, bc, cd, de, and ef; and through the division-points a, b, c, d, e, draw the occult lines VII e V, VIII d IV, IX c III, X b II, and XI a I, all parallel to VIK VI, and meeting the former occult lines 7p 8o, &c. in the points VII VIII IX X XI, V IV III II and I: which points shall mark the several situations of London on the earth's disk, at these hours respectively, as seen from the sun; and the elliptic curve VI VII VIII, &c. being drawn through these points, shall represent the parallel of latitude, or path of London on the disk, as seen from the sun, from its rising to its setting.

N. B. If the sun's declination had been south, the diurnal path of London would have been on the upper side of the line VIK VI, and would have touched the line DLE in L. It is requisite to divide the horary spaces into quarters (as some are in the figure), and, if possible, into minutes also.

Make CB the radius of a line of chords on the sector, and taking therefrom the chord of 5° 35', the angle of the moon's visible path with the ecliptic, set it off from H to M on the left hand of CH, the axis of the ecliptic, because the moon's latitude is north ascending. Then draw CM for the axis of the moon's orbit, and bisect the angle MCH by the right line Cz. If the moon's latitude had been north descending, the axis of her orbit would have been on the right hand from the axis of the ecliptic.—N. B. The axis of the moon's orbit lies the same way when her latitude is south ascending as when it is north ascending; and the same way when south descending as when north descending.

Take the moon's latitude 40' 18" from the scale CA in your compasses, and set it from i to x in the bisecting line Cz, making ix parallel to Cy: and thro' x, at right angles to the axis of the moon's orbit CM, draw the straight line N wxy S for the path of the penumbra's centre over the earth's disk.—The point w, in the axis of the moon's orbit, is that where the penumbra's centre approaches nearest to the centre of the earth's disk, and consequently is the middle of the general eclipse: the point x is that where the conjunction

Of calculating Eclipses, &c.

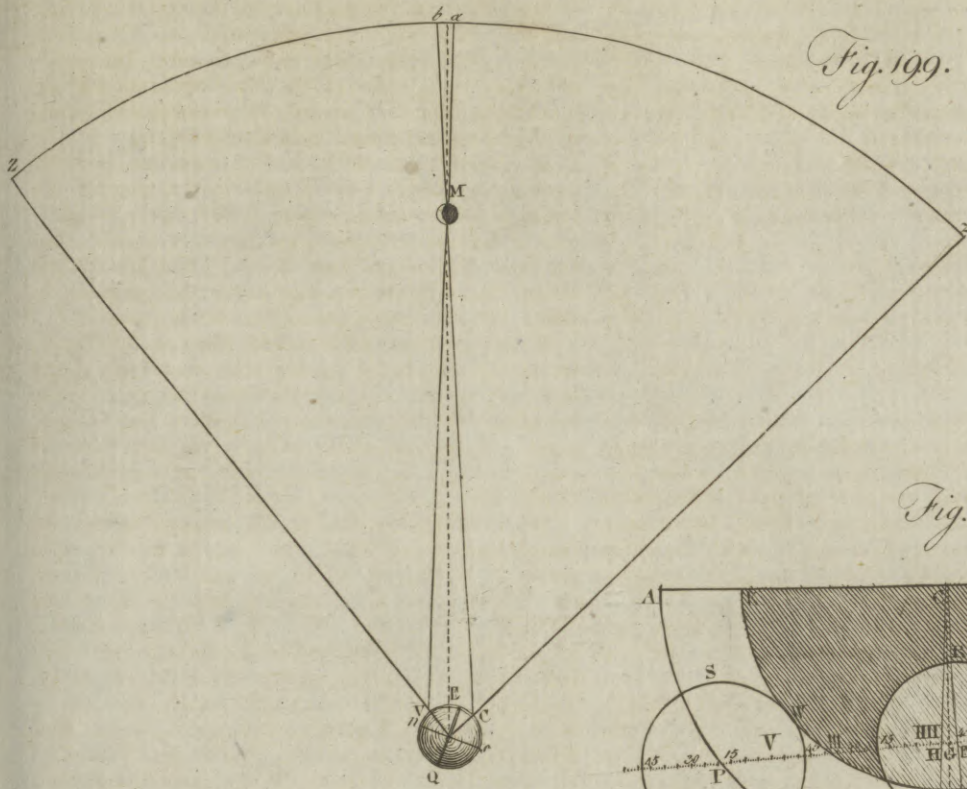


Fig. 199.

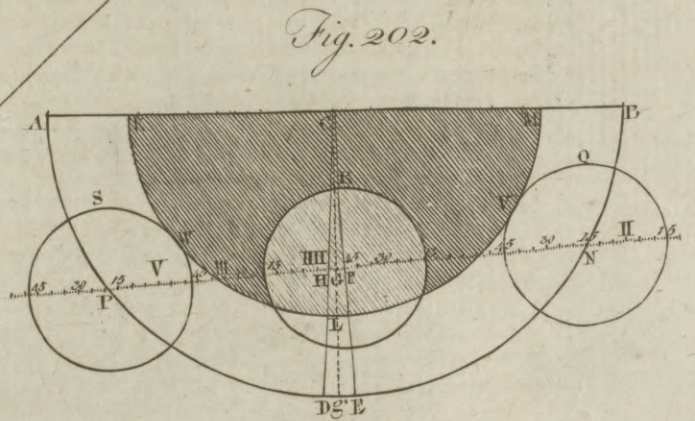


Fig. 202.

Fig. 201.

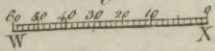
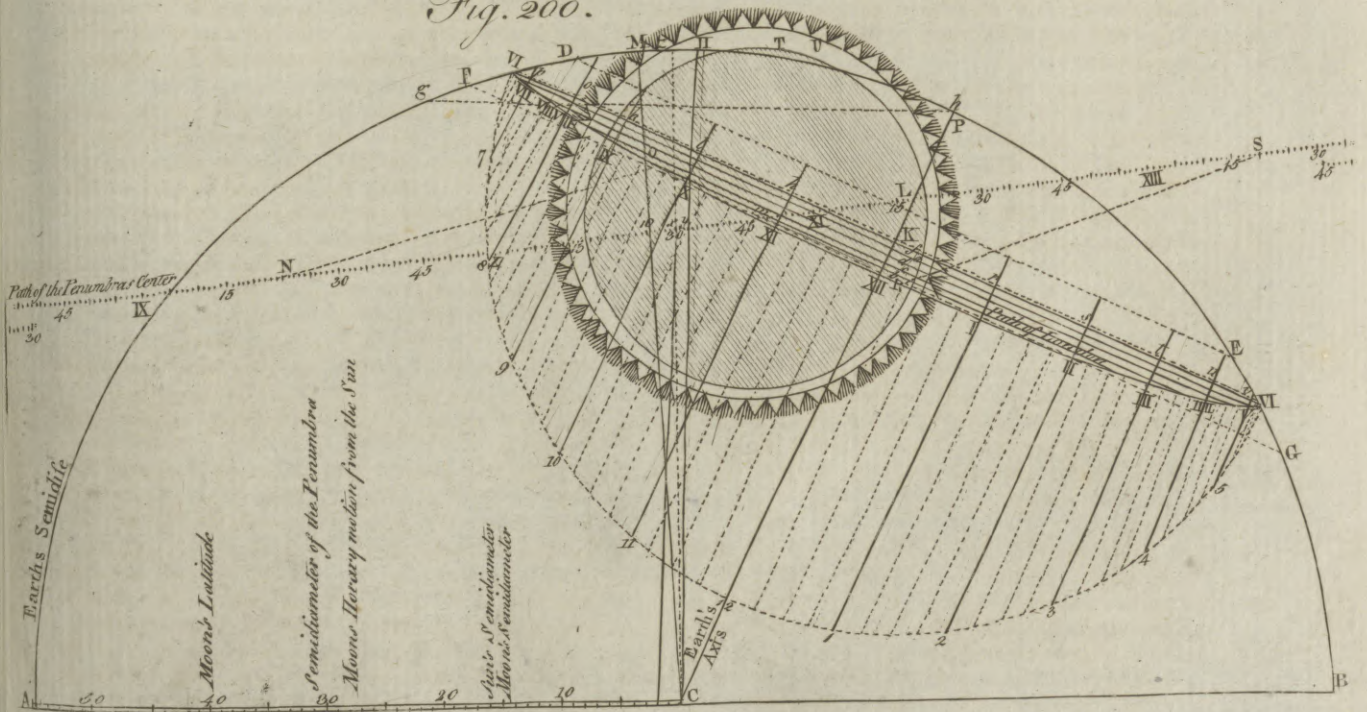


Fig. 200.



A Bell Sculp.

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&c

of the sun and moon falls, according to equal time by the tables; and the point y is the ecliptical conjunction of the sun and moon.

Take the moon's true horary motion from the sun, $27' 54''$, in your compasses, from the scale CA (every division of which is a minute of a degree), and with that extent make marks along the path of the penumbra's centre; and divide each space from mark to mark into sixty equal parts or horary minutes, by dots; and set the hours to every 60th minute in such a manner, that the dot signifying the instant of new moon by the tables, may fall into the point x , half way between the axis of the moon's orbit and the axis of the ecliptic: and then, the rest of the dots will show the points of the earth's disk, where the penumbra's centre is at the instants denoted by them, in its transit over the earth.

Apply one side of a square to the line of the penumbra's path, and move the square backwards and forwards until the other side of it cuts the same hour and minute (as at m and m) both in the path of London and in the path of the penumbra's centre; and the particular minute or instant which the square cuts at the same time in both paths, shall be the instant of the visible conjunction of the sun and moon, or greatest obscuration of the sun, at the place for which the construction is made, namely London, in the present example; and this instant is at $47\frac{1}{2}$ minutes past ten o'clock in the morning; which is 17 minutes five seconds later than the tabular time of true conjunction.

Take the sun's semidiameter, $16' 6''$, in your compasses, from the scale CA, and setting one foot in the path of London, at m , namely at $47\frac{1}{2}$ minutes past ten, with the other foot describe the circle UY, which shall represent the sun's disk as seen from London at the greatest obscuration.—Then take the moon's semidiameter, $14' 57''$, in your compasses from the same scale; and setting one foot in the path of the penumbra's centre at m , in the $47\frac{1}{2}$ minute after ten, with the other foot describe the circle TY for the moon's disk, as seen from London, at the time when the eclipse is at the greatest, and the portion of the sun's disk which is hid or cut off by the moon's will show the quantity of the eclipse at that time; which quantity may be measured on a line equal to the sun's diameter, and divided into 12 equal parts for digits.

Lastly, take the semidiameter of the penumbra, $31' 3''$, from the scale CA in your compasses; and setting one foot in the line of the penumbra's central path, on the left hand from the axis of the ecliptic, direct the other foot toward the path of London; and carry that extent backwards and forwards till both the points of the compasses fall into the same instants in both the paths: and these instants will denote the time when the eclipse begins at London.—Then, do the like on the right hand of the axis of the ecliptic; and where the points of the compasses fall into the same instants in both the paths, they will show at what time the eclipse ends at London.

These trials give 20 minutes after nine in the morning for the beginning of the eclipse at London, at the points N and O; $47\frac{1}{2}$ minutes after ten, at the points m and n , for the time of greatest obscuration; and 18 minutes after twelve, at R and S, for the time when the eclipse ends; according to mean or equal time.

From these times we must subtract the equation of natural days, viz, 3 minutes 48 seconds, in leap-year, April 1, and we shall have the apparent times;

Vol. II. Part II

namely, 9 hours 16 minutes 12 seconds for the beginning of the eclipse, 10 hours 43 minutes 42 seconds for the time of greatest obscuration, and 12 hours 14 minutes 12 seconds for the time when the eclipse ends. But the best way is to apply this equation to the true equal time of new moon, before the projection be begun; as is done in Example I. For the motion or position of places on the earth's disk answer to apparent or solar time.

In this construction it is supposed, that the angle under which the moon's disk is seen, during the whole time of the eclipse, continues invariably the same; and that the moon's motion is uniform and rectilinear during that time. But these suppositions do not exactly agree with the truth; and therefore, supposing the elements given by the tables to be accurate, yet the times and phases of the eclipse, deduced from its construction, will not answer exactly to what passeth in the heavens; but may be at least two or three minutes wrong, though done with the greatest care. Moreover, the paths of all places of considerable latitudes, are nearer the centre of the earth's disk, as seen from the sun, than those constructions make them: because the disk is projected as if the earth was a perfect sphere although it is known to be a spheroid. Consequently the moon's shadow will go farther northward in all places of northern latitude, and farther southward in all places of southern latitude, than it is shown to do in these projections.—According to Meyer's Tables, this eclipse was about a quarter of an hour sooner than either these tables, or Mr Flamstead's, or Dr Halley's, make it; and was not annular at London. But M. de la Caille's make it almost central.

The projection of lunar eclipses.

When the moon is within 12 degrees of either of her nodes at the time when she is full, she will be eclipsed, otherwise not.

We find by example second, page 562, that at the time of mean full moon in May 1762, the sun's distance from the ascending node was only $4^{\circ} 49' 35''$; and the moon being then opposite to the sun, must have been just as near her descending node, and was therefore eclipsed.

The elements for constructing an eclipse of the moon, are eight in number, as follow:

1. The true time of full moon; and at that time,
2. The moon's horizontal parallax.
3. The sun's semidiameter.
4. The moon's.
5. The semidiameter of the earth's shadow at the moon.
6. The moon's latitude.
7. The angle of the moon's visible path with the ecliptic.
8. The moon's true horary motion from the sun.—Therefore,

1. To find the true time of new or full moon. Work as already taught in the precepts.—Thus we have the true time of full moon in May 1762 (see Example II. page 562) on the 8th day, at 50 minutes 50 seconds past three o'clock in the morning.

2. To find the moon's horizontal parallax. Enter Table XVII. with the moon's mean anomaly (at the above full) $9^{\circ} 2' 42''$, and thereby take out her horizontal parallax; which by making the requisite proportions, will be found to be $57' 23''$.

3, 4. To find the semidiameters of the sun and moon. Enter Table XVI. with their respective anomalies, the sun's being $10^{\circ} 7' 27' 45''$ (by the above example) and the moon's $9^{\circ} 2' 42' 42''$; and thereby take out their respective semidiameters; the sun's $15' 56''$, and the moon's $15' 38''$.

Of calcula-
ting eclips-
ses, &c

Of calcula-
ting Ecl-
ses, &c

476

5. To find the semidiameter of the earth's shadow at the moon. Add the sun's horizontal parallax, which is always 10", to the moon's, which in the present case is 57' 23", the sum will be 57' 33", from which subtract the sun's semidiameter 15' 56", and there will remain 41' 37" for the semidiameter of that part of the earth's shadow, which the moon then passes through.

477

6. To find the moon's latitude. Find the sun's true distance from the ascending node (as already taught in page 566) at the true time of full moon; and this distance increased by six signs, will be the moon's true distance from the same node; and consequently the argument for finding her true latitude, as shown in p. 566.

478

Thus, in Example II. the sun's mean distance from the ascending node was 0° 4' 49' 35", at the time of mean full moon: but it appears by the example, that the true time thereof was six hours 33 minutes 38 seconds sooner than the mean time; and therefore we must subtract the sun's motion from the node (found in Table XII.) during this interval, from the above mean distance 0° 4' 49' 35", in order to have his mean distance from it at the true time of full moon. Then to this apply the equation of his mean distance from the node, found in Table XV. by his mean anomaly 10° 7' 27' 45"; and lastly add six signs: so shall the moon's true distance from the ascending node be found as follows:

		8 0 ' "
Sun from node at mean full moon		0 4 49 35
His motion from it in	{	15 35
		1 2
		38 seconds
Sum, subtract from the uppermost line		17 3
Remains his mean distance at true full moon		0 4 32 32
Equation of his mean distance, add		1 38 0
Sun's true distance from the node		0 6 10 32
To which add		6 0 0 0
And the sum will be		6 6 10 32

Which is the moon's true distance from her ascending node at the true time of her being full; and consequently the argument for finding her true latitude at that time.—Therefore, with this argument, enter Table XVI. making proportions between the latitudes belonging to the 6th and 7th degree of the argument at the left hand (the signs being at top) for the 10' 32", and it will give 32' 21", for the moon's true latitude, which appears by the table to be south descending.

479

7. To find the angle of the moon's visible path with the ecliptic. This may be stated at 5° 35', without any error of consequence in the projection of the eclipse.

480

8. To find the moon's true horary motion from the sun. With their respective anomalies take out their horary motions from Table XVII. and the sun's horary motion subtracted from the moon's, leaves remaining the moon's true horary motion from the sun: in the present case 30' 52".

481

Now collect these elements together for use.

	D H M S.
1. True time of full moon in May, 1762	8 3 50 50
	0 ' "
2. Moon's horizontal parallax	0 57 23
3. Sun's semidiameter	0 15 56
4. Moon's semidiameter	0 15 38
5. Semidiameter of the earth's shadow at the moon	0 41 37
6. Moon's true latitude, south descending	0 32 21
7. Angle of her visible path with the ecliptic	5 35 0
8. Her true horary motion from the sun	0 30 52

These elements being found for the construction of the moon's eclipse in May 1762, proceed as follows:

Make a scale of any convenient length, as WX (fig 201.), and divide it into 60 equal parts, each part standing for a minute of a degree.

Draw the right line ACB (fig. 202.) for part of the ecliptic, and CD perpendicular thereto for the southern part of its axis; the moon having south latitude.

Add the semidiameters of the moon and earth's shadow together, which in this eclipse will make 57' 15"; and take this from the scale in your compasses, and setting one foot in the point C as a centre, with the other foot describe the semicircle ADB; in one point of which the moon's centre will be at the beginning of the eclipse, and in another at the end thereof.

Take the semidiameter of the earth's shadow, 41' 37", in your compasses from the scale, and setting one foot in the centre C, with the other foot describe the semicircle KLM for the southern half of the earth's shadow, because the moon's latitude is south in this eclipse.

Make CD equal to the radius of a line of chords on the sector, and set off the angle of the moon's visible path with the ecliptic, 5° 35', from D to E, and draw the right line CFE for the southern half of the axis of the moon's orbit lying to the right hand from the axis of the ecliptic CD, because the moon's latitude is south descending.—It would have been the same way (on the other side of the ecliptic) if her latitude had been north descending; but contrary in both cases, if her latitude had been either north ascending or south ascending.

Bisect the angle DCE by the right line Cg; in which line the true equal time of opposition of the sun and moon falls, as given by the tables.

Take the moon's latitude, 32' 21" from the scale with your compasses, and set it from C to G, in the line CGg; and through the point G, at right angles to CFE, draw the right line PHGFN for the path of the moon's centre. Then, F shall be the point in the earth's shadow, where the moon's centre is at the middle of the eclipse: G, the point where her centre is at the tabular time of her being full; and H, the point where her centre is at the instant of her ecliptical opposition.

Take the moon's horary motion from the sun, 30' 52", in your compasses from the scale; and with that extent make marks along the line of the moon's path PGN: then divide each space from mark to mark, into 60 equal parts, or horary minutes, and set the hours to the proper dots in such a manner, that the dot signifying the instant of full moon (viz. 50 minutes 50 seconds after three in the morning) may be in the point G, where the line of the moon's path cuts the line that bisects the angle DCE.

Take the moon's semidiameter, 15' 38", in your compasses from the scale, and with that extent, as a radius, upon the points N, F, and P, as centres, describe the circle Q for the moon at the beginning of the eclipse, when she touches the earth's shadow at V; the circle R for the moon at the middle of the eclipse; and the circle S for the moon at the end of the eclipse, just leaving the earth's shadow at W.

The point N denotes the instant when the eclipse began, namely, at 15 minutes 10 seconds after II in the morning; the point F the middle of the eclipse at 47 minutes 44 seconds past III; and the point P the end of the eclipse, at 18 minutes after V.—At the greatest obscuration the moon was 10 digits eclipsed.

T A B L E S

ASTRONOMICAL TABLES for calculating ECLIPSES.

TABLE I. The mean time of New Moon in March, Old Style; with the mean Anomalies of the Sun and Moon, and the Sun's mean Distance from the Moon's ascending Node, from A. D. 1700 to A. D. 1800 inclusive.

A. D.	Mean New Moon in March				Sun's mean Anomaly.			Moon's mean Anomaly.			Sun's mean Dist from the Node			A. D.	Mean New Moon in March				Sun's mean Anomaly.			Moon's mean Anomaly.			Sun's mean Dist from the Node.			
	D.	H.	M.	S.	s	o	'	''	s	o	'	''	s		o	'	''	s	o	'	''	s	o	'	''	s	o	'
700	8	16	11	25	8	19	58	48	1	22	30	37	6	14	31	7												
701	27	13	44	59	9	8	20	59	0	28	7	42	7	23	24	8												
702	16	22	32	41	8	27	36	51	11	7	55	47	8	1	16	55												
703	6	7	21	18	8	16	52	43	9	17	43	52	8	9	19	42												
704	24	4	53	57	9	5	14	54	8	23	20	57	9	18	2	43												
705	13	13	42	34	8	24	30	47	7	3	9	2	9	26	5	30												
706	2	22	31	11	8	13	46	39	5	12	57	7	10	4	8	17												
707	21	20	3	50	9	2	8	50	4	18	34	13	11	12	51	18												
708	10	4	52	27	8	21	24	43	2	28	22	18	11	20	54	5												
709	29	2	25	7	9	9	46	54	2	3	59	24	0	29	37	6												
710	18	11	13	43	8	29	2	47	0	13	47	30	1	7	39	54												
711	7	20	2	20	8	18	18	39	10	23	35	36	1	15	42	41												
712	25	17	34	59	9	6	40	51	9	29	12	42	2	14	25	43												
713	15	2	23	36	8	25	56	43	8	9	0	47	3	2	28	30												
714	4	11	12	13	8	15	12	35	6	18	48	52	3	10	31	17												
715	23	8	44	52	9	3	34	47	5	24	25	57	4	19	14	18												
716	11	17	33	29	8	22	50	39	4	4	14	2	4	27	17	5												
717	1	2	22	5	8	12	6	32	2	14	2	8	5	5	19	52												
718	19	23	54	45	9	0	28	44	1	19	39	13	6	14	2	54												
719	9	8	43	22	8	19	44	37	11	29	27	18	6	22	5	41												
720	27	6	16	19	9	8	6	49	11	5	4	24	8	0	48	43												
721	16	15	4	38	8	27	22	41	9	14	52	29	8	8	51	29												
722	5	23	53	14	8	16	38	33	7	24	40	34	8	16	54	16												
723	24	21	25	54	9	5	0	45	7	0	17	40	9	25	37	18												
724	13	6	14	31	8	24	16	37	5	10	5	45	10	3	40	5												
725	2	15	3	7	8	13	32	29	3	19	53	50	10	11	42	52												
726	21	12	35	47	9	1	54	41	2	25	30	56	11	20	25	54												
727	10	21	24	23	8	21	10	34	1	5	19	1	11	28	28	41												
728	28	18	57	3	9	9	52	46	0	10	56	7	1	7	11	42												
729	18	3	45	40	8	28	48	39	10	20	44	12	1	15	14	29												
730	7	12	34	16	8	18	4	31	9	0	32	17	1	23	17	16												
731	26	10	6	56	9	6	26	42	8	6	9	23	3	2	0	17												
732	14	18	55	33	8	25	42	34	6	15	57	28	3	10	3	4												
733	4	3	44	9	8	14	58	26	4	25	45	33	3	18	5	51												
734	23	1	16	49	9	3	20	38	4	1	22	39	4	26	48	53												
735	12	10	5	25	8	22	36	30	2	11	10	44	5	4	51	40												
736	0	18	54	2	8	11	52	22	0	20	58	49	5	12	54	27												
737	19	16	26	42	9	0	14	34	11	26	35	55	6	21	37	29												
738	9	1	15	18	8	19	30	26	10	6	24	0	6	29	40	16												
739	27	22	47	58	9	7	52	38	9	12	1	6	8	8	23	18												
740	16	7	36	34	8	27	8	30	7	21	49	11	8	16	26	5												
741	5	16	25	11	8	16	24	22	6	1	37	16	8	24	28	52												
742	24	13	57	52	9	4	46	34	5	7	14	22	10	3	11	54												
743	13	22	46	27	8	24	2	27	3	17	2	27	10	1	14	41												
744	2	7	35	4	8	13	18	20	1	26	50	32	10	19	17	28												
745	21	5	7	44	9	1	40	32	1	2	27	38	11	28	0	30												
746	10	13	56	20	8	20	56	24	11	12	15	43	0	6	3	17												
747	29	11	29	0	9	9	18	36	10	17	52	49	1	14	46	19												
748	17	20	17	16	8	28	34	28	8	27	40	54	1	22	49	5												
749	7	5	6	13	8	17	50	20	7	7	28	59	2	0	51	52												
750	26	2	38	53	9	6	12	32	6	13	6	5	3	9	34	53												
751	15	11	27	29	8	25	28	24	4	22	54	10	3	17	37	40												
752	3	20	16	6	8	14	44	16	3	2	42	15	3	25	40	27												
1753	2	21	7	45	9	3	6	28	2	8	19	21	5	4	23	28												
1754	12	2	37	22	8	22	22	20	0	18	7	26	5	12	26	15												
1755	1	11	25	59	8	11	38	12	10	27	55	31	5	20	29	2												
1756	19	8	58	38	9	0	0	24	10	3	32	37	6	29	12	3												
1757	8	17	47	15	8	19	16	16	8	13	20	42	7	7	14	50												
1758	27	15	19	54	9	7	38	28	7	18	57	48	8	15	57	52												
1759	17	0	8	31	8	26	54	20	5	28	45	54	8	24	0	39												
1760	5	8	57	8	8	16	10	12	4	8	34	0	9	2	3	26												
1761	24	6	29	47	9	4	32	24	3	14	11	6	10	10	46	27												
1762	13	15	18	24	8	23	48	16	1	23	59	11	10	18	49	14												
1763	3	0	7	1	8	13	4	8	0	3	47	16	10	26	52	1												
1764	20	21	39	40	9	1	26	20	11	9	24	21	0	5	35	2												
1765	10	6	28	17	8	20	42	13	9	19	12	26	0	13	37	49												
1766	29	4	0	56	9	9	4	20	8	24	49	32	1	22	20	51												
1767	18	12	49	33	8	28	20	17	7	4	37	37	2	0	23	38												
1768	6	21	38	10	8	17	36	9	5	14	25	42	2	8	26	25												
1769	25	19	10	40	9	5	58	21	4	20	2	48	3	17	9	27												
1770	15	3	59	26	8	25	14	13	2	29	50																	

TABLE II. Mean New Moon, &c. in March, New Style, from A. D. 1752 to A. D. 1800.

Y. of Chr.	Mean New Moon in March.				Sun's mean Anomaly.				Moon's mean Anomaly.				Sun's mean Dist. from the Node.			
	D.	H.	M.	S.	s	o	'	"	s	o	'	"	s	o	'	"
	1752	14	20	16	6	8	14	44	16	3	2	42	15	3	25	40	27
1753	4	5	4	42	8	4	0	8	1	12	30	20	4	3	43	14
1754	23	2	37	22	8	22	22	20	0	18	7	26	5	12	26	15
1755	12	11	25	59	8	11	38	12	10	27	55	31	5	20	29	2
1756	30	8	58	38	9	0	0	24	10	3	32	37	6	29	12	3
1757	19	17	47	15	8	19	16	16	8	13	20	42	7	7	14	50
1758	9	2	35	51	8	8	32	8	6	23	8	47	7	15	17	38
1759	28	0	8	31	8	26	54	20	5	28	45	54	8	24	0	39
1760	16	8	57	8	8	16	10	12	4	8	34	0	9	2	3	26
1761	5	17	45	44	8	5	26	4	2	18	22	5	9	10	6	13
1762	24	15	18	24	8	23	48	16	1	23	59	11	10	18	49	14
1763	14	0	7	1	8	13	4	8	0	3	47	16	10	26	52	1
1764	2	8	55	36	8	2	20	0	10	13	35	21	11	4	54	48
1765	21	6	28	17	8	20	42	13	9	19	12	26	0	13	37	49
1766	10	15	16	53	8	9	58	5	7	29	0	31	0	21	40	37
1767	29	12	49	33	8	28	20	17	7	4	37	37	2	0	23	38
1768	17	21	38	9	8	17	36	9	5	14	25	42	2	8	26	25
1769	7	6	26	46	8	6	52	1	3	24	13	47	2	16	29	13
1770	26	3	59	26	8	25	14	13	2	29	50	53	3	25	12	14
1771	15	12	48	2	8	14	30	5	1	9	38	58	4	3	15	1
1772	3	21	36	39	8	3	45	57	11	19	27	3	4	11	17	48
1773	22	19	9	19	8	22	8	9	10	25	4	9	5	20	0	50
1774	12	3	57	55	8	11	24	1	9	4	52	14	5	28	3	37
1775	1	12	46	31	8	0	39	53	7	14	40	19	6	6	6	24
1776	19	10	19	12	8	19	2	5	6	20	17	25	7	14	49	25
1777	8	19	7	48	8	8	17	57	5	0	5	30	7	22	52	12
1778	27	16	40	28	8	26	40	9	4	5	42	36	9	1	35	13
1779	17	1	29	4	8	15	56	1	2	15	30	41	9	9	38	0
1780	5	10	17	40	8	5	11	53	0	25	18	46	9	17	40	47
1781	24	7	50	21	8	23	34	5	0	0	55	52	10	26	23	48
1782	13	16	38	57	8	12	49	58	10	10	43	57	11	4	26	35
1783	3	1	27	33	8	2	5	50	8	20	32	2	11	12	29	22
1784	20	23	0	13	8	20	28	3	9	26	9	8	0	21	12	23
1785	10	7	48	50	8	9	43	55	6	5	57	13	0	29	15	10
1786	9	5	21	30	8	28	6	7	5	11	34	19	2	7	58	12
1787	18	14	10	6	8	17	21	59	3	21	22	24	2	16	0	59
1788	6	22	58	42	8	6	37	51	2	1	10	29	2	24	3	46
1789	25	20	31	23	8	25	0	3	1	6	47	35	4	2	46	48
1790	15	5	19	59	8	14	15	55	11	16	35	40	4	10	49	35
1791	4	14	8	35	8	3	31	47	9	26	23	45	4	18	52	22
1792	22	11	41	15	8	21	53	59	9	2	0	52	5	27	35	24
1793	11	20	29	51	8	11	9	51	7	11	48	57	6	5	38	11
1794	30	18	2	32	8	29	32	3	6	17	26	4	7	14	21	13
1795	20	2	51	8	8	18	47	55	4	27	14	9	7	22	24	0
1796	8	11	39	44	8	8	3	47	3	7	2	14	8	0	26	47
1797	27	9	12	24	8	26	25	59	2	12	39	19	9	9	9	48
1798	16	18	1	1	8	15	41	51	0	22	27	25	9	17	12	35
1799	6	2	49	37	8	4	57	43	11	2	15	30	9	25	15	22
1800	25	0	22	17	8	23	19	55	10	7	52	26	11	3	58	24

TABLE III. Mean Anomalies, and Sun's mean Distances from the Node, for 13 1/2 mean Lunations.

N	Mean Lunations.				Sun's mean Anomaly.				Moon's mean Anomaly.				Sun's mean Dist. from the Node.			
	D.	H.	M.	S.	s	o	'	"	s	o	'	"	s	o	'	"
	1	29	12	44	3	0	29	6	19	0	25	49	0	1	0	40
2	59	1	28	6	1	28	12	39	1	21	38	1	2	1	20	
3	88	14	12	9	2	27	18	58	2	17	27	1	3	2	0	
4	118	2	56	12	3	26	25	17	3	13	16	2	4	2	40	
5	147	15	40	15	4	25	31	37	4	9	5	2	5	3	21	
6	177	4	24	18	5	24	37	56	5	4	54	3	6	4	1	
7	206	17	8	21	6	23	44	15	6	0	43	3	7	4	41	
8	236	5	52	24	7	22	50	35	6	26	32	3	8	5	21	
9	265	18	36	27	8	21	56	54	7	22	21	4	9	6	2	
10	295	7	20	30	9	21	3	14	8	18	10	4	10	6	42	
11	324	20	4	33	10	20	9	33	9	13	59	5	11	7	22	
12	354	8	48	36	11	19	15	52	10	9	48	5	0	8	2	
13	383	21	32	40	0	18	22	12	11	5	37	6	0	15	20	
1/2	14	18	22	2	0	14	33	10	6	12	54	30	0	8	43	

TABLE IV. The days of the Year, reckoned from the beginning of March.

Days.	March.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Decem.	Jan.
1	1	32	62	93	123	154	185	215	246	276	307
2	2	33	63	94	124	155	186	216	247	277	308
3	3	34	64	95	125	156	187	217	248	278	309
4	4	35	65	96	126	157	188	218	249	279	310
5	5	36	66	97	127	158	189	219	250	280	311
6	6	37	67	98	128	159	190	220	251	281	312
7	7	38	68	99	129	160	191	221	252	282	313
8	8	39	69	100	130	161	192	222	253	283	314
9	9	40	70	101	131	162	193	223	254	284	315
10	10	41	71	102	132	163	194	224	255	285	316
11	11	42	72	103	133	164	195	225	256	286	317
12	12	43	73	104	134	165	196	226	257	287	318
13	13	44	74	105	135	166	197	227	258	288	319
14	14	45	75	106	136	167	198	228	259	289	320
15	15	46	76	107	137	168	199	229	260	290	321
16	16	47	77	108	138	169	200	230	261	291	322
17	17	48	78	109	139	170	201	231	262	292	323
18	18	49	79	110	140	171	202	232	263	293	324
19	19	50	80	111	141	172	203	233	264	294	325
20	20	51	81	112	142	173	204	234	265	295	326
21	21	52	82	113	143	174	205	235	266	296	327
22	22	53	83	114	144	175	206	236	267	297	328
23	23	54	84	115	145	176	207	237	268	298	329
24	24	55	85	116	146	177	208	238	269	299	330
25	25	56	86	117	147	178	209	239	270	300	331
26	26	57	87	118	148	179	210	240	271	301	332
27	27	58</									

Fig. 203.



Fig. 204.

Northern Hemisphere with the Figures of the Constellations.



A. Bell Pin. N. als. Sculptor fecit.



TABLE V. Mean Lunations from 1 to 100000.

Lunat.	Days. Decimal Parts.	Days. Hou. M. S. Th. Fo.
1	29.530590851080	= 29 12 44 3 2 58
2	59.061181702160	59 1 28 6 5 57
3	88.591772553240	88 14 12 9 8 55
4	118.122363404320	118 2 56 12 11 53
5	147.652954255401	147 15 40 15 14 52
6	177.183545106481	177 4 24 18 17 50
7	206.714135957561	206 17 8 21 20 48
8	236.244726808641	236 5 52 24 23 47
9	265.775317659722	265 18 36 27 26 45
10	295.30590851080	295 7 20 30 29 43
20	590.61181702160	590 14 41 0 59 26
30	885.91772553240	885 22 1 31 29 10
40	1181.22363404320	1181 5 22 1 58 53
50	1476.52954255401	1476 12 42 32 28 36
60	1771.83545106481	1771 20 3 2 58 15
70	2067.14135957561	2067 3 23 33 28 2
80	2362.44726808641	2362 10 44 3 57 46
90	2657.75317659722	2657 18 4 34 27 29
100	2953.0590851080	2953 1 25 4 57 12
200	5906.1181702160	5906 2 50 9 54 24
300	8859.1772553240	8859 4 15 14 51 36
400	11812.2363404320	11812 5 40 19 48 48
500	14765.2954255401	14765 7 5 24 46 0
600	17718.3545106481	17718 8 30 29 43 12
700	20671.4135957561	20671 9 55 34 40 24
800	23624.4726808641	23624 11 20 39 37 36
900	26577.5317659722	26577 12 45 44 34 48
1000	29530.590851080	29530 14 10 49 32 0
2000	59061.181702160	59061 4 21 39 4 0
3000	88591.772553240	88591 18 32 28 36 0
4000	118122.363404320	118122 8 43 18 8 0
5000	147652.954255401	147652 22 54 7 40 0
6000	177183.545106481	177183 13 4 57 12 0
7000	206714.135957561	206714 3 15 46 44 0
8000	236244.726808641	236244 17 26 36 16 0
9000	265775.317659722	265775 7 37 25 48 0
0000	295305.90851080	295305 21 48 15 20 0
0000	590611.81702160	590611 19 36 30 40 0
0000	885917.72553240	885917 17 24 46 0 0
0000	1181223.63404320	1181223 15 13 1 20 0
0000	1476529.54255401	1476529 13 1 16 40 0
0000	1771835.45106481	1771835 10 49 32 0 0
0000	2067141.35957561	2067141 8 37 47 20 0
0000	2362447.26808641	2362447 6 25 2 40 0
0000	2657753.17659722	2657753 4 14 18 0 0
0000	2953059.0851080	2953059 2 2 33 20 0

Lunations.	Julian Years.	First New Moon.				Sun's mean Anomaly.			M.'s mean Anomaly.			Sun from Node.		
		D.	H.	M.	S.	s	o	'	s	o	'	s	o	'
11132	900	9	12	53	47	0	1	4	3	22	29	4	24	25
12369	1000	13	21	4	40	0	4	25	0	7	51	9	13	53
13606	1100	18	5	15	32	0	7	46	8	23	13	2	3	20
14843	1200	22	13	26	24	0	11	7	5	8	35	6	22	47
16080	1300	26	21	37	16	0	14	28	1	23	57	11	12	15
17316	1400	1	17	4	6	11	18	43	9	13	30	3	1	2
18553	1500	6	1	14	58	11	22	4	5	28	52	7	20	29
19790	1600	10	9	25	50	11	25	25	2	14	14	0	9	56
21027	1700	14	17	36	42	11	28	46	10	29	36	4	29	23
22264	1800	19	1	47	35	0	2	8	7	14	58	9	18	51
23501	1900	23	9	58	27	0	5	29	4	0	20	2	8	18
24738	2000	27	18	9	19	0	8	50	0	15	42	6	27	45
25974	2100	2	13	36	8	11	13	5	8	5	15	10	16	32
27211	2200	6	21	47	1	11	16	26	4	20	37	3	6	0
28448	2300	11	5	57	53	11	19	47	1	5	59	7	25	27
29685	2400	15	14	8	45	11	23	8	9	21	21	0	14	54
30922	2500	19	22	19	38	11	26	29	6	6	43	5	4	22
32159	2600	24	6	30	30	11	29	50	2	22	4	9	23	49
33396	2700	28	14	41	22	0	3	11	11	7	26	2	13	16
34632	2800	3	10	8	11	11	7	26	6	26	59	6	2	3
35869	2900	7	18	19	3	11	10	47	3	12	21	10	21	30
37106	3000	12	2	29	56	11	14	8	11	27	43	3	10	58
38343	3100	16	10	40	48	11	17	30	8	13	5	8	0	25
39580	3200	20	18	51	40	11	20	51	4	28	27	0	19	52
40817	3300	25	3	2	33	11	24	12	1	13	49	5	9	20
42054	3400	29	11	13	25	11	27	33	9	29	11	9	28	47
43290	3500	4	6	40	14	11	1	48	5	18	44	1	17	34
44527	3600	8	14	51	6	11	5	9	2	4	6	6	7	1
45764	3700	12	23	1	59	11	8	30	10	19	28	10	26	29
47001	3800	17	7	12	51	11	11	51	7	4	50	3	15	56
48238	3900	21	15	23	43	11	15	12	3	20	12	8	5	23
49475	4000	25	23	34	35	11	18	33	0	5	34	0	24	50
50711	4100	0	19	1	25	10	22	48	7	25	7	4	13	37
51948	4200	5	3	12	17	10	26	9	4	10	29	9	3	5
53185	4300	9	11	23	9	10	29	31	0	25	51	1	22	32
54422	4400	13	19	34	1	11	2	52	9	11	13	6	11	59
55659	4500	18	3	44	54	11	6	13	5	26	35	11	1	27
56896	4600	22	11	55	46	11	9	34	2	11	57	3	20	54
58133	4700	26	20	6	38	11	12	55	10	27	19	8	10	21
59369	4800	1	15	33	27	10	17	9	6	16	52	11	29	8
60606	4900	5	23	44	20	10	20	31	3	2	14	4	18	36
61843	5000	10	7	55	12	10	23	52	11	17	36	9	8	3
63080	5100	14	16	6	4	10	27	13	8	2	58	1	27	30
64317	5200	19	0	16	56	11	0	34	4	18	20	6	16	57
65554	5300	23	8	27	49	11	3	55	1	3	42	11	6	25
66791	5400	27	16	38	41	11	7	16	9	19	4	2	25	52
68028	5500	2	12	5	30	10	11	31	5	8	37	7	14	39
69265	5600	6	20	16	22	10	14	52	1	23	59	0	4	6
70502	5700	11	4	27	15	10	18	14	10	9	21	4	23	34
71739	5800	15	12	38	7	10	21	35	6	24	43	9	13	1
72976	5900	19	20	48	59	10	24	56	3	10	5	2	2	28
74212	6000	24	4	59	52	10	28	17	11	25	27	6	21	56

TABLE VI. The first mean New Moon, with the mean Anomalies of the Sun and Moon, and the Sun's mean Distance from the Ascending Node, next after complete Centuries of Julian years.

Julian Years.	First New Moon.				Sun's mean Anomaly.			M.'s mean Anomaly.			Sun from Node.			
	D.	H.	M.	S.	s	o	'	s	o	'	s	o	'	
237	100	4	8	10	52	0	3	21	8	15	22	4	19	27
474	200	8	16	21	44	0	6	42	5	0	44	9	8	55
711	300	13	0	32	37	0	10	3	1	16	6	1	28	22
948	400	17	8	43	29	0	13	24	10	1	28	6	17	49
1185	500	21	16	54	21	0	16	46	6	16	50	11	7	16
1422	600	26	1	5	14	0	20	7	3	2	12	3	26	44
1658	700	0	20	32	3	10	24	22	10	21	45	7	15	31
1895	800	5	4	42	55	11	27	43	7	7	7	0	4	58

TABLE VII. The annual, or first Equation of the mean to the true Sizzy.

Argument.		Sun's mean Anomaly.					
		Subtract.					
Degrees	0	1	2	3	4	5	Degrees
	Signs	Sign	Signs	Signs	Signs	Signs	
	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.	
0	0 0 0	2 3 12	3 35 0	4 10 53	3 39 30	2 7 45	30
1	0 4 18	2 6 55	3 37 10	4 10 57	3 37 19	2 3 55	29
2	0 8 35	2 10 36	3 39 18	4 10 55	3 35 6	2 0 128	
3	0 12 51	2 14 15	3 41 23	3 10 49	3 32 50	1 56 5	27
4	0 17 8	2 17 52	3 43 26	4 10 39	3 30 30	1 52 6	26
5	0 21 24	2 21 27	3 45 25	4 10 24	3 28 5	1 48 4	25
6	0 25 39	2 25 9	3 47 19	4 10 4	3 25 35	1 41 1	24
7	0 28 55	2 28 29	3 49 7	4 9 39	3 23 0	1 39 56	23
8	0 34 11	2 31 57	3 50 50	4 9 10	3 20 20	1 35 49	22
9	0 38 26	2 35 22	3 52 29	4 8 37	3 17 35	1 31 41	21
10	0 42 39	2 38 44	3 54 44	4 7 59	3 14 49	1 27 31	20
11	0 46 52	2 42 3	3 55 35	4 7 16	3 11 59	1 23 19	19
12	0 51 4	2 45 18	3 57 24	4 6 29	3 9 6	1 19 5	18
13	0 55 17	2 48 30	3 58 27	4 5 37	3 6 10	1 14 49	17
14	0 59 27	2 51 40	3 59 49	4 4 41	3 3 10	1 10 32	16
15	1 3 36	2 54 48	3 1 7	4 3 40	3 0 7	1 6 15	15
16	1 7 45	2 57 53	4 2 18	4 2 35	2 57 0	1 1 56	14
17	1 11 53	3 0 54	4 3 23	4 1 26	2 53 49	0 57 36	13
18	1 16 0	3 3 51	4 4 22	4 0 12	2 50 36	0 53 15	12
19	1 20 6	3 6 45	4 5 18	3 58 52	2 47 18	0 48 52	11
20	1 24 10	3 9 36	4 6 10	3 57 27	2 43 57	0 44 28	10
21	1 28 12	3 12 24	4 6 58	3 55 59	2 40 33	0 40 2	9
22	1 32 12	3 15 9	4 7 41	3 54 26	2 37 6	0 35 36	8
23	1 36 10	3 17 51	4 8 21	3 52 49	2 33 35	0 31 10	7
24	1 40 6	3 20 30	4 8 57	3 51 9	2 30 2	0 26 44	6
25	1 44 13	3 23 54	4 9 29	3 49 26	2 26 26	0 22 17	5
26	1 47 54	3 25 36	4 9 55	3 47 38	2 22 47	0 17 50	4
27	1 51 46	3 28 34	4 10 16	3 45 44	2 19 5	0 13 23	3
28	1 55 37	3 30 20	4 10 33	3 43 45	2 15 20	0 8 56	2
29	1 59 26	3 32 45	4 10 45	3 41 40	2 11 35	0 4 29	1
30	2 3 12	3 35 0	4 10 53	3 39 30	2 7 45	0 0 0	0
Deff.	11 Signs	10 Signs	9 Signs	8 Signs	7 Signs	6 Signs	Deff.

Add

TABLE VIII. Equation of the Moon's mean Anomaly.

Argument.		Sun's mean Anomaly.					
		Subtract.					
Degrees	0	1	2	3	4	5	Degrees
	Signs	Sign	Signs	Signs	Signs	Signs	
	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.	
0	0 0 0	0 46 45	1 21 32	1 35 1	1 23 4	0 48 19	30
1	0 1 37	0 48 10	1 22 21	1 35 2	1 22 14	0 46 51	29
2	0 3 13	0 49 34	1 23 10	1 35 1	1 21 24	0 45 23	28
3	0 4 52	0 50 53	1 23 57	1 35 0	1 20 32	0 43 54	27
4	0 6 28	0 52 19	1 24 4	1 34 57	1 19 38	0 42 24	26
5	0 8 6	0 53 40	1 25 24	1 34 50	1 18 42	0 40 53	25

Degrees	0	1	2	3	4	5
	Signs	Sign	Signs	Signs	Signs	Signs
	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.
6	0 9 42	0 55 0	1 26 6	1 34 43	1 17 45	0 39 24
7	0 11 20	0 56 21	1 26 48	1 34 33	1 16 48	0 37 42
8	0 12 56	0 57 38	1 27 28	1 34 22	1 15 47	0 36 12
9	0 14 33	0 58 56	1 28 6	1 34 9	1 14 44	0 34 41
10	0 16 10	1 0 13	1 28 43	1 33 53	1 13 41	0 33
11	0 17 47	1 1 29	1 29 17	1 33 37	1 12 37	0 31 3
12	0 19 23	1 2 43	1 29 51	1 33 20	1 11 33	0 29 5
13	0 20 59	1 3 56	1 30 22	1 33 0	1 10 26	0 28 1
14	0 22 35	1 5 8	1 30 50	1 32 38	1 9 17	0 26 4
15	0 24 10	1 6 18	1 31 19	1 32 14	1 8 8	0 25
16	0 25 45	1 7 27	1 31 45	1 31 50	1 6 58	0 23 2
17	0 27 19	1 8 36	1 32 12	1 31 23	1 5 46	0 21 4
18	0 28 52	1 9 42	1 32 34	1 30 55	1 4 32	0 20
19	0 30 25	1 10 49	1 32 57	1 30 25	1 3 19	0 18 2
20	0 31 57	1 11 54	1 33 17	1 29 54	1 2 10	0 16 4
21	0 33 29	1 12 58	1 33 36	1 29 20	1 0 45	0 15
22	0 35 2	1 14 1	1 33 52	1 28 45	0 59 26	0 13 2
23	0 36 32	1 15 11	1 34 6	1 28 9	0 58 7	0 11 4
24	0 38 1	1 16 0	1 34 18	1 27 30	0 56 45	0 10
25	0 39 29	1 16 59	1 34 30	1 26 50	0 55 23	0 8 2
26	0 40 59	1 17 57	1 34 40	1 26 27	0 54 10	0 6 4
27	0 42 26	1 18 52	1 34 48	1 25 50	0 52 37	0 5
28	0 43 54	1 19 47	1 34 54	1 24 39	0 51 12	0 3 2
29	0 45 19	1 20 40	1 34 58	1 23 52	0 49 45	0 1 4
30	0 46 45	1 21 32	1 35 1	1 23 40	0 48 19	0 0
Deff.	11 Signs	10 Signs	9 Signs	8 Signs	7 Signs	6 Signs

Add

TABLE IX. The second Equation of the mean to the true Sizzy.

Argument.		Moon's equated Anomaly.					
		Add					
Degrees	0	1	2	3	4	5	
	Signs	Sign	Signs	Signs	Signs	Signs	
	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.	H. M. S.	
0	0 0 0	5 12 48	8 47 8	9 46 44	8 8 59	4 34 3	
1	0 10 58	5 21 56	8 51 45	9 45 3	8 3 12	4 26	
2	0 21 56	5 30 57	8 56 10	9 45 12	7 57 23	4 17 2	
3	0 32 54	5 39 51	9 0 25	9 44 11	7 51 33	4 8 4	
4	0 43 52	5 48 37	9 4 31	9 42 59	7 45 46	4 0	
5	0 54 50	5 57 17	9 8 25	9 41 36	7 39 46	3 51 2	
6	1 5 48	6 5 51	9 12 9	9 40 3	7 33 36	3 42 3	
7	1 16 46	6 14 19	9 15 43	9 38 19	7 27 22	3 33 3	
8	1 27 44	6 22 41	9 19 5	9 36 24	7 21 23	3 24 4	
9	1 38 40	6 30 57	9 22 14	9 34 18	7 14 30	3 15 4	
10	1 49 33	6 39 4	9 25 12	9 32 1	7 7 50	3 6 4	
11	2 0 23	6 47 0	9 27 54	9 29 33	7 1 22	2 57 4	
12	2 11 10	6 54 46	9 30 32	9 26 54	6 54 8	2 48 3	
13	2 21 54	7 2 49	9 32 58	9 24 40	6 47 9	2 39 3	
14	2 32 47	7 9 52	9 35 12	9 21 36	6 40 6	2 30 2	
15	2 43 9	7 17 9	9 37 14	9 17 51	6 32 56	2 21 10	

TABLE IX. Concluded.

0	1	2	3	4	5	Degrees
Signs	Sign	Signs	Signs	Signs	Signs	
H.M.S.	H.M.S.	H.M.S.	H.M.S.	H.M.S.	H.M.S.	
0 0 0	5 12 48	8 47 8	9 46 44	8 8 59	4 34 33	30
2 53 38	7 24 19	9 39 8	9 14 28	6 25 40	2 12 8	14
3 4 3	7 31 18	9 40 51	9 10 54	6 18 18	2 2 53	13
3 14 24	7 38 9	9 42 21	9 7 9	6 10 49	1 53 30	12
3 24 42	7 44 51	9 43 42	9 3 13	6 3 16	1 44 16	11
3 34 58	7 51 24	9 44 53	8 59 6	5 55 38	1 34 54	10
3 45 11	7 57 45	9 45 52	8 54 50	5 47 54	1 25 31	9
3 55 21	8 3 56	9 46 38	8 50 4	5 40 4	1 16 7	8
4 5 26	8 9 57	9 47 13	8 45 48	5 32 9	1 6 41	7
4 15 26	8 15 46	9 47 36	8 41 2	5 24 9	0 57 13	6
4 25 20	8 21 24	9 47 49	8 36 6	5 16 5	0 47 44	5
35 6	8 26 53	9 47 54	8 31 0	5 7 56	0 38 13	4
44 42	8 32 11	9 47 46	8 25 44	4 59 42	0 28 41	3
54 11	8 37 19	9 47 33	8 20 18	4 51 15	0 19 8	2
3 33	8 42 18	9 47 14	8 14 33	4 43 2	0 9 34	1
12 48	8 47 8	9 46 44	8 8 59	4 34 33	0 0 0	0
11	10	9	8	7	6	Deg.
Signs	Signs	Signs	Signs	Signs	Signs	

TABLE XII. The Sun's mean Longitude, Motion, and Anomaly: Old style

Years beginning	Sun's mean Longitude.			Sun's mean Anomaly.			Years complete	Sun's mean Motion.			Sun's mean Anomaly.				
	s	o	'	"	s	o		'	s	o	'	"	s	o	'
1	9	7	53	10	6	28	48	19	11	29	24	16	11	29	4
201	9	9	23	50	6	26	57	20	0	0	9	8	11	29	48
301	9	10	9	10	6	26	1	40	0	0	18	4	11	29	37
401	9	10	54	30	6	25	5	60	0	0	27	12	11	29	26
501	9	11	39	50	6	24	9	80	0	0	36	16	11	29	15
1001	9	15	26	30	6	19	32	100	0	0	45	20	11	29	4
1107	9	16	11	50	6	18	36	200	0	1	30	40	11	29	8
1201	9	16	57	10	6	17	40	300	0	2	16	0	11	27	12
1301	9	17	42	30	6	16	44	400	0	3	1	20	11	26	16
1401	9	18	27	50	6	15	49	500	0	3	46	40	11	25	21
1501	9	19	13	10	6	14	53	600	0	4	32	0	11	24	25
1601	9	19	58	30	6	13	57	700	0	5	17	20	11	23	29
1701	9	20	43	50	6	13	1	800	0	6	2	49	11	22	33
1801	9	21	29	10	6	12	6	900	0	6	48	0	11	21	37
								1000	0	7	33	20	11	20	41
								2000	0	15	6	40	11	11	22
								3000	0	22	40	0	11	2	3
								4000	1	0	13	20	10	22	44
								5000	1	7	46	40	10	13	25
								6000	1	15	20	0	10	4	6

Years complete	Sun's mean Motion.			Sun's mean Anomaly.			
	s	o	'	"	s	o	'
1	11	29	45	40	11	29	45
2	11	29	31	20	11	29	29
3	11	29	17	0	11	29	14
4	0	0	1	49	11	29	58
5	11	29	47	29	11	29	42
6	11	29	33	9	11	29	27
7	11	29	18	49	11	29	11
8	0	0	3	38	11	29	55
9	11	29	49	18	11	29	40
10	11	29	34	58	11	29	24
11	11	29	20	38	11	29	9
12	0	0	3	26	11	29	53
13	11	29	51	7	11	29	37
14	11	29	36	47	11	29	22
15	11	29	22	27	11	29	7
16	0	0	7	15	11	29	50
17	11	29	52	55	11	29	35
18	11	29	38	35	11	29	20

Months	Sun's Mean Motion.			Sun's mean Anomaly.			
	s	o	'	"	s	o	'
Jan.	0	0	0	0	0	0	0
Feb.	1	0	33	18	1	0	33
Mar.	1	28	9	11	1	28	9
Apr.	2	28	42	30	2	28	42
May.	3	28	16	40	3	28	17
June.	4	28	49	58	4	28	50
July.	5	28	24	8	5	28	24
Aug.	6	28	57	26	6	28	57
Sept.	7	29	30	44	7	29	30
Oct.	8	29	4	54	8	29	4
Nov.	9	29	38	12	9	29	37
Dec.	10	29	12	22	10	29	11

Days	Sun's mean Motion and Anomaly.			Sun's mean Motion and Anomaly.			Sun's mean diff. from the Node.			Sun's mean Motion and Anomaly.			Sun's mean diff. from the Node.				
	s	o	'	"	s	o	'	"	s	o	'	"	s	o	'	"	
1	0	59	8														
2	0	58	17	1	0	2	28	0	2	36	1	16	23	1	20	30	
3	0	57	25	2	0	4	56	0	5	12	32	1	18	51	1	23	6
4	0	56	33	3	0	7	24	0	7	48	33	1	21	19	1	25	42
5	0	55	42	4	0	9	51	0	10	23	34	1	23	47	1	28	18
6	0	55	50	5	0	12	19	0	12	59	35	1	26	15	1	30	54
7	0	53	58	6	0	14	47	9	15	35	30	1	28	42	1	33	29
8	0	53	7	7	0	17	15	0	18	11	37	1	31	10	1	36	5
9	0	52	15	8	0	19	43	0	20	47	38	1	33	38	1	38	40
10	0	51	23	9	0	22	11	0	23	23	39	1	36	6	1	41	16
11	0	50	32	10	0	24	38	0	25	58	40	1	38	34	1	43	52
12	0	49	40	11	0	27	6	0	28	34	41	1	41	2	1	46	28
13	0	48	48	12	0	29	34	0	31	10	42	1	43	30	1	49	4
14	0	47	57	13	0	32	2	0	33	45	43	1	45	57	1	51	39
15	0	47	5	14	0	34	30	0	36	21	44	1	48	25	1	54	15
16	0	45	13	15	0	36	58	0	38	57	45	1	50	53	1	55	51
17	0	45	22	16	0	39	26	0	41	33	46	1	53	21	1	59	27
18	0	44	30	17	0	41	53	0	44	8	47	1	55	49	2	2	3
19	0	43	38	18	0	44	21	0	46	44	48	1	58	17	2	4	39
20	0	42	47	19	0	46	49	0	49	20	49	2	0	44	2	7	13
21	0	41	55	20	0	49	17	0	51	56	50	2	3	12	2	9	50
22	0	41	3	21	0	51	45	0	54	32	51	2	5	40	2	12	25
23	0	40	12	22	0	54	13	0	57	8	52	2	8	8	2	15	1
24	0	39	20	23	0	56	40	0	59	43	53	2	10	36	2	17	38
25	0	38	28	24	0	59	8	1	2	19	54	2	13	4	2	20	14
26	0	37	37	25	1	36	1	4	55	55	2	15	32	2	22	50	
27	0	36	45	26	1	4	1	4	31	56	2	17	59	2	25	26	
28	0	35	53	27	1	6	32	1	10	7	57	2	20	27	2	28	2
29	0	35	2	28	1	9	0	1	12	43	58	2	22	53	2	30	38
30	0	34	10	29	1	11	28	1	15	19	59	2	25	23	2	33	14
31	0	33	18	30	1	13	55	1	17	45	60	2	27	51	2	35	50

In Leap-years, after February, add one day, and one day's motion.

BLE X. The third equation of the mean to the true Syzygy.

Argument. Sun's Anomaly — Moon's Anomaly			Degrees
Signs	Signs	Signs	
Sub. 1	Sub. 2	Sub. 3	
Add	Add	Add	
M. S. M.	S. M. S.	M. S. M.	Degrees
0 0	2 22	4 12	30
0 5	2 26	4 15	29
0 10	2 30	4 18	28
0 15	2 34	4 21	27
0 20	2 38	4 24	26
0 25	2 42	4 27	25
0 30	2 46	4 30	24
0 35	2 50	4 32	23
0 40	2 54	4 34	22
0 45			

TABLE XIII. Equation of the Sun's centre, or the difference between his mean and true place.

Table with columns for Degrees, Signs, and Anomaly (1-5). Includes 'Subtract' and 'Add' instructions.

TABLE XIV. The Sun's Declination.

Table with columns for Degrees, Signs, and true place (1-3). Includes 'Subtract' and 'Add' instructions.

TABLE XV. Equation of the Sun's mean Distance from the Node.

Table with columns for Degrees, Signs, and Anomaly (1-5). Includes 'Subtract' and 'Add' instructions.

TABLE XVI. The Moon's Latitude in Eclipses.

Table with columns for Arg. Moon's equated Distance from the Node, Signs, and Latitude.

TABLE XVII. The Moon's horizontal Parallax, the Semidiameters and true Horary Motions of the Moon, to every sixth degree of their mean Latitudes, the quantities for the intermediate degrees easily proportioned by sight.

Table with columns for Arg. Moon's Latitude in Eclipses, Moon's Anomaly, Horizontal Parallax, Semidiameter, Moon's Motion, and Horary Motion.

This Table shows the Moon's Latitude a little beyond the utmost Limits of Eclipses.

Fig. 205.

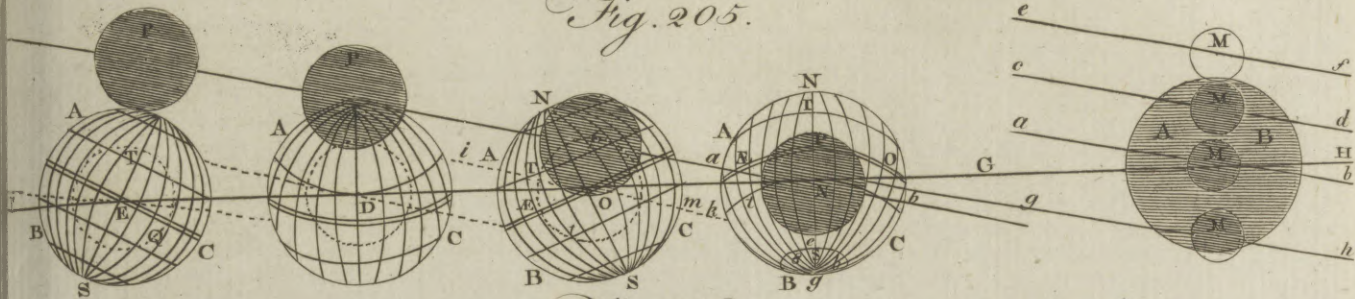
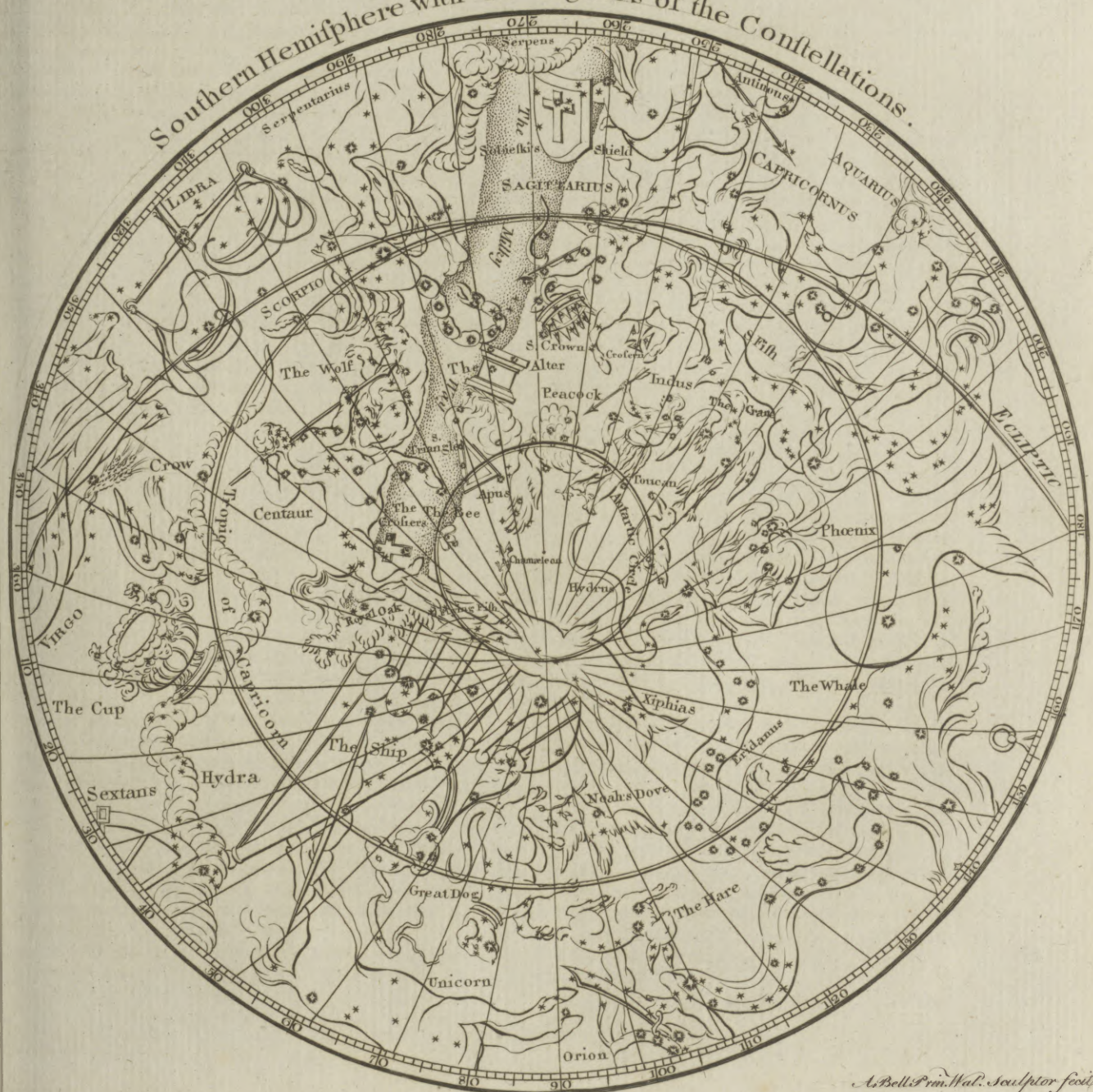
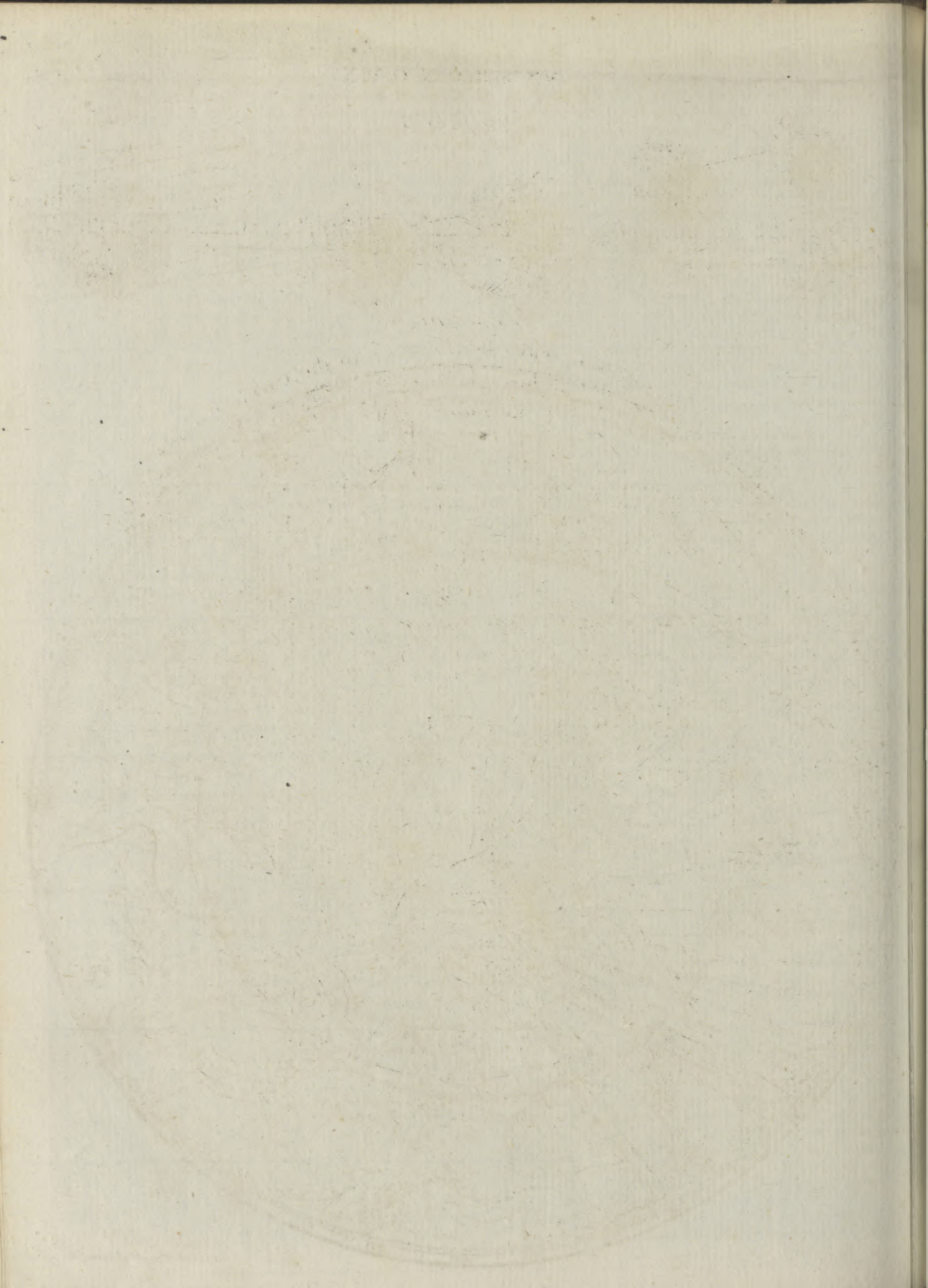


Fig. 206.

Southern Hemisphere with the Figures of the Constellations.





Eclipses of Jupiter's satellites.

SECT. XI. *The method of finding the Longitude by the Eclipses of Jupiter's Satellites; the amazing Velocity of Light demonstrated by these Eclipses; and of Cometary Eclipses.*

Eclipses of Jupiter's Satellites.

IN the former section, having explained at great length how eclipses of the sun and moon happen at certain times, it must be evident, that similar eclipses will be observed by the inhabitants of Jupiter and Saturn, which are attended by so many moons. These eclipses indeed very frequently happen to the satellites of Jupiter; and as they are of the greatest service in determining the longitudes of places on this earth, astronomers have been at great pains to calculate tables for the eclipses of these satellites by their primary, for the satellites themselves have never been observed to eclipse one another. The construction of such tables is indeed much easier for these satellites than of any other celestial bodies, as their motions are much more regular.

The English tables are calculated for the meridian of Greenwich, and by these it is very easy to find how many degrees of longitude any place is distant either east or west from Greenwich; for, let an observer, who has these tables, with a good telescope and a well-regulated clock at any other place of the earth, observe the beginning or ending of an eclipse of one of Jupiter's satellites, and note the precise moment of time that he saw the satellite either immerge into, or emerge out of, the shadow, and compare that time with the time shown by the tables for Greenwich: then 15 degrees difference of longitude being allowed for every hours difference of time, will give the longitude of that place from Greenwich; and if there be any odd minutes of time, for every minute a quarter of a degree, east or west, must be allowed, as the time of observation is later or earlier than the time shown by the tables. Such eclipses are very convenient for this purpose at land, because they happen almost every day; but are of no use at sea, because the rolling of the ship hinders all nice telescopical observations.

To explain this by a figure, let J be Jupiter, K, L, M, N, his four satellites in their respective orbits, 1, 2, 3, 4; and let the earth be at F (suppose in November, although that month is no otherwise material than to find the earth readily in this scheme, where it is shown in eight different parts of the orbit). Let Q be a place on the meridian of Greenwich, and R a place on some other meridian eastward from Greenwich. Let a person at R observe the instantaneous vanishing of the first satellite K into Jupiter's shadow, suppose at three o'clock in the morning; but by the tables he finds the immersion of that satellite to be at midnight at Greenwich; he then can immediately determine, that as there are three hours difference of time between Q and K, and that R is three hours forwarder in reckoning than Q, it must be 45 degrees of east longitude from the meridian of Q. Were this method as practicable at sea as at land, any sailor might almost as easily, and with equal certainty, find the longitude as the latitude.

Whilst the earth is going from C to F in its orbit, only the immersion of Jupiter's satellites into his shadow

are generally seen; and their immersions out of it while the earth goes from G to B. Indeed, both these appearances may be seen of the second, third, and fourth satellite when eclipsed, whilst the earth is between D and E, or between G and A; but never of the first satellite, on account of the smallness of its orbit and the bulk of Jupiter, except only when Jupiter is directly opposite to the sun, that is, when the earth is at G; and even then, strictly speaking, we cannot see either the immersions or emersions of any of his satellites, because his body being directly between us and his conical shadow, his satellites are hid by his body a few moments before they touch his shadow; and are quite emerged from thence before we can see them, as it were just dropping from him. And when the earth is at C, the sun, being between it and Jupiter, hides both him and his moons from us.

In this diagram, the orbits of Jupiter's moons are drawn in true proportion to his diameter; but in proportion to the earth's orbit, they are drawn vastly too large.

In whatever month of the year Jupiter is in conjunction with the sun, or in opposition to him, in the next year it will be a month later at least. For whilst the earth goes once round the sun, Jupiter describes a twelfth part of his orbit. And therefore, when the earth has finished its annual period, from being in a line with the sun and Jupiter, it must go as much forwarder as Jupiter has moved in that time, to overtake him again; just like the minute-hand of a watch, which must, round any conjunction with the hour-hand, go once round the dial-plate and somewhat above a twelfth part more, to overtake the hour-hand again.

It is found by observation, that when the earth is between the sun and Jupiter, as at G, his satellites are eclipsed about 8 minutes sooner than they should be according to the tables; and when the earth is at B or C, these eclipses happen about 8 minutes later than the tables predict them. Hence it is undeniably certain, that the motion of light is not instantaneous, since it takes about 16½ minutes of time to go through a space equal to the diameter of the earth's orbit, which is 180,000,000 of miles in length; and consequently the particles of light fly almost 200,000 miles every second of time, which is above a million of times swifter than the motion of a cannon bullet. And as light is 16½ minutes in travelling across the earth's orbit, it must be 8¼ minutes in coming from the sun to us: therefore if the sun were annihilated, we should see him for 8¼ minutes after; and if he were again created, he would be 8¼ minutes old before we could see him.

To illustrate this progressive motion of light, let A and B be the earth in two different parts of its orbit, whose distance from each other is 95,000,000 of miles, equal to the earth's distance from the sun S. It is plain, that if the motion of light were instantaneous, the satellite I would appear to enter into Jupiter's shadow FF at the same moment of time to a spectator in A, as to another in B. But by many years observations it has been found, that the immersion of the satellite into the shadow is seen 8¼ minutes sooner when the earth is at B than when it is at A. And so, as Mr Romeur first discovered, the motion of light is thereby proved to be progressive, and not instantaneous,

482 frequency of these eclipses.

Fig. 77.

Whence the immersion of the satellites is observed.

Eclipses of
Jupiter's
Satellites.

neous, as was formerly believed. It is easy to compute in what time the earth moves from A to B; for the chord of 60 degrees of any circle is equal to the semidiameter of that circle: and as the earth goes through all the 360 degrees of its orbit in a year, it goes through 60 of those degrees in about 61 days. Therefore, if on any given day, suppose the first of June, the earth is at A, on the first of August it will be at B; the chord, or straight line AB, being equal to DS the radius of the earth's orbit, the same with AS its distance from the sun.

As the earth moves from D to C, thro' the side AB of its orbit, it is constantly meeting the light of Jupiter's satellites sooner, which occasions an apparent acceleration of their eclipses; and as it moves through the other half H of its orbit, from C to D, it is receding from their light, which occasions an apparent retardation of their eclipses, because their light is then longer before it overtakes the earth.

485
Acceleration of these eclipses not owing to any inequality in the motions of the satellites.

That these accelerations of the immerfions of Jupiter's satellites into his shadow, as the earth approaches towards Jupiter, and the retardations of their emerfions out of his shadow, as the earth is going from him, are not occasioned by any inequality arising from the motions of the satellites in eccentric orbits, is plain, because it affects them all alike, in whatever parts of their orbits they are eclipsed. Besides, they go often round their orbits every year, and their motions are no way commensurate to the earth's. Therefore, a phenomenon not to be accounted for from the real motions of the satellites, but so easily deducible from the earth's motion, and so answerable thereto, must be allowed to result from it. This affords one very good proof of the earth's annual motion.

486
Eclipses by comets.

From what we have said in general concerning eclipses, it is plain that secondary planets are not the only bodies that may occasion them. The primary planets would eclipse one another, were it not for their great distances; but as the comets are not subject to the same laws with the planets, it is possible they may sometimes approach so near to the primary planets, as to cause an eclipse of the sun to those planets; and as the body of a comet bears a much larger proportion to the bulk of a primary planet than any secondary, it is plain that a cometary eclipse would both be of much longer continuance, and attended with much greater darkness, than that occasioned by a secondary planet. This behoved to be the case at any rate: but if we suppose the primary planet and comet to be moving both the same way, the duration of such an eclipse would be prodigiously lengthened; and thus, instead of four minutes, the sun might be totally darkened to the inhabitants of certain places for as many hours. Hence we may account for that prodigious darkness which we sometimes read of in history at times when no eclipse of the sun by the moon could possibly happen. It is remarkable, however, that no comet hath ever been observed passing over the disk of the sun like a spot, as Venus and Mercury are; yet this must certainly happen, when the comet is in its perihelion, and the earth on the same side of its annual orbit. Such a phenomenon well deserves the watchful attention of astronomers, as it would be a greater confirmation of the planetary nature of comets than any thing hitherto observed.

SECT. XII. *A Description of the Astronomical Machinery serving to explain and illustrate the foregoing part of this Treatise.*

Astronomical
Machinery

487
THE machine represented by fig. 207. is the GRAND ORRERY, first made in this kingdom by Mr Rowley for King George I. The frame of it, which contains the wheel-work, &c. and regulates the whole machine, is made of ebony, and about four feet in diameter; the outside thereof is adorned with 12 pilasters. Between these the 12 signs of the zodiac are neatly painted with gilded frames. Above the frame is a broad ring supported with 12 pillars. This ring represents the plane of the ecliptic; upon which are two circles of degrees, and between these the names and characters of the 12 signs. Near the outside is a circle of months and days, exactly corresponding to the sun's place at noon each day throughout the year. Above the ecliptic stand some of the principle circles of the sphere, agreeable to their respective situations in the heavens: viz. N^o 10. are the two colures, divided into degrees and half degrees; N^o 11. is one-half of the equinoctial circle, making an angle of $23\frac{1}{2}$ degrees. The tropic of cancer and the arctic circle are each fixed parallel at their proper distance from the equinoctial. On the northern half of the ecliptic is a brass semicircle, moveable upon two points fixed in φ and ω . This semicircle serves as a moveable horizon to be put to any degree of latitude upon the north part of the meridian, and the whole machine may be set to any latitude without disturbing any of the internal motions, by two strong hinges (N^o 13.) fixed to the bottom-frame upon which the instrument moves, and a strong brass arch, having holes at every degree, through which a strong pin is put at every elevation. This arch and the two hinges support the whole machine when it is lifted up according to any latitude; and the arch at other times lies conveniently under the bottom-frame. When the machine is set to any latitude (which is easily done by two men, each taking hold of two handles conveniently fixed for the purpose), set the moveable horizon to the same degree upon the meridian, and hence you may form an idea of the respective altitude or depression of the planets both primary and secondary. The sun (N^o 1.) stands in the middle of the whole system upon a wire, making an angle with the ecliptic of about 83 degrees. Next the sun is a small ball (2) representing Mercury. Next to Mercury is Venus (3) represented by a larger ball. The earth is represented (N^o 4.) by an ivory ball, having some circles and a map sketched upon it. The wire which supports the earth makes an angle with the ecliptic of $66\frac{1}{2}$ degrees, the inclination of the earth's axis to the ecliptic. Near the bottom of the earth's axis is a dial-plate (N^o 9.), having an index pointing to the hours of the day as the earth turns round its axis. Round the earth is a ring supported by two small pillars, representing the orbit of the moon; and the divisions upon it answer to the moon's latitude. The motion of this ring represents the motion of the moon's orbit according to that of the nodes. Within this ring is the moon (N^o 5.), having a black cap or case, by which its motion represents the phases of the moon according to her age. Without the orbits of the

the earth and moon is Mars (N^o 6.) The next in order to Mars is Jupiter and his four moons (N^o 7.) Each of these moons is supported by a wire fixed in a socket which turns about the pillar supporting Jupiter. These satellites may be turned by the hand to any position, and yet when the machine is put into motion, they will all move in their proper times. The outermost of all is Saturn, his five moons, and his ring (N^o 8.). These moons are supported and contrived similar to those of Jupiter. The machine is put into motion by turning a small winch (N^o 14.); and the whole system is also moved by this winch, and by pulling out and pushing in a small cylindrical pin above the handle. When it is pushed in, all the planets, both primary and secondary, will move according to their respective periods by turning the handle. When it is drawn out, the motions of the satellites of Jupiter and Saturn will be stopped while all the rest move without interruption. There is also a brass lamp, having two convex glasses to be put in room of the sun; and also a smaller earth and moon, made somewhat in proportion to their distance from each other, which may be put on at pleasure. The lamp turns round at the same time with the earth, and the glasses of it cast a strong light upon her. And when the smaller earth and moon are placed on, it will be easy to show when either of them will be eclipsed. When this machine is intended to be used, the planets must be duly placed by means of an ephemeris hereafter described; and you may place a small black patch or bit of wafer upon the middle of the sun. Right against the first degree of φ , you may also place patches upon Venus, Mars, and Jupiter, right against some noted point in the ecliptic. Put in the handle, and push in the pin which is above it. One turn of this handle answers to a revolution of the ball which represents the earth about its axis; and consequently to 24 hours of time, as shown by the hour-index (9.), which is marked and placed at the foot of the wire on which the ball of the earth is fixed. Again, when the index has moved the space of ten hours, Jupiter makes one revolution round its axis, and so of the rest. By these means the revolutions of the planets, and their motions round their own axes, will be represented to the eye. By observing the motions of the spots upon the surface of the sun and of the planets in the heavens, their diurnal was first discovered, after the same manner as we in this machine observe the motions of their representatives by that of the marks placed upon them.

The ORRERY (fig. 208.) is a machine contrived by the late ingenious Mr James Ferguson. It shows the motions of the sun, Mercury, Venus, earth, and moon; and occasionally the superior planets, Mars, Jupiter, and Saturn, may be put on. Jupiter's four satellites are moved round him in their proper times by a small winch; and Saturn has his five satellites, and his ring which keeps its parallelism round the sun; and by a lamp put in the sun's place, the ring shows all its various phases already described.

In the centre, N^o 1. represents the sun, supported by its axis, inclining almost 8 degrees from the axis of the ecliptic, and turning round in 25 $\frac{1}{4}$ days on its axis, of which the north pole inclines toward the eighth degree of Pices in the great ecliptic (N^o 11.), whereon the months and days are engraven over the signs and

degrees in which the sun appears, as seen from the earth, on the different days of the year.

The nearest planet (N^o 2.) to the sun is Mercury, which goes round him in 87 days 23 hours, or 87 $\frac{1}{2}$ diurnal rotations of the earth; but has no motion round its axis in the machine, because the time of its diurnal motion in the heavens is not known to us.

The next planet in order is Venus (N^o 3.), which performs her annual course in 224 days 17 hours, and turns round her axis in 24 days 8 hours, or in 24 $\frac{1}{2}$ diurnal rotations of the earth. Her axis inclines 75 degrees from the axis of the ecliptic, and her north pole inclines towards the 20th degree of Aquarius, according to the observations of Bianchini. She shows all the phenomena described in Sect. ii.

Next, without the orbit of Venus, is the earth (N^o 4.), which turns round its axis, to any fixed point at a great distance, in 23 hours 56 minutes 4 seconds of mean solar time; but from the sun to the sun again, in 24 hours of the same time. N^o 6. is a sidereal dial-plate under the earth, and N^o 7. a solar dial-plate on the cover of the machine. The index of the former shows sidereal, and of the latter, solar time; and hence the former index gains one entire revolution on the latter every year, as 365 solar or natural days contain 366 sidereal days, or apparent revolutions of the stars. In the time that the earth makes 365 $\frac{1}{4}$ diurnal rotations on its axis, it goes once round the sun in the plane of the ecliptic; and always keeps opposite to a moving index (N^o 10.) which shows the sun's daily change of place, and also the days of the months.

The earth is half covered with a black cap, for dividing the apparently enlightened half next the sun from the other half, which, when turned away from him, is in the dark. The edge of the cap represents the circle bounding light and darkness, and shows at what time the sun rises and sets to all places throughout the year. The earth's axis inclines 23 $\frac{1}{2}$ degrees from the axis of the ecliptic; the north pole inclines toward the beginning of Cancer, and keeps its parallelism throughout its annual course; so that in summer the northern parts of the earth incline towards the sun, and in winter from him: by which means, the different lengths of days and nights, and the cause of the various seasons, are demonstrated to sight.

There is a broad horizon, to the upper side of which is fixed a meridian semicircle in the north and south points, graduated on both sides from the horizon to 90° in the zenith or vertical point. The edge of the horizon is graduated from the east and west to the south and north points, and within these divisions are the points of the compass. From the lower side of this thin horizontal plate stand out four small wires, to which is fixed a twilight-circle 18 degrees from the graduated side of the horizon all round. This horizon may be put upon the earth (when the cap is taken away), and rectified to the latitude of any place; and then by a small wire called the *solar ray*, which may be put on so as to proceed directly from the sun's centre towards the earth's, but to come no farther than almost to touch the horizon. The beginning of twilight, time of sun-rising, with his amplitude, meridian altitude, time of setting, amplitude then, and end of twilight, are shown for every day of the year, at that place to which the horizon is rectified.

Astronomical Machinery.

The moon (N^o 5.) goes round the earth, from between it and any fixed point at a great distance, in 27 days 7 hours 43 minutes, or through all the signs and degrees of her orbit, which is called her *periodical revolution*; but she goes round from the sun to the sun again, or from change to change, in 29 days 12 hours 35 minutes, which is her *synodical revolution*; and in that time she exhibits all the phases already described.

When the abovementioned horizon is rectified to the latitude of any given place, the times of the moon's rising and setting, together with her amplitude, are shown to that place as well as the sun's; and all the various phenomena of the harvest-moon are made obvious to sight.

The moon's orbit (N^o 9.) is inclined to the ecliptic (N^o 11), one-half being above, and the other below it. The nodes, or points at \circ and \circ , lie in the plane of the ecliptic, as before described, and shift backward through all its signs and degrees in $18\frac{2}{3}$ years. The degrees of the moon's latitude to the highest at NL (north latitude) and lowest at SL (south latitude), are engraven both ways from her nodes at \circ and \circ , and as the moon rises and falls in her orbit according to its inclination, her latitude and distance from her nodes are shown for every day, having first rectified her orbit so as to set the nodes to their proper places in the ecliptic; and then as they come about at different and almost opposite times of the year, and then point towards the sun, all the eclipses may be shown for hundreds of years (without any new rectification), by turning the machinery backward for time past, or forward for time to come. At 17 degrees distance from each node, on both sides, is engraven a small sun; and at 12 degrees distance, a small moon, which show the limits of solar and lunar eclipses; and when, at any change, the moon falls between either of these suns and the node, the sun will be eclipsed on the day pointed to by the annual index (N^o 10.); and as the moon has then north or south latitude, one may easily judge whether that eclipse will be visible in the northern or southern hemisphere: especially as the earth's axis inclines toward the sun or from him at that time. And when at any full the moon falls between either of the little moon's and node, she will be eclipsed, and the annual index shows the day of that eclipse. There is a circle of $29\frac{1}{2}$ equal parts (N^o 8.) on the cover of the machine, on which an index shows the days of the moon's age.

There are two semicircles (fig. 216.) fixed to an elliptical ring, which being put like a cap upon the earth, and the forked part F upon the moon, shows the tides as the earth turns round within them, and they are led round it by the moon. When the different places come to the semicircle AaE**b**B, they have tides of flood; and when they come to the semicircle CED, they have tides of ebb; the index on the hour-circle (fig. 208.) showing the time of these phenomena.

There is a jointed wire, of which one end being put into a hole in the upright stem that holds the earth's cap, and the wire laid into a small forked piece which may be occasionally put upon Venus or Mercury, shows the direct and retrograde motions of these two planets, with their stationary times and places, as seen from the earth.

The whole machinery is turned by a winch or handle (N^o 12.); and is so easily moved, that a clock might turn it without any danger of stopping.

To give a plate of the wheel-work of this machine would answer no purpose, because many of the wheels lie so behind others as to hide them from sight in any view whatever.

The PLANETARIUM (fig. 209.) is an instrument contrived by Mr William Jones of Holborn, London, mathematical instrument maker, who has paid considerable attention to those sort of machines, in order to reduce them to their greatest degree of simplicity and perfection. It represents in a general manner, by various parts of its machinery, all the motions and phenomena of the planetary system. This machine consists of, the Sun (in the centre), with the planets, Mercury, Venus, the Earth and Moon, Mars, Jupiter, and his four moons, Saturn and his five moons; and to it is occasionally applied an extra long arm for the Georgian planet and his two moons. To the earth and moon is applied a frame CD, containing only four wheels and two pinions, which serve to preserve the earth's axis in its proper parallelism in its motion round the sun, and to give the moon her due revolution about the earth at the same time. These wheels are connected with the wheel-work in the round box below, and the whole is set in motion by the winch H. The arm M that carries round the moon, points out on the plate C her age and phases for any situation in her orbit, and which accordingly are engraved thereon. In the same manner the arm points out her place in the ecliptic B, in signs and degrees, called her geocentric place; that is, as seen from the earth. The moon's orbit is represented by the flat rim A; the two joints of which, and upon which it turns, denoting her nodes. This orbit is made to incline to any desired angle. The earth of this instrument is usually made of a three inch or $1\frac{1}{2}$ globe, papered, &c. for the purpose; and by means of the terminating wire that goes over it, points out the changes of the seasons, and the different lengths of days and nights more conspicuously. This machine is also made to represent the Ptolemaic System, or such as is vulgarly received; which places the earth in the centre, and the planets and sun revolving about it. (It is done by an auxiliary small sun and an earth, which change their places in the instrument.) At the same time, it affords a most manifest confutation of it: for it is plainly observed in this construction, (1.) That the planets Mercury and Venus being both within the orbit of the sun, cannot at any time be seen to go behind it; whereas in nature we observe them as often to go behind as before the sun in the heavens. (2.) It shows, that as the planets move in circular orbits about the central earth, they ought at all times to be of the same apparent magnitude; whereas, on the contrary, we observe their apparent magnitude in the heavens to be very variable, and so far different, that, for instance, Mars will sometimes appear as big as Jupiter nearly, and at other times you will scarcely know him from a fixed star. (3.) It shows that any of the planets might be seen at all distances from the sun in the heavens; or, in other words, that when the sun is setting, Mercury or Venus may be seen not only in the south but even in the east; which circumstances were never yet observed. (4.)

You.

Fig. 207. The GRAND ORRERY by Rowley.

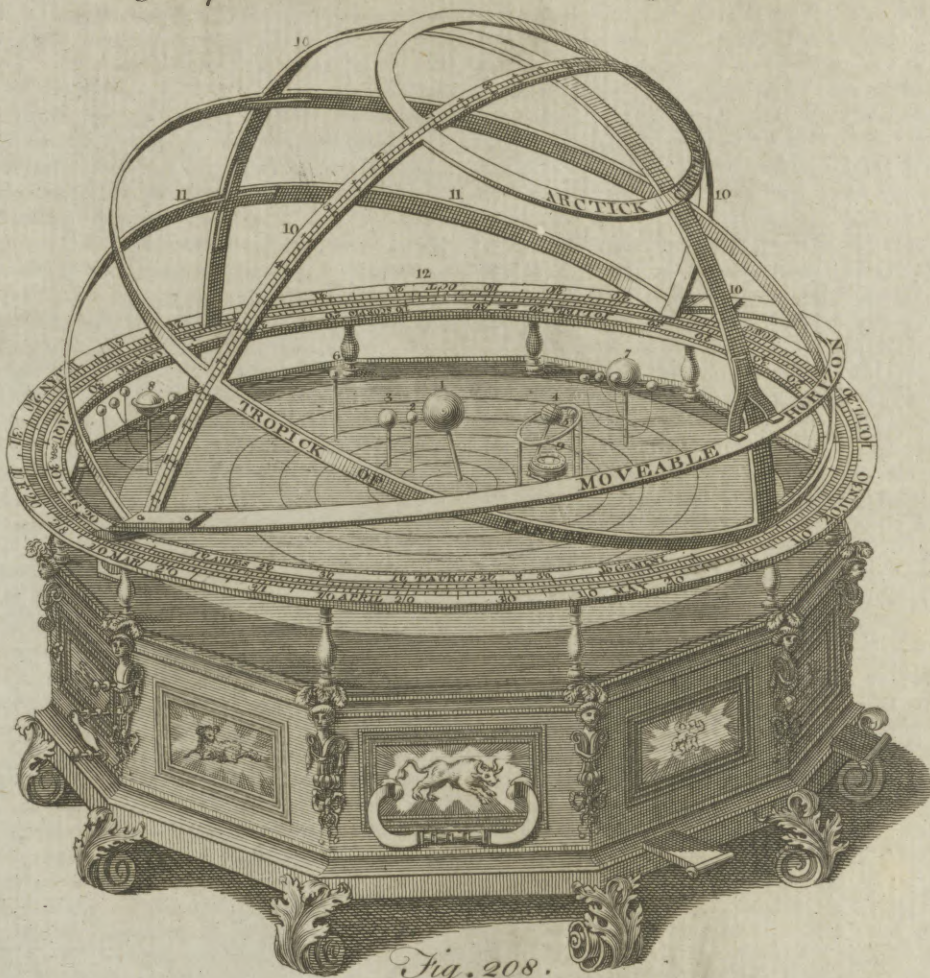
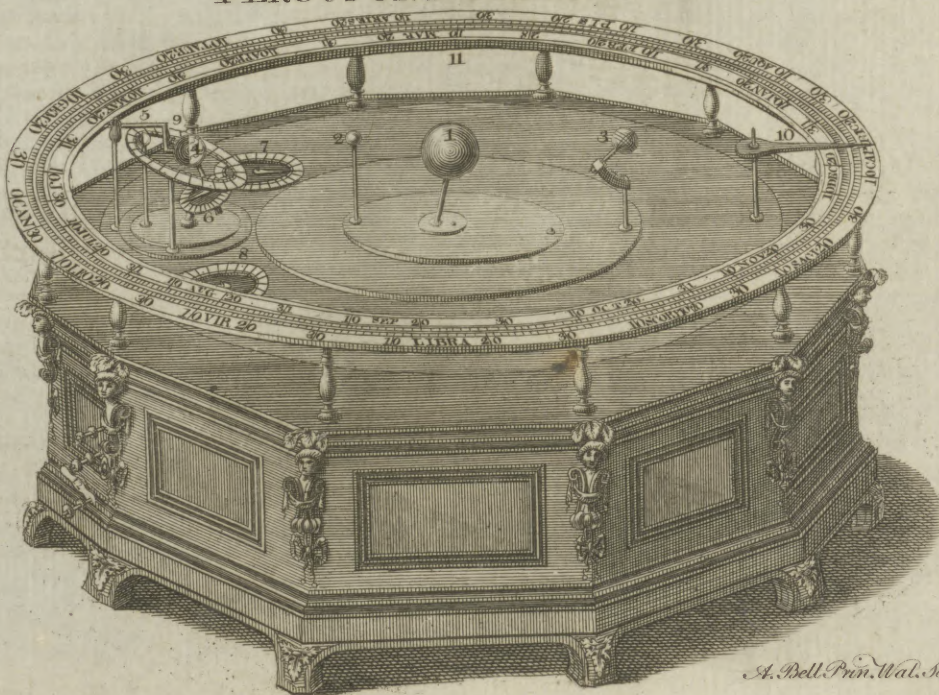
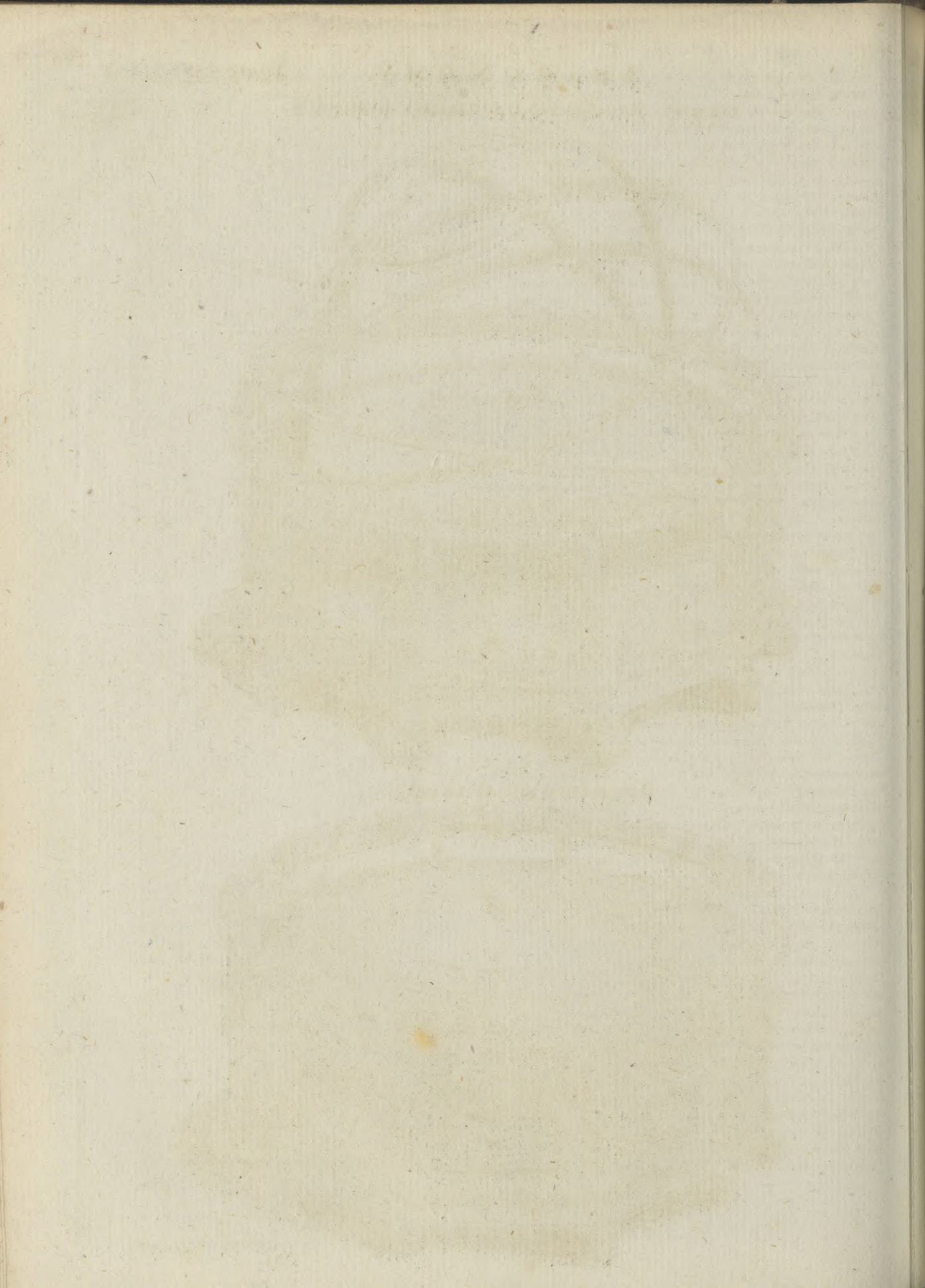


Fig. 208.

FERGUSONS ORRERY.



A. Bell Pin. Wal. Sculptor fecit.



Astronomical Machinery.

Astronomical Machinery.

You see by this planetarium that the motions of the planets should always be regular and uniformly the same; whereas, on the contrary, we observe them always to move with a variable velocity, sometimes faster, then slower, and sometimes not at all, as will be presently shown. (5.) By the machine you see the planets move all the same way, viz. from west to east continually: but in the heavens we see them move sometimes direct from west to east, sometimes retrograde from east to west, and at other times to be stationary. All which phenomena plainly prove this system to be a false and absurd hypothesis.

The truth of the Copernican or Solar System of the world is hereby most clearly represented. For taking the earth from the *centre*, and placing thereon the usual large brass ball for the sun, and restoring the earth to its proper situation among the planets, then every thing will be right and agree exactly with celestial observations. For turning the winch H, (1.) You will see the planets Mercury and Venus go both before and behind the sun, or have two conjunctions. (2.) You will observe Mercury never to be more than a certain angular distance, 21°, and Venus 47°, from the sun. (3.) That the planets, especially Mars, will be sometimes much nearer to the earth than at others, and therefore must appear larger at one time than at another. (4.) You will see that the planets cannot appear at the earth to move with a uniform velocity; for when nearest they appear to move faster, and slower when most remote. (5.) You will observe the planets will appear at the earth to move sometimes directly from west to east, and then to become retrograde from east to west, and between both to be stationary or without any apparent motion at all. Which particulars all correspond exactly with observations, and fully prove the truth of this excellent system. Fig. 210. represents an apparatus to show these latter particulars more evidently. An hollow wire, with a slit at top, is placed over the arm of the planet Mercury or Venus at E. The arm DG represents a ray of light coming from the planet at D to the earth, and is put over the centre which carries the earth at F. The planets being then put in motion, the planet D, as seen in the heavens from the earth at F, will undergo the several changes of position as above described. The wire prop that is over Mercury at E, may be placed over the other superior planets, Mars, &c. and the same phenomena be exhibited.

By this machine you at once see all the planets in motion about the sun, with the same respective velocities and periods of revolution which they have in the heavens; the wheel-work being calculated to a minute of time, from the latest discoveries.

You will see here a demonstration of the earth's motion about the sun, as well as those of the rest of the planets: for if the earth were to be at rest in the heavens, then the time between any two conjunctions of the same kind, or oppositions, would be the same with the periodical time of the planets, viz. 88 days in Mercury, 225 in Venus, &c.: whereas you here observe this time, instead of being 225 days, is no less than 583 days in Venus, occasioned by the earth's moving in the meantime about the sun the same way with the planet. And this space of 583 days always passes between two like conjunctions of Venus in the

heavens. Hence the most important point of astronomy is satisfactorily demonstrated.

The diurnal rotation of the earth about its axis, and a demonstration of the cause of the different seasons of the year, and the different lengths of days and nights, are here answered completely: for as the earth is placed on an axis inclining to that of the ecliptic in an angle of 23½ degrees, and is set in motion by the wheel-work, there will be evidently seen the different inclination of the sun's rays on the earth, the different quantity thereof which falls on a given space, the different quantity of the atmosphere they pass through, and the different continuance of the sun above the horizon at the same place in different times of the year; which particulars constitute the difference betwixt heat and cold in the summer and winter seasons.

As the globe of the earth is moveable about its inclined axis, so by having the horizon of London drawn upon the surface of it, and by means of the terminating wire going over it, by which is denoted, that on that side of the wire next the sun is the enlightened half of the earth, and the opposite side the darkened half, you will here see very naturally represented the cause of the different lengths of day and night, by observing the unequal portions of the circle which the island of Great Britain, or the city of London, or any other place, describes in the light and dark hemispheres at different times of the year, by turning the earth on its axis with the hand. But in some of the better oreries on this principle, the earth revolves about its axis by wheel-work.

As to the eclipses of the sun and moon, the true causes of them are here very clearly seen: for by placing the lamp (fig. 211.) upon the centre, in room of the brass ball denoting the sun, and turning the winch until the moon comes into a right line between the centres of the lamp (or sun) and earth, the shadow of the moon will fall upon the earth, and all who live on that part over which the shadow passes will see the sun eclipsed more or less. On the other side, the moon passes (in the aforesaid case) through the shadow of the earth, and is by that means eclipsed. And the orbit A (fig. 209.) is so moveable on the two joints called nodes, that any person may easily represent the due position of the nodes and intermediate spaces of the moon's orbit; and thence show when there will or will not be an eclipse of either luminary, and what the quantity of each will be.

While the moon is continuing to move round the earth, the lamp on the centre will so illumine the moon, that you will easily see all her phases, as new, dichotomized, gibbous, full, waning, &c. just as they appear in the heavens. You will moreover observe all the same phases of the earth as they appear at the moon.

The satellites of Jupiter and Saturn are moveable only by the hand; yet may all their phenomena be easily represented, excepting the true relative motions and distances. Thus, if that gilt globe which before represented the sun be made now to denote Jupiter, and four of the primary planets only be retained, then will the Jovian system be represented; and by candle light only you will see (the machine being in motion) the immersions and emersions of the satellites into and out of Jupiter's shadow. You will see plainly the manner in which they transit his body, and their occultations.

Astronomical Machinery.

cultations behind it. You will observe the various ways in which one or more of these moons may at times disappear. And if the machine be set by a white wall, &c. then by the projection of their shadows will be seen the reasons why those moons always appear on each side of Jupiter in a right line, why those which are most remote may appear nearest, and *è contrario*. And the same may be done for Saturn's five moons and his ring.

490 The method of Rectifying the Orrery, and the proper Manner of placing the Planets in their true Situation.

Having dwelled thus much on the description of orreries, it may be useful to young readers, to point out the method by which the orrery should be first rectified, previous to the exhibition or using of it: and the following is extracted from Mr William Jones's description of his new *Portable Orrery*. "The method of showing the places, and relative aspects of the

planets on any day of the year in the planetarium, must be done by the assistance of an *ephemeris* or *almanac*, which among other almanacs is published annually by the Stationer's Company.

"This ephemeris contains a diary or daily account of the planets places in the heavens, in signs, degrees, and minutes, both as they appear to the eye supposed to be at the sun, and at the earth, throughout the year. The first of these positions is called the *heliocentric place*, and the latter, the *geocentric place*. The heliocentric place is that made use of in orreries; the geocentric place, that in globes. As an example for finding their places, and setting them right in the orrery, we will suppose the ephemeris (by *White*, which for this purpose is considered the best) at hand, wherein at the bottom of the *left-hand* page for every month is the heliocentric longitudes (or places) of all the planets to every six days of the month; which is near enough for common use: A copy of one of these tables for March 1784 is here inserted for the information of the tyro.

Days	Day increaf.	Helioc. long. ♄	Helioc. long. ♃	Helioc. long. ♀	Helioc. long. ☉	Helioc. long. ♁	Helioc. long. ♀
1	3	11 16 ♄ 45	17 ♃ 11	1 ♀ 30	11 ☉ 37	0 ♁ 35	7 ♀ 58
7	3	35 16 56	17 43 4	23 17 37	10 37 10	7 25 23	
13	3	59 17 7	18 15 7	15 23 36	19 38 11	♁ 59	
19	4	23 17 17	18 47 10	6 29 33	29 8 28	33	
25	4	47 17 28	19 19 12	55 5 30	8 ♄ 38	15 ♄ 49	

"Now, as an example, we will suppose, that in order to set the planets of the orrery, we want their heliocentric places for the 21st of this month. Looking into the table, we take the 19th day, which is the nearest to the day wanted; then, accordingly we find the place of Saturn (♄) is in 17° 17', or 17 degrees (rejecting the minutes, being in this case useless); of Capricornus (♄), of Jupiter (♃), in 18° of Aquarius (♋), Mars (♂), in 10° of Cancer (♋), the earth (☉), in 29° of Virgo (♍), Venus (♀) in 29° of Sagittarius (♏), Mercury (☿) in 28° of the same sign; and in the same manner for any other day therein specified. Upon even this circumstance depends a very pleasing astronomical praxis, by which the young tyro may at any time be able to entertain himself in a most rational and agreeable manner, viz. he may in a minute or two represent the true appearance of the planetary system just as it really is in the heavens, and for any day he pleases, by assigning to each planet its proper place in its orbit; as in the following manner: For the 19th of March, as before, the place of Saturn is in 17° of Capricornus (♄); now, laying hold of the arm of Saturn in the orrery, you place it over or against the 17° of Capricorn on the ecliptic circle, constantly placed on or surrounding the instrument: thus doing the same for the other planets, they will have their proper heliocentric places for that day.

"Now in this situation of the planets, we observe, that if a person was placed on the earth, he would see Venus and Jupiter in the same line and place of the ecliptic, consequently in the heavens they would appear together, or in conjunction; Mercury a little to the left or eastward of them, and nearer to the sun; Saturn to the right, or the westward, farther from the

Sun; Mars directly opposite to Saturn; so that when Saturn appears in the west, Mars appears in the east, and *vice versa*. Several other curious and entertaining particulars as depending on the above, may be easily represented and shown by the learner; particularly the foregoing, when the winch is turned, and all the planets set into their respective motions."

We cannot close this detail on orreries more agreeably than by the following account of an instrument of that sort invented by Mr James Ferguson, to which he gives the name of a *Mechanical Paradox*, and which is actuated by means of what many, as he observes, even good mechanics, would be ready to pronounce impossible, viz. That the teeth of one wheel taking equally deep into the teeth of three others, should affect them in such a manner, that in turning it any way round its axis, it should turn one of them the *same way*, another the *contrary way*, and the third *no way at all*.

The solution of the paradox is given under the article MECHANICS; after which our author proceeds to give the following account of its uses. "This machine is so much of an orrery, as is sufficient to show the different lengths of days and nights, the vicissitudes of the seasons, the retrograde motion of the nodes of the moon's orbit, the direct motion of the apogee point of her orbit, and the months in which the sun and moon must be eclipsed.

"On the great immoveable plate A (see fig. 213.) are the months and days of the year, and the signs and degrees of the zodiac so placed, that when the annual-index *b* is brought to any given day of the year, it will point to the degree of the sign in which the sun is on that day. The index is fixt to the moveable frame

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BC, and is carried round the immoveable plate with it, by means of the knob *z*. The carrying this frame and index round the immoveable plate, answers to the earth's annual motion round the sun, and to the sun's apparent motion round the ecliptic in a year.

"The central wheel D (being fixt on the axis *a*, which is fixt in the centre of the immoveable plate) turns the thick wheel E round its own axis by the motion of the frame; and the teeth of the wheel E take into the teeth of the three wheels F, G, H, whose axes turn within one another, like the axes of the hour, minute, and second hands of a clock or watch, where the seconds are shown from the centre of the dial-plate.

"On the upper ends of these axes, are the round plates I, K, L; the plate I being on the axis of the wheel F, K on the axis of G, and L on the axis of H. So that whichever way these wheels are affected, their respective plates, and what they support, must be affected in the same manner; each wheel and plate being independent of the others.

"The two upright wires M and N are fixed into the plate I; and they support the small ecliptic OP, on which, in the machine, the signs and degrees of the ecliptic are marked. This plate also supports the small terrestrial globe *e*, on its inclining axis *f*, which is fixed into the plate near the foot of the wire N. This axis inclines $23\frac{1}{2}$ degree from a right line, supposed to be perpendicular to the surface of the plate I, and also to the plane of the small ecliptic OP, which is parallel to that plate.

"On the earth *e* is the crescent *g*, which goes more than half way round the earth, and stands perpendicular to the plane of the small ecliptic OP, directly facing the sun Z: Its use is to divide the enlightened half of the earth next the sun from the other half which is then in the dark; so that it represents the boundary of light and darkness, and therefore ought to go quite round the earth; but cannot in a machine, because in some positions the earth's axis would fall upon it. The earth may be freely turned round on its axis by hand, within the crescent, which is supported by the crooked wire *w*, fixt to it, and into the upper plate of the moveable frame BC.

"In the plate K are fixed the two upright wires Q and R: they support the moon's inclined orbits ST in its nodes, which are the two opposite points of the moon's orbit where it intersects the ecliptic OP. The ascending node is marked Ω , to which the descending node is opposite below *e*, but hid from view by the globe *e*. The half $\Omega T e$ of this orbit is on the north-side of the ecliptic OP, and the other half *e S* Ω is on the south side of the ecliptic. The moon is not in this machine; but when she is in either of the nodes of her orbit in the heavens, she is then in the plane of the ecliptic: when she is at T in her orbit, she is in her greatest north latitude; and when she is at S, she is in her great south latitude.

"In the plate L is fixed the crooked wire UU, which points downward to the small ecliptic OP, and shows the motion of the moon's apogee therein, and its place at any given time.

"The ball Z represents the sun, which is supported by the crooked wire XY, fixt into the upper plate of the frame at X. A straight wire W proceeds from

the sun Z, and points always toward the centre of the earth *e*; but toward different points of its surface at different times of the year, on account of the obliquity of its axis, which keeps its parallelism during the earth's annual course round the sun Z; and therefore must incline sometimes toward the sun, at other times from him, and twice in the year neither toward nor from the sun, but sidewise to him. The wire W is called *the solar ray*.

"As the annual-index *b* shows the sun's place in the ecliptic for every day of the year, by turning the frame round the axis of the immoveable plate A, according to the order of the months and signs, the solar ray does the same in the small ecliptic OP: for as this ecliptic has no motion on its axis, its signs and degrees still keep parallel to those on the immoveable plate. At the same time, the nodes of the moon's orbit ST (or points where it intersects the ecliptic OP) are moved backward, or contrary to the order of signs, at the rate of $19\frac{1}{2}$ degrees every Julian year; and the moon's apogee wire UU is moved forward, or according to the order of the signs of the ecliptic, nearly at the rate of 41 degrees every Julian year; the year being denoted by a revolution of the earth *e* round the sun Z; in which time the annual-index *b* goes round the circles of months and signs on the immoveable plate A.

"Take hold of the knob *z*, and turn the frame round thereby; and in doing this, you will perceive that the north pole of the earth *e* is constantly before the crescent *g*, in the enlightened part of the earth toward the sun, from the 20th of March to the 23d of September; and the south pole all that time behind the crescent in the dark; and from the 23d of September to the 20th of March, the north pole as constantly in the dark behind the crescent, and the south pole in the light before it; which shows, that there is but one day and one night at each pole, in the whole year; and that when it is day at either pole, it is night at the other.

"From the 20th of March to the 23d of September, the days are longer than the nights in all those places of the northern hemisphere of the earth which revolve through the light and dark, and shorter in those of the southern hemisphere. From the 23d of September to the 20th of March the reverse.

"There are 24 meridian semicircles drawn on the globe, all meeting in its poles; and as one rotation or turn of the earth on its axis is performed in 24 hours, each of these meridians is an hour distant from the other, in every parallel of latitude. Therefore, if you bring the annual-index *b* to any given day of the year, on the immoveable plate, you may see how long the day then is at any place of the earth, by counting how many of these meridians are in the light, or before the crescent, in the parallel of latitude of that place; and this number being subtracted from 24 hours, will leave remaining the length of the night. And if you turn the earth round its axis, all those places will pass directly under the point of the solar ray, which the sun passes vertically over on that day, because they are just as many degrees north or south of the equator as the sun's declination is then from the equinoctial.

"At the two equinoxes, viz. on the 20th of March and 23d of September, the sun is in the equinoctial,

Astronomical Machinery.

and consequently has no declination. On these days, the solar ray points directly toward the equator, the earth's poles lie under the inner edge of the crescent, or boundary of light and darkness; and in every parallel of latitude there are 12 of the meridians or hour-circles before the crescent, and 12 behind it; which shows that the days and nights then are each 12 hours long at all places of the earth. And if the earth be turned round its axis, you will see that all places on it go equally through the light and the dark hemispheres.

"On the 21st of June, the whole space within the north polar circle is enlightened, which is $23\frac{1}{2}$ degrees from the pole, all around; because the earth's axis then inclines $23\frac{1}{2}$ degrees toward the sun: but the whole space within the south polar circle is in the dark; and the solar ray points toward the tropic of Cancer on the earth, which is $23\frac{1}{2}$ degrees north from the equator. On the 20th of December the reverse happens, and the solar ray points toward the tropic of Capricorn, which is $23\frac{1}{2}$ degrees south from the equator.

"If you bring the annual-index *b* to the beginning of January, and turn the moon's orbit *ST* by its supporting wires *Q* and *R* till the ascending node (marked Ω) comes to its place in the ecliptic *OP*, as found by an ephemeris, or by astronomical tables, for the beginning of any given year; and then move the annual-index by means of the knob *n*, till the index comes to any given day of the year afterward, the nodes will stand against their places in the ecliptic on that day; and if you move on the index till either of the nodes comes directly against the point of the solar ray, the index will then be at the day of the year on which the sun is in conjunction with that node. At the times of those new moons, which happen within seventeen days of the conjunction of the sun with either of the nodes, the sun will be eclipsed: and at the times of those full moons, which happen within twelve days of either of these conjunctions, the moon will be eclipsed. Without these limits there can be no eclipses either of the sun or moon; because, in nature, the moon's latitude or declination from the ecliptic is too great for the moon's shadow to fall on any part of the earth, or for the earth's shadow to touch the moon.

"Bring the annual-index to the beginning of January, and set the moon's apogee wire *UU* to its place in the ecliptic for that time, as found by astronomical tables; then move the index forward to any given day of the year, and the wire will point on the small ecliptic to the place of the moon's apogee for that time.

"The earth's axis *f* inclines always toward the beginning of the sign Cancer on the small ecliptic *OP*. And if you set either of the moon's nodes, and her apogee wire to the beginning of that sign, and turn the plate *A* about, until the earth's axis inclines toward any side of the room (suppose the north side), and then move the annual index round and round the immoveable plate *A*, according to the order of the months and signs upon it, you will see that the earth's axis and beginning of Cancer will still keep toward the same side of the room, without the least deviation from it; but the nodes of the moon's orbit *ST* will turn progressively towards all the sides of the room, con-

trary to the order of signs in the small ecliptic *OP*, or from east, by south, to west, and so on; and the apogee wire *UU* will turn the contrary way to the motion of the nodes, or according to the order of the signs in the small ecliptic, from west, by south, to east, and so on quite round. A clear proof that the wheel *F*, which governs the earth's axis and the small ecliptic, does not turn any way round its own centre; that the wheel *G*, which governs the moon's orbit *OP*, turns round its own centre backward, or contrary both to the motion of the frame *BC* and thick wheel *E*; and that the wheel *H*, which governs the moon's apogee wire *UU*, turns round its own centre forward, or in direction both of the motion of the frame and of the thick wheel *E*, by which the three wheels *F*, *G*, and *H*, are affected.

"The wheels *D*, *E*, and *F*, have each 39 teeth in the machine; the wheel *G* has 37, and *H* 44.

"The parallelism of the earth's axis is perfect in this machine; the motion of the apogee very nearly so; the motion of the nodes not quite so near the truth, though they will not vary sensibly therefrom in one year. But they cannot be brought nearer, unless larger wheels, with higher numbers of teeth, are used.

"In nature, the moon's apogee goes quite round the ecliptic in 8 years and 312 days, in direction of the earth's annual motion; and the nodes go round the ecliptic, in a contrary direction, in 18 years and 225 days. In the machine, the apogee goes round the ecliptic *OP* in eight years and four-fifths of a year, and the nodes in eighteen years and a half."

The COMETARIUM, (fig. 217.) This curious machine shows the motion of a comet or eccentric body moving round the sun, describing equal areas in equal times, and may be so contrived as to show such a motion for any degree of eccentricity. It was invented by the late Dr Desaguliers.

The dark elliptical groove round the letters *abcd* *efghiklm* is the orbit of the comet *Y*; this comet is carried round in the groove according to the order of letters, by the wire *W* fixed in the sun *S*, and slides on the wire as it approaches nearer to or recedes farther from the sun, being nearest of all in the perihelion *a*, and farthest in the aphelion *g*. The areas, *aSb*, *bSc*, *cSd*, &c. or contents of these several triangles, are all equal; and in every turn of the winch *N*, the comet *Y* is carried over one of these areas; consequently, in as much time as it moves from *f* to *g*, or from *g* to *b*, it moves from *m* to *a*, or from *a* to *b*; and so of the rest, being quickest of all at *a*, and slowest at *g*. Thus the comet's velocity in its orbit continually decreases from the perihelion *a* to the aphelion *g*; and increases in the same proportion from *g* to *a*.

The elliptic orbit is divided into 12 equal parts or signs, with their respective degrees, and so is the circle *noprstu*, which represents a great circle in the heavens, and to which the comet's motion is referred by a small knob on the point of the wire *W*. Whilst the comet moves from *f* to *g* in its orbit, it appears to move only about five degrees in this circle, as is shown by the small knob on the end of the wire *W*; but in as short time as the comet moves from *m* to *a*, or from *a* to *b*, it appears to describe the large space *tn* or *no* in the heavens, either of which spaces contains

Fig. 209.

TRAJECTORIUM LUNARE.

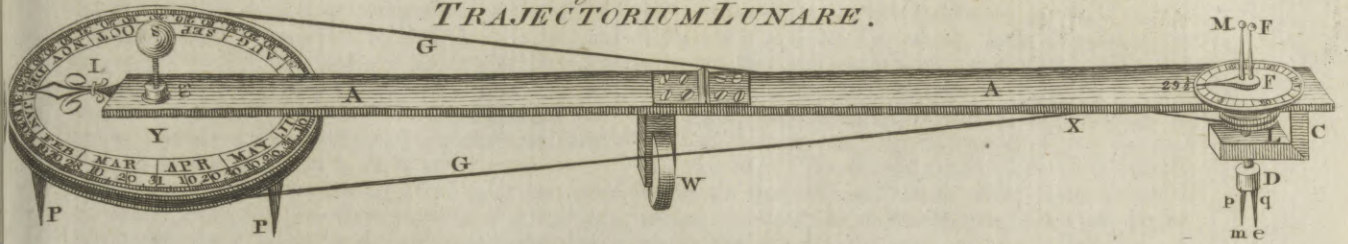


Fig. 210. PLANETARIUM by Jones.

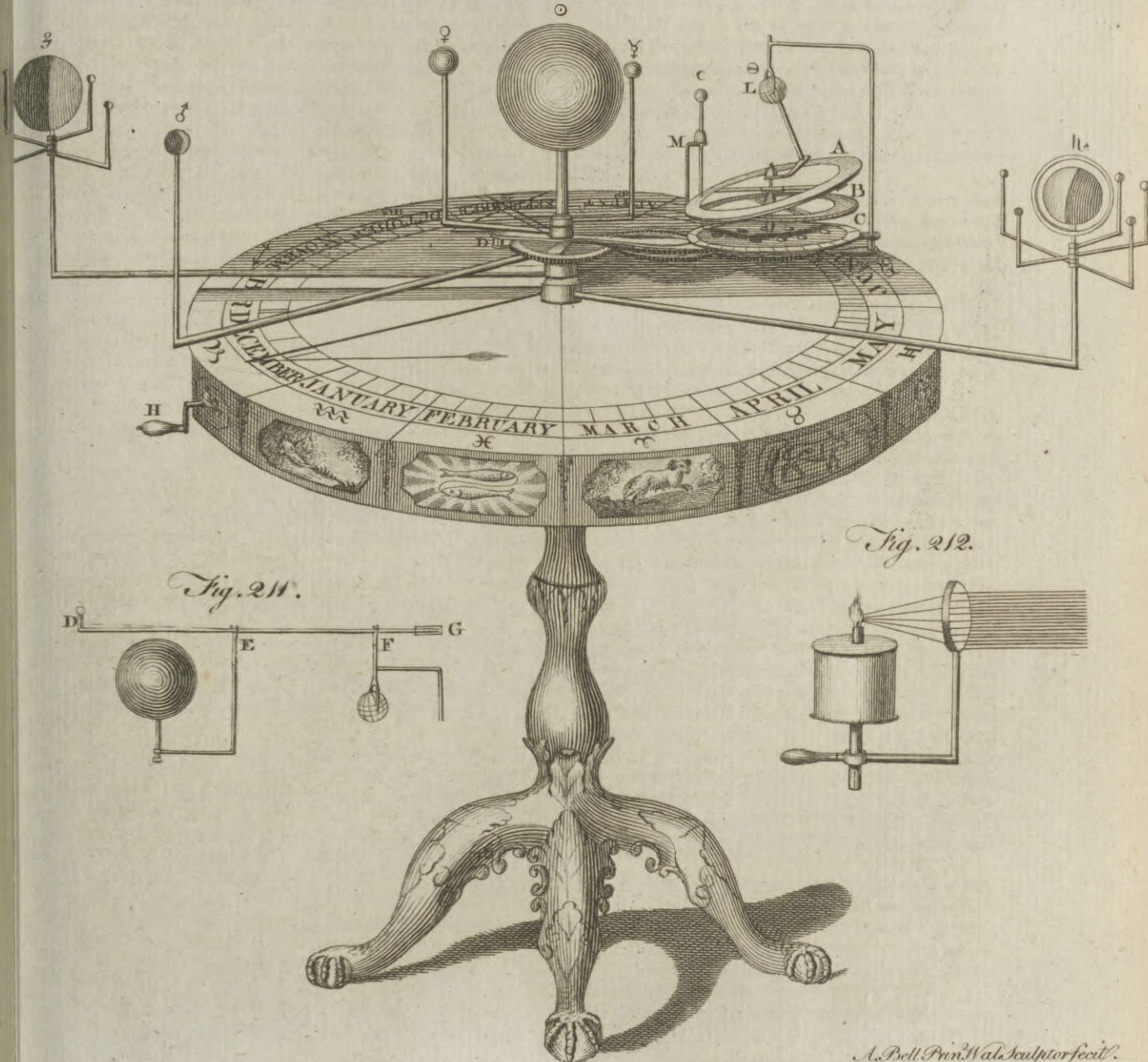


Fig. 212.

Fig. 211.

ronomi- Machi- y. tains 120 degrees, or four signs. Were the eccentricity of its orbit greater, the greater still would be the difference of its motion, and *vice versa*.

Astronomi- cal Machi- nery.

ABCDEFGHIKLM is a circular orbit for showing the equable motion of a body round the sun S, describing equal areas ASB, BSC, &c. in equal times with those of the body Y in its elliptical orbit above mentioned; but with this difference, that the circular motion describes the equal arcs AB, BC, &c. in the same equal times that the elliptical motion describes the unequal arcs, *ab, bc, &c.*

Now suppose the two bodies Y and *1* to start from the points *a* and A at the same moment of time, and, each having gone round its respective orbit, to arrive at these points again at the same instant, the body Y will be forwarder in its orbit than the body *1* all the way from *a* to *g*, and from A to G: but *1* will be forwarder than Y through all the other half of the orbit; and the difference is equal to the equation of the body Y in its orbit. At the points *a* A, and *g* G, that is, that in the perihelion and aphelion they will be equal; and then the equation vanishes. This shows why the equation of a body moving in an elliptic orbit, is added to the mean or supposed circular motion from the perihelion to the aphelion, and subtracted from the aphelion to the perihelion, in bodies moving round the sun, or from the perigee to the apogee, and from the apogee to the perigee in the moon's motion round the earth.

This motion is performed in the following manner by the machine, fig. 218. ABC is a wooden bar (in the box containing the wheel-work), above which are the wheels D and E, and below it the elliptical plates FF and GG; each plate being fixed on an axis in one of its focuses, at E and K; and the wheel E is fixed on the same axis with the plate FF. These plates have grooves round their edges precisely of equal diameters to one another, and in these grooves is the cat-gut string *gg, gg* crossing between the plates at *b*. On H, the axis of the handle or winch N in fig. 217. is an endless screw in fig. 218. working in the wheels D and E, whose numbers of teeth being equal, and should be equal to the number of lines *a* S, *b* S, *c* S, &c. in fig. 217. they turn round their axis in equal times to one another, and to the motion of the elliptic plates. For, the wheels D and E having equal numbers of teeth, the plate FF being fixed on the same axis with the wheel E, and turning the equally big plate GG by a cat-gut string round them both, they must all go round their axis in as many turns of the handle N as either of the wheels has teeth.

It is easy to see, that the end of *b* of the elliptical plate FF being farther from its axis E than the opposite end I is, must describe a circle so much the larger in proportion, and therefore move through so much more space in the same time; and for that reason the end *b* moves so much faster than the end I, although it goes no sooner round the centre E. But then the quick-moving end *b* of the plate FF leads about the short end *b* K of the plate GG with the same velocity; and the slow-moving end I of the plate FF coming half round as to B, must then lead the long end *k* of the plate GG as slowly about: so that the elliptical plate FF and its axis E move uniformly and equally quick in every part of its revolution; but the elliptical

plate GG, together with its axis K, must move very unequally in different parts of its revolution; the difference being always inversely as the distance of any point of the circumference of GG from its axis at K: or in other words, to instance in two points, if the distance *Kk* be four, five, or six times as great as the distance *Kb*, the point *b* will move in that position, four, five, or six times as fast as the point *k* does, when the Plate GG has gone half round; and so on for any other eccentricity or difference of the distances *Kk* and *Kb*. The tooth I on the plate FF falls in between the two teeth at *k* on the plate GG; by which means the revolution of the latter is so adjusted to that of the former, that they can never vary from one another.

On the top of the axis of the equally moving wheel D in fig. 218. is the sun S in fig. 217.: which sun, by the wire fixed to it, carries the ball *1* round the circle ABCD, &c. with an equable motion, according to the order of the letters: and on the top of the axis K of the unequally-moving ellipses GG, in fig. 218. is the sun S in fig. 217. carrying the ball Y unequally round in the elliptical groove *abcd, &c.* N. B. This elliptical groove must be precisely equal and similar to the verge of the plate GG, which is also equal to that of FF.

In this manner machines may be made to show the true motion of the moon about the earth, or of any planet about the sun, by making the elliptical plates of the same eccentricities, in proportion to the radius, as the orbits of the planets are, whose motions they represent; and so their different equations in different parts of their orbits may be made plain to sight, and clearer ideas of these motions and equations acquired in half an hour, than could be gained from reading half a day about such motions and equations.

The IMPROVED CELESTIAL GLOBE, fig. 187. On the north pole of the axis, above the hour-circle, is fixed an arch MKH of $23\frac{1}{2}$ degrees; and at the end H is fixed an upright pin HG, which stands directly over the north pole of the ecliptic, and perpendicular to that part of the surface of the globe. On this pin are two moveable collets at D and H, to which are fixed the quadrantile wires N and O, having two little balls on their ends for the sun and moon, as in the figure. The collet D is fixed to the circular plate F, whereon the $29\frac{1}{2}$ days of the moon's age are engraven, beginning just under the sun's wire N; and as this wire is moved round the globe, the plate F turns round with it. These wires are easily turned, if the screw G be slackened: and when they are set to their proper places, the screw serves to fix them there, so as in turning the ball of the globe, the wires with the sun and moon go round with it; and these two little balls rise and set at the same times, and on the same points of the horizon, for the day to which they are rectified, as the sun and moon do in the heavens.

Because the moon keeps not her course in the ecliptic (as the sun appears to do), but has a declination of $5\frac{1}{2}$ degrees on each side from it in every lunation, her ball may be screwed as many degrees to either side of the ecliptic as her latitude or declination from the ecliptic amounts to at any given time.

The horizon is supported by two semicircular arches, because pillars would stop the progress of the

493

Astronomical Machinery. balls when they go below the horizon in an oblique sphere.

To rectify this globe. Elevate the pole to the latitude of the place; then bring the sun's place in the ecliptic for the given day to the brazen meridian, and set the hour index at 12 at noon, that is, to the upper 12 on the hour circle; keeping the globe in that situation, slacken the screw G, and set the sun directly over his place on the meridian; which done set the moon's wire under the number that expresses her age for that day on the Plate F, and she will then stand over her place in the ecliptic, and show what constellation she is in. Lastly, fasten the screw G, and adjust the moon to her latitude, and the globe will be rectified.

Having thus rectified the globe, turn it round, and observe on what points of the horizon the sun and moon balls rise and set, for these agree with the points of the compass on which the sun and moon rise and set in the heavens on the given day: and the hour index shows the times of their rising and setting; and likewise the time of the moon's passing over the meridian.

This simple apparatus shows all the varieties that can happen in the rising and setting of the sun and moon: and makes the forementioned phenomena of the harvest moon plain to the eye. It is also very useful in reading lectures on the globes, because a large company can see this sun and moon go round, rising above and setting below the horizon at different times, according to the seasons of the year; and making their appulses to different fixed stars. But in the usual way, where there is only the places of the sun and moon in the ecliptic to keep the eye upon, they are easily lost sight of, unless they be covered with patches.

The TRAJECTORIUM LUNARE, fig. 208. This machine is for delineating the paths of the earth and moon, showing what sort of curves they make in the ethereal regions. S is the sun, and E the earth, whose centres are 95 inches distant from each other; every inch answering to 1,000,000 of miles. M is the moon, whose centre is $\frac{2}{3}$ parts of an inch from the earth's in this machine, this being in just proportion to the moon's distance from the earth. AA is a bar of wood, to be moved by hand round the axis g which is fixed in the wheel Y. The circumference of this wheel is to the circumference of the small wheel L (below the other end of the bar) as $365\frac{1}{4}$ days is to $29\frac{1}{2}$, or as a year is to a lunation. The wheels are grooved round their edges, and in the grooves is the cat-gut string GG crossing between the wheels at X. On the axis of the wheel L is the index F, in which is fixed the moon's axis M for carrying her round the earth E (fixed on the axis of the wheel L in the time that the index goes round a circle of $29\frac{1}{2}$ equal parts, which are the days of the moon's age. The wheel Y has the months and days of the year all round its limb; and in the bar AA is fixed the index I, which points out the days of the months answering to the days of the moon's age, shown by the index F, in the circle of $29\frac{1}{2}$ equal parts at the other end of the bar. On the axis of the wheel L is put the piece D, below the cock C, in which this axis turns round; and in D are put the pencils e and m directly under the earth E and moon M; so that m is carried round e as M is round E.

Lay the machine on an even floor, pressing gently on the wheel Y, to cause its spiked feet (of which two appear at P and P, the third being supposed to be hid from sight by the wheel) enter a little into the floor to secure the wheel from turning. Then lay a paper about four feet long under the pencils e and m, crosswise to the bar; which done, move the bar slowly round the axis g of the wheel Y; and as the earth E goes round the sun S, the moon M will go round the earth with a duly proportioned velocity; and the friction wheel W running on the floor, will keep the bar from bearing too heavily on the pencils e and m, which will delineate the paths of the earth and moon. As the index I points out the days of the months, the index F shows the moon's age on these days, in the circle of $29\frac{1}{2}$ equal parts. And as this last index points to the different days in its circle, the like numeral figures may be set to those parts of the curves of the earth's path and moon's, where the pencils e and m are at those times respectively, to show the places of the earth and moon. If the pencil e be pushed a very little off, as if from the pencil m, to about $\frac{1}{40}$ part of their distance, and the pencil m pushed as much towards e, to bring them to the same distances again, though not to the same points of space; then, as m goes round e, e will go as it were round the centre of gravity between the earth e and moon m; but this motion will not sensibly alter the figure of the earth's path or the moon's.

If a pin, as p, be put through the pencil m, with its head towards that of the pin q in the pencil e, its head will always keep thereto as m goes round e, or as the same side of the moon is still obverted to the earth. But the pin p, which may be considered as an equatorial diameter of the moon, will turn quite round the point m, making all possible angles with the line of its progress, or line of the moon's path. This is an ocular proof of the moon's turning round her axis.

SECT. XIII. A Description of the principal Astronomical Instruments by which Astronomers make the most accurate Observations.

By Practical astronomy is implied the knowledge of observing the celestial bodies with respect to their position and time of the year, and of deducing from those observations certain conclusions useful in calculating the time when any proposed position of these bodies shall happen.

For this purpose, it is necessary to have a room or place conveniently situated, suitably contrived, and furnished with proper astronomical instruments. It should have an uninterrupted view from the zenith down to (or even below) the horizon, at least towards its cardinal points: and for this purpose, that part of the roof which lies in the direction of the meridian in particular, should have moveable covers, which may easily be moved and put on again; by which means an instrument may be directed to any point of the heavens between the horizon and the zenith, as well to the northward as southward.

This place, called an Observatory, should contain some, if not all, of the following instruments.

I. A PENDULUM CLOCK, for showing equal time.

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This should show time in hours, minutes, and seconds; and with which the observer, by hearing the beats of the pendulum, may count them by his ear, while his eye is employed on the motion of the celestial object he is observing. Just before the object arrives at the position described, the observer should look on the clock and remark the time, suppose it 9 hours 15 minutes 25 seconds; then saying, 25, 26, 27, 28, &c. responsive to the beat of the pendulum, till he sees through the instrument the object arrived at the position expected; which suppose to happen when he says 38, he then writes down 9 h. 15 min. 38 sec. for the time of observation, annexing the year and the day of the month. If two persons are concerned in making the observation, one may read the time audibly while the other observes through the instrument, the observer repeating the last second read when the desired position happens.

II. AN ACHROMATIC REFRACTING TELESCOPE, or a REFLECTING ONE, of two feet at least in length, for observing particular phenomena. These instruments are particularly described under OPTICS.

III. A MICROMETER, for measuring small angular distances. See MICROMETER.

IV. ASTRONOMICAL QUADRANTS, both mural and portable, for observing meridian and other altitudes of the celestial bodies.

1. The *Mural Quadrant* is in the form of a quarter of a circle, contained under two radii at right angles to one another, and an arch equal to one fourth part of the circumference of the circle. It is the most useful and valuable of all the astronomical instruments; and as it is sometimes fixed to the side of a stone or brick wall, and the plane of it erected exactly in the plane of the meridian, it in this case receives the name of *mural quadrant* or *arch*.

Tycho Brache was the first person who contrived this mural arch, viz. who first applied it to a wall; and Mr Flamsteed, the first in England who with indefatigable pains fixed one up in the royal observatory at Greenwich.

These instruments have usually been made from five to eight feet radius, and executed by those late celebrated artificers: Sisson, Graham, Bird, and other eminent mathematical instrument makers now in London. The construction of them being generally the same in all the sizes, we shall here describe one made by the late Jon. Sisson, under the direction of the late M. Graham. Fig. 214. represents the instrument as already fixed to the wall. It is of copper, and of about 5 feet radius. The frame is formed of flat bars, and strengthened by edge bars affixed underneath perpendicularly to them. The radii HB. HA, being divided each into four equal parts, serves to find out the points D and E, by which the quadrant is freely suspended on its props or iron supports that are fastened securely in the wall.

One of the supports E is represented separately in e on one side of the quadrant. It is moveable by means of a long slender rod EF or ef, which goes into a hollow screw in order to restore the instrument to its situation when it is discovered to be a little deranged. This may be known by the very fine perpendicular thread HA, which ought always to coincide with the same point A of the limb, and carefully examined

to be so by a small magnifying telescope at every observation. In order to prevent the unsteadiness of so great a machine, there should be placed behind the limb four copper ears with double cocks I, K, I, K. There are others along the radii HA and HB. Each of these cocks contains two screws, into which is fastened the ears that are fixed behind the quadrant.

Over the wall or stone which supports the instrument, and at the same height as the centre, is placed horizontally the axis PO, which is perpendicular to the plane of the instrument, and which would pass through the centre if it was continued. This axis turns on two pivots P. On this axis is fixed at right angles another branch ON, loaded at its extremity with a weight N capable of equipoising with its weight that of the telescope LM; whilst the axis, by its extremity nearest the quadrant, carries the wooden frame PRM, which is fastened to the telescope in M. The counterpoise takes off from the observer the weight of the telescope when he raises it, and hinders him from either forcing or straining the instrument.

The lower extremity (V) of the telescope is furnished with two small wheels, which take the limb of the quadrant on its two sides. The telescope hardly bears any more upon the limb than the small friction of these two wheels; which renders its motion so extremely easy and pleasant, that by giving it with the hand only a small motion, the telescope will run of itself over a great part of the limb, balanced by the counterpoise N.

When the telescope is to be stopped at a certain position, the copper hand T is to be made use of, which embraces the limb and springs at the bottom. It is fixed by setting a screw, which fastens it to the limb. Then, in turning the regulating screw, the telescope will be advanced; which is continued until the star or other object whose altitude is observing be on the horizontal fine thread in the telescope. Then on the plate X supporting the telescope, and carrying a vernier or nonius, will be seen the number of degrees and minutes, and even quarter of minutes, that the angular height of the object observed is equal to. The remainder is easily estimated within two or three seconds nearly.

There are several methods of subdividing the divisions of a mural quadrant, which are usually from five to ten minutes each; but that which is most commonly adopted is by the vernier or nonius, the contrivance of Peter Vernier a Frenchman. This vernier consists of a piece of copper or brass, CDAB (fig. 215.), which is a small portion of X (fig. 214.), represented separately. The length CD is divided into 20 equal parts, and placed contiguously on a portion of the division of the limb of the quadrant containing 21 divisions, and thereby dividing this length into 20 equal parts. Thus the first division of the vernier piece marked 15, beginning at the point D, is a little matter backward, or to the left of the first division of the limb, equal to 15". The second division of the vernier is to the left of the second division of the limb double of the first difference, or 30"; and so on unto the twentieth and last division on the left of the vernier piece; where the 20 differences being accumulated each of the twentieth part of the division of the limb, this last division will

Astronomical Instruments.

be found to agree exactly with the 21st division on the limb of the quadrant.

The index must be pushed the 20th part of a division, or $15''$, to the right; for to make the second division on the vernier coincide with one of the divisions of the limb, in like manner is moving two 20ths, or $30''$, we must look at the second division of the index, and there will be a coincidence with a division of the limb. Thus may be conceived that the beginning D of the vernier, which is always the line of reckoning, has advanced two divisions, or $30''$, to the right, when the second division, marked 30 on the vernier, is seen to correspond exactly with one of the lines of the quadrant.

By means of this vernier may be readily distinguished the exactitude of $15''$ of the limb of a quadrant five feet radius, and simply divided into 5'. By an estimation by the eye, afterwards the accuracy of two or three seconds may be easily judged. On the side of the quadrant is placed the plate of copper which carries the telescope. This plate carries two verniers. The outer line CD divides five minutes into 20 parts, or $15''$ each. The interior line AB answers to the parts of another division not having 90° , but 96 parts of the quadrant. It is usually adopted by English astronomers on account of the facility of its subdivisions. Each of the 96 portions of the quadrant is equivalent to $56' 15''$ of the usual divisions. It is divided on the limb into 16 parts, and the arch of the vernier AB contains 25 of these divisions; and being divided itself into 24, immediately gives parts, the value of each of which is $8'' 47\frac{1}{2}'''$. From this mode a table of reduction may easily be constructed, which will serve to find the value of this second mode of dividing in degrees, minutes, and seconds, reckoning in the usual manner, and to have even the advantage of two different modes; which makes an excellent verification of the divisions on the limb of the quadrant and observed heights by the vernier.

498

2. The *Portable Astronomical Quadrant*, is that instrument of all others which astronomers make the greatest use of, and have the most esteem for. They are generally made from 12 to 23 inches. Fig. 219. is a representation of the improved modern one as made by the late Mr Sisson and by the present mathematical instrument makers. This is capable of being carried to any part of the world, and put up for observation in an easy and accurate manner. It is made of brass, and strongly framed together by crossed perpendicular bars. The arch AC, and telescope EF, are divided and constructed in a similar manner to the mural quadrant, but generally without the division of 96 parts. The counterpoise to the telescope T is represented at P, and also another counterpoise to the quadrant itself at P. The quadrant is fixed to a long axis, which goes into the pillar KR. Upon this axis is fixed an index, which points to and subdivides by a vernier the divisions of the azimuth circle K. This azimuth circle is extremely useful for taking the azimuth of a celestial body at the same time its altitude is observed. The upper end of the axis is firmly connected with the adjusting frame GH; and the pillar is supported on the crossed feet at the bottom of the pillar KR with the adjusting screws *a, b, c, d*.

When this instrument is set up for use or observa-

tion, it is necessary that two adjustments be very accurately made: One, that the plane or surface of the instrument be truly perpendicular to the horizon; the other, that the line supposed to be drawn from the centre to the first line of the limb, be truly on a level or parallel with the horizon. The first of these particulars is done by means of the thread and plummet *p*; the thread of which is usually of very fine silver wire, and it is placed opposite to a mark made upon the end of the limb of the instrument. The four screws at the foot, *a, b, c, d*, are to be turned until a perfect coincidence is observed of the thread upon the mark, which is accurately observed by means of a small telescope T, that fits to the limb. The other adjustment is effected by means of the spirit-level L, which applies on the frame GH, and the small screws turned as before until the bubble of air in the level settles in the middle of the tube. The dotted tube EB is a kind of prover to the instrument: for by observing at what mark the centre of it appears against, or by putting up a mark against it, it will at any time discover if the instrument has been displaced. The screw S at the index, is the regulating or adjusting screw, to move the telescope and index, during the observation, with the utmost nicety.

V. ASTRONOMICAL or EQUATORIAL SECTOR.

499

This is an instrument for finding the difference in right ascension and declination between two objects, the distance of which is too great to be observed by the micrometer. It was the invention of the late ingenious Mr George Graham, F.R.S. and is constructed from the following particulars. Let AB (fig. 32.) represent an arch of a circle containing 10 or 12 degrees well divided, having a strong plate CD for its radius, fixed to the middle of the arch at D: let this radius be applied to the side of an axis HFI, and be moveable about a joint fixed to it at F, so that the plane of the sector may be always parallel to the axis HI; which being parallel to the axis of the earth, the plane of the sector will always be parallel to the plane of some hour-circle. Let a telescope CE be moveable about the centre C of the arch AB, from one end of it to the other, by turning a screw at G; and let the line of sight be parallel to the plane of the sector. Now, by turning the whole instrument about the axis HI, till the plane of it be successively directed, first to one of the stars and then to another, it is easy to move the sector about the joint F, into such a position, that the arch AB, when fixed, shall take in both the stars in their passage, by the plane of it, provided the difference of their declinations does not exceed the arch AB. Then, having fixed the plane of the sector a little to the westward of both the stars, move the telescope CE by the screw G; and observe by a clock the time of each transit over the cross hairs, and also the degrees and minutes upon the arch AB, cut by the index at each transit; then in the difference of the arches, the difference of the declinations, and by the difference of the times, we have the difference of the right ascensions of the stars.

The dimensions of this instrument are these: The length of the telescope, or the radius of the sector, is $2\frac{1}{2}$ feet; the breadth of the radius, near the end C, is $1\frac{1}{2}$ inch; and at the end D two inches. The breadth of the limb AB is $1\frac{1}{2}$ inch; and its length

Fig. 213.
Mechanical Paradox.

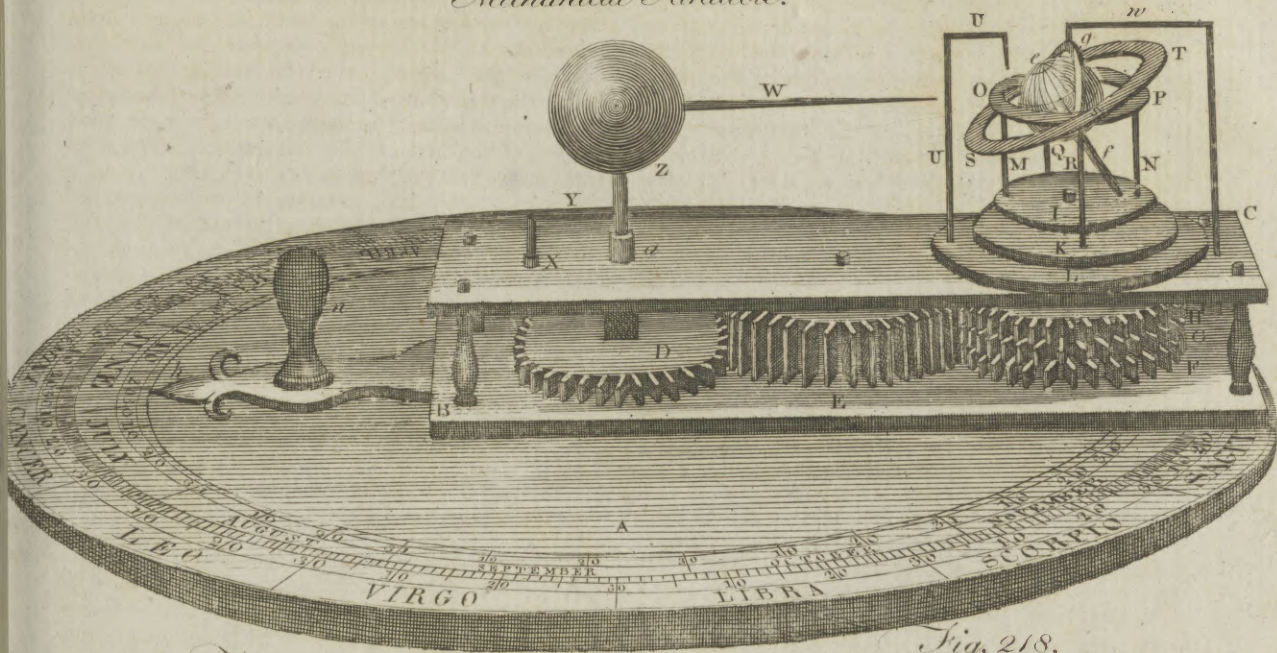


Fig. 214.
Mural Quadrant.

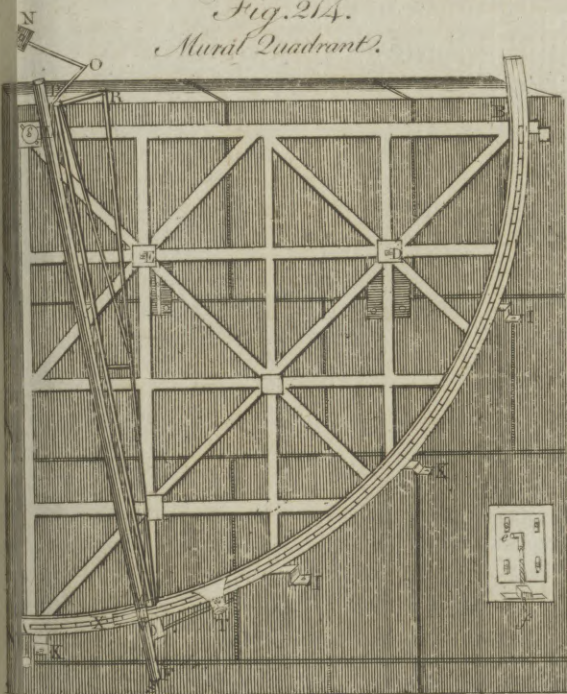


Fig. 215.



Fig. 218.



Fig. 216.
Cometarum.

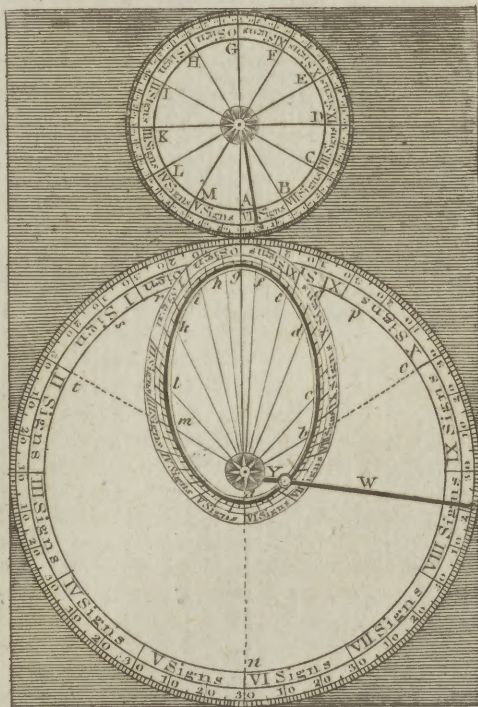
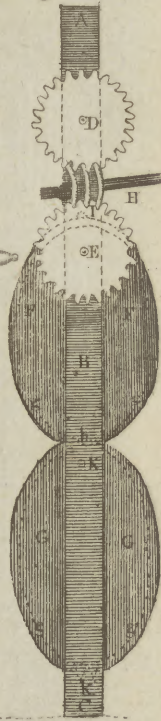


Fig. 217.



fix inches, containing ten degrees divided into quarters and numbered from either end to the other. The telescope carries a nonius or subdividing plate, whose length, being equal to sixteen quarters of a degree, is divided into fifteen equal parts; which, in effect, divides the limb into minutes, and, by estimation, into smaller parts. The length of the square axis HIF is eighteen inches, and of the part HI twelve inches; and its thickness is about a quarter of an inch: the diameters of the circles are each five inches: the thickness of the plates, and the other measures, may be taken at the direction of a workman.

This instrument may be rectified, for making observations, in this manner: By placing the intersection of the cross hairs at the same distance from the plane of the sector, as the centre of the object-glass, the plane described by the line of sight, during the circular motion of the telescope upon the limb, will be sufficiently true, or free from conical curvity; which may be examined by suspending a long plumb-line at a convenient distance from the instrument; and by fixing the plane of the sector in a vertical position, and then by observing, while the telescope is moved by the screw along the limb, whether the cross hairs appear to move along the plumb-line.

The axis hfo may be elevated nearly parallel to the axis of the earth, by means of a small common quadrant; and its error may be corrected, by making the line of sight follow the circular motion of any of the circumpolar stars, while the whole instrument is moved about its axis hfo , the telescope being fixed to the limb: for this purpose, let the telescope kl be directed to the star a , when it passes over the highest point of its diurnal circle, and let the division cut by the nonius be then noted: then, after twelve hours, when the star comes to the lowest point of its circle, having turned the instrument half round its axis, to bring the telescope into the position mn ; if the cross hairs cover the same star supposed at b , the elevation of the axis hfo is exactly right; but if it be necessary to move the telescope into the position uv , in order to point to this star at c , the arch mu , which measures the angle mfu or bfc , will be known; and then the axis hfo must be depressed half the quantity of this given angle if the star passed below b , or must be raised so much higher if above it; and then the trial must be repeated till the true elevation of the axis be obtained. By making the like observations upon the same star on each side the pole, in the six-o'clock-hour-circle, the error of the axis, toward the east or west, may also be found and corrected, till the cross-hairs follow the star quite round the pole: for supposing $aopbc$ to be an arch of the meridian (or in the second practice of the six-o'clock-hour-circle), make the angle afp equal to half the angle afc , and the line fp will point to the pole; and the angle ofp , which is the error of the axis, will be equal to half the angle bfc or mfu , found by the observation; because the difference of the two angles afb , afc , is double the difference of their halves afo and afp . Unless the star be very near the pole, allowance must be made for refractions.

VI. TRANSIT AND EQUAL ALTITUDE INSTRUMENTS.

1. *The transit Instrument* is used for observing objects as they pass over the meridian. It consists of a telescope fixed at right angles to an horizon-

tal axis; which axis must be so supported that what is called the line of collimation, or line of sight of the telescope, may move in the plane of the meridian. This instrument was first made by the celebrated Mr Romer in the year 1689, and has since received great improvements. It is made of various sizes, and of large dimensions in our great observatories; but the following is one of a size sufficiently large and accurate for all the useful purposes.

The axis AB (fig. 220.), to which the middle of the telescope is fixed, is about $2\frac{1}{2}$ feet long, tapering gradually toward its ends, which terminate in cylinders well turned and smoothed. The telescope CD which is about four feet long and $1\frac{1}{2}$ inch diameter, is connected with the axis by means of a strong cube or die G, and in which the two cones MQ, forming the axis, are fixed. This cube or stock G serves as the principal part of the whole machine. It not only keeps together the two cones, but holds the two sockets KH, of 15 inches length, for the two telescopic tubes. Each of these sockets has a square base, and is fixed to the cube by four screws. These sockets are cut down in the sides about eight inches, to admit more easily the tube of the telescope; but when the tube is inserted, it is kept in firm by screwing up the tightening screws at the end of the sockets at K and H. These two sockets are very useful in keeping the telescope in its greatest possible degree of steadiness. They also afford a better opportunity of balancing the telescope and rectifying its vertical thread, than by any other means.

In order to direct the telescope to the given height that a star would be observed at, there is fixed a semi-circle AN on one of the supporters, of about $8\frac{1}{2}$ inches diameter, and divided into degrees. The index is fixed on the axis, at the end of which is a vernier, which subdivides the degrees into 12 parts or five minutes. This index is moveable on the axis, and may be closely applied to the divisions by means of a tightening screw.

Two upright posts of wood or stone YY, firmly fixed at a proper distance, are to sustain the supporters of this instrument. These supporters are two thick brass plates RR, having well smoothed angular notches in their upper ends, to receive the cylindrical arms of the axis. Each of these notched plates is contrived to be moveable by a screw, which slides them upon the surfaces of two other plates immoveably fixed upon the two upright pillars; one plate moving in an horizontal, and the other in a vertical, direction; or, which is more simple, these two modes are sometimes applied only on one side, as at V and P, the horizontal motion by the screw P, and the vertical by the screw V. These two motions serve to adjust the telescope to the planes of the horizon and meridian: to the plane of the horizon by the spirit-level EF, hung by DC on the axis MQ, in a parallel direction; and to the plane of the meridian in the following manner:

Observe by the clock when a circumpolar star seen through this instrument transits both above and below the pole; and if the times of describing the eastern and western parts of its circuit are equal, the telescope is then in the plane of the meridian: otherwise the screw P must be gently turned that it may move the tele-

scope

Astronomical Instruments.

scope so much that the time of the star's revolution be bisected by both the upper and lower transits, taking care at the same time that the axis remains perfectly horizontal. When the telescope is thus adjusted, a mark must be set at a considerable distance (the greater the better) in the horizontal direction of the intersection of the cross wires, and in a place where it can be illuminated in the night-time by a lanthorn hanging near it; which mark being on a fixed object, will serve at all times afterwards to examine the position of the telescope by, the axis of the instrument being first adjusted by means of the level.

301 *To adjust the Clock by the Sun's Transit over the Meridian.* Note the times by the clock when the preceding and following edges of the sun's limb touch the cross wires. The difference between the middle time and 12 hours, shows how much the mean, or time by the clock, is faster or slower than the apparent, or solar time, for that day; to which the equation of time being applied, will show the time of mean noon for that day, by which the clock may be adjusted.

302 2. *The Equal Altitude Instrument* is an instrument that is used to observe a celestial object when it has the same altitude on both the east and west sides of the meridian, or in the morning and afternoon. It principally consists of a telescope about 30 inches long fixed to a sextantal or semicircular divided arch; the centre of which is fixed to a long vertical axis: but the particulars of this instrument the reader will see explained in OPTICS, Part III.

303 3. *Compound Transit Instrument.* Some instruments have been contrived to answer both kinds of observations, viz. either a transit or equal altitudes. Fig. 222 represents such an instrument, made first of all for Mr Le Monnier the French astronomer, by the late Mr Sisson, under the direction of Mr Opaham, mounted and fixed up ready for observation.

AB is a telescope, which may be 3, 4, 5, or 6 feet long, whose cylindrical tube fits exactly into another hollow cylinder *ab*, perpendicular to the axis: these several pieces are of the best hammered plate brass. The cylindrical extremity of this axis MN are of solid bell-metal, and wrought exquisitely true, and exactly the same size in a lathe; and it is on the perfection to which the cylinders or trunnions are turned that the justness of the instrument depends. In the common focus of the object-glass and eye-glass is placed a reticle (fig. 223), consisting of three horizontal and parallel fine-stretched silver wires, fixed by pins or screws to a brass circle, the middle one passing through its centre, with a fourth vertical wire likewise passing through the centre, exactly perpendicular to the former three.

The horizontal axis MN (fig. 222.) is placed on a strong brass frame, into the middle of which a steel cylinder GH is fixed perpendicularly, being turned truly round, and terminating in a conical point at its lower extremity; where it is let into a small hole drilled in the middle of the dove-tail slider; which slider is supported by a hollow tube fixed to the supporting piece IK, consisting of two strong plates of brass, joined together at right angles, to which are fixed two iron cramps L, L, by which it is fastened to the stone-wall of a south window.

The upper part G of the steel spindle is embraced by

a collar *def*, being in contact with the blunt extremity of three screws, whose particular use will be explained by and by. O is another cylindrical collar closely embracing the steel spindle at about a third part of its length from the top; by the means of a small screw it may be loosened or pinched close as occasion requires. From the bottom of this collar proceeds an arm or lever acted upon by the two screws *gh*, whereby the whole instrument, excepting the supporting piece, may be moved laterally, so that the telescope may be made to point at a distant mark fixed in the vertical of the meridian. *ik* is a graduated semicircle of thin brass screwed to the telescope, whereby it may be elevated so as to point to a known celestial object in the day-time. *lm* is a spirit-level parallel to the axis of rotation on the telescope, on which two trunnions hang by two hooks at M and N. Along the upper side of the glass tube of the level slides a pointer to be set to the end of the air-bubble; and when the position of the axis of rotation is so adjusted by the screws that the air-bubble keeps to the pointer for a whole revolution of the instrument, the spindle GH is certainly perpendicular to the horizon, and then the line of collimation of the telescope describes a circle of equal altitude in the heavens. When the level is suspended on the axis, raise or depress the tube of the level by twisting the neck of the screw *n* till you bring either end of the air-bubble to rest at any point towards the middle of the tube, to which slide the index; then lift off the level, and, turning the ends of it contrary ways, hang it again on the trunnions; and if the air-bubble rests exactly again, the index as before, the axis of rotation is truly horizontal: If not, depress that end of the axis which lies on the same side of the pointer as the bubble does, by turning the neck of the screw at N, till the bubble returns about half-way towards the pointer; then having moved the pointer to the place where it now rests, invert the ends of the level again, and repeat the same practice till the bubble rests exactly at the pointer in both positions of the level. If, after the telescope is turned upside down, that is, after the trunnions are inverted end for end, you perceive that the same points of a remote fixed object is covered by the vertical wire in the focus of the telescope, that was covered by it before the inversion, it is certain that the line of sight or collimation is perpendicular to the transverse axis; but if the said vertical wire covers any other point, the brass circle that carries the hairs must be moved by a screw-key introduced through the perforation in the side of the tube at X, till it appears to bisect the line joining these two points, as near as you can judge; then, by reverting the axis to its former position, you will find whether the wires be exactly adjusted. N. B. The ball *o* is a counterpoise to the centre of gravity of the semicircle *ik*, without which the telescope would not rest in an oblique elevation without being fixed by a screw or some other contrivance.

The several beforementioned verifications being accomplished, if the telescope be elevated to any angle with the horizon and there stopped, all fixed stars which pass over the three horizontal wires of the reticle on the eastern side of the meridian in ascending, will have precisely the same altitudes when in descending they again cross the same respective wires on the west

west side, and the middle between the times of each respective equal altitude will be the exact moment of the star's culminating or passing the meridian. By the help of a good pendulum-clock, the hour of their true meridional transits will be known, and consequently the difference of right ascension of different stars. Now, since it will be sufficient to observe a star which has north declination two or three hours before and after its passing the meridian, in order to deduce the time of its arrival at that circle; it follows, that having once found the difference of right ascension of two stars about 60 degrees asunder, and you again observe the first of these stand at the same altitude both in the east and west side, you infer with certainty the moment by the clock at which the second star will be on the meridian that same night, and by this means the transit-instrument may be fixed in the true plane of the meridian till the next day; when, by depressing it to some distant land objects, a mark may be discovered whereby it may ever after be rectified very readily, so as to take the transits of any of the heavenly bodies to great exactness, whether by night or day.

When such a mark is thus found, the telescope being directed carefully to it, must be fixed in that position by pinching fast the end of the arm or lever between the two opposite screws *gh*; and if at any future time, whether from the effect of heat or cold on the wall to which the instrument is fixed, or by any

settling of the wall itself, the mark appears no longer well bisected by the vertical wire, the telescope may easily be made to bisect it again, by giving a small motion to the pinching screws.

The transit-instrument is now considered as one of the most essential particulars of the apparatus of an astronomical observatory.

Besides the above may be mentioned,

The EQUATORIAL or PORTABLE OBSERVATORY; an instrument designed to answer a number of useful purposes in practical astronomy, independent of any particular observatory. It may be made use of in any steady room or place, and performs most of the useful problems in the science. The following is a description of one lately invented by Mr Ramsden, from whom it has received the name of the *Universal Equatorial*.

The principal parts of this instrument (fig. 221.) are, 1. The azimuth or horizontal circle *A*, which represents the horizon of the place, and moves on a long axis *B*, called the *vertical axis*. 2. The equatorial or hour-circle *C*, representing the equator, placed at right angles to the polar axis *D*, or the axis of the earth, upon which it moves. 3. The semicircle of declination *E*, on which the telescope is placed, and moving on the axis of declination, or the axis of motion of the line of collimation *F*. These circles are measured and divided as in the following table:

Measures of the several circles and divisions on them.	Radius. In. dec	Limb divided to	Nonius of 30 gives seconds.	Divided on limb into parts of inc.	Divided by Nonius into parts of inch.
Azimuth or horizontal circle	5 1	15'	30"	45th	1350th
Equatoreal or hour circle	5 1	{ 15' 1" in time	{ 30" 2" }	45th	1350th
Verticle semicircle for declination or latitude	5 5	15'	30"	42d	1260th

4. The telescope, which is an achromatic refractor with a triple object-glass, whose focal distance is 17 inches, and aperture 2.45 inches, and furnished with six different eye-tubes; so that its magnifying powers extend from 44 to 168. The telescope in this equatorial may be brought parallel to the polar axis, as in the figure, so as to point to the pole-star in any part of its diurnal revolution; and thus it has been observed near noon, when the sun has shone very bright.

5. The apparatus for correcting the error in altitude occasioned by refraction, which is applied to the eye-end of the telescope, and consists of a slide *G* moving in a groove or dove-tail, and carrying the several eye-tubes of the telescope, on which slide there is an index corresponding to five small divisions engraved on the dove-tail; a very small circle, called the refraction circle *H*, moveable by a finger-screw at the extremity of the eye-end of the telescope; which circle is divided into half minutes, one entire revolution of it being equal to 3' 18", and by its motion raises the centre of the cross hairs on a circle of altitude; and likewise a quadrant *I* of 1 1/2 inch radius, with divisions on each side, one expressing the degree of altitude of the object viewed, and the other expressing the minutes and se-

conds of error occasioned by refraction, corresponding to that degree of altitude: to this quadrant is joined a small round level *K*, which is adjusted partly by the pinion that turns the whole of this apparatus, and partly by the index of the quadrant; for which purpose the refraction circle is set to the same minute, &c. which the index points to on the limb of the quadrant; and if the minute, &c. given by the quadrant exceed the 3' 18" contained in one entire revolution of the refraction circle, this must be set to the excess above one or more of its entire revolutions; then the centre of the cross hairs will appear to be raised on a circle of altitude to the additional height which the error of refraction will occasion at that altitude.

This instrument stands on three feet: *L* distant from each other 14.4 inches; and when all the parts are horizontal is about 29 inches high: the weight of the equatorial and apparatus is only 59 lb. avoidupoise, which are contained in a mahogany case weighing 58 lb.

The principal adjustment in this instrument is that of making the line of collimation to describe a portion of an hour-circle in the heavens; in order to which, the azimuth circle must be truly level, the line of collimation:

limation or some corresponding line represented by the small brass rod M parallel to it, must be perpendicular to the axis of its own proper motion; and this last axis must be perpendicular to the polar axis: on the brass rod M there is occasionally placed a hanging level N, the use of which will appear in the following adjustments:

The azimuth-circle may be made level by turning the instrument till one of the levels is parallel to an imaginary line joining two of the feet screws; then adjust that level with these two feet screws; turn the circle half round, *i. e.* 180° ; and if the bubble be not then right, correct half the error by the screw belonging to the level, and the other half error by the two foot screws; repeat this till the bubble comes right; then turn the circle 90° from the two former positions, and set the bubble right, if it be wrong, by the foot screw at the end of the level; when this is done, adjust the other level by its own screw, and the azimuth-circle will be truly level. The hanging level must then be fixed to the brass rod by two hooks of equal length, and made truly parallel to it: for this purpose make the polar axis perpendicular or nearly perpendicular to the horizon; then adjust the level by the pinion of the declination-femicircle; reverse the level, and if it be wrong, correct half the error by a small steel screw that lies under one end of the level, and the other half error by the pinion of the declination-femicircle; repeat this till the bubble be right in both positions. In order to make the brass rod on which the level is suspended at right angles to the axis of motion of the telescope or line of collimation, make the polar axis horizontal, or nearly so: set the declination-femicircle to 0° , turn the hour circle till the bubble comes right; then turn the declination-circle to 90° ; adjust the bubble by raising or depressing the polar axis (first by hand till it be nearly right, afterwards tighten with an ivory key the socket which runs on the arch with the polar axis, and then apply the same ivory key to the adjusting screw at the end of the said arch till the bubble comes quite right); then turn the declination-circle to the opposite 90° ; if the level be not then right, correct half the error by the aforesaid adjusting screw at the end of the arch, and the other half error by the two screws which raise or depress the end of the brass rod. The polar axis remaining nearly horizontal as before, and the declination-femicircle at 0° , adjust the bubble by the hour-circle; then turn the declination-femicircle to 90° , and adjust the bubble by raising or depressing the polar axis; then turn the hour-circle 12 hours; and if the bubble be wrong, correct half the error by the polar axis, and the other half error by the two pair of capstan screws at the feet of the two supports on one side of the axis of motion of the telescope; and thus this axis will be at right angles to the polar axis. The next adjustment is to make the centre of cross hairs remain on the same object, while you turn the eye-tube quite round by the pinion of the refraction apparatus: for this adjustment, set the index on the slide to the first division on the dove-tail; and set the division marked $18''$ on the refraction-circle to its index; then look through the telescope, and with the pinion turn the eye-tube quite round; and if the centre of the hairs does not remain on the same spot during that revolution, it must be

corrected by the four small screws, two and two at a time (which you will find upon unscrewing the nearest end of the eye-tube that contains the first eye-glass); repeat this correction till the centre of the hairs remains on the spot you are looking at during an entire revolution. In order to make the line of collimation parallel to the brass rod on which the level hangs, set the polar axis horizontal, and the declination-circle to 90° , adjust the level by the polar axis; look through the telescope on some distant horizontal object, covered by the centre of the cross hairs; then invert the telescope, which is done by turning the hour-circle half round; and if the centre of the cross hairs does not cover the same object as before, correct half the error by the uppermost and lowermost of the four small screws at the eye-end of the large tube of the telescope; this correction will give a second object now covered by the centre of the hairs, which must be adopted instead of the first object: then invert the telescope as before; and if the second object be not covered by the centre of the hairs, correct half the error by the same two screws which were used before: this correction will give a third object, now covered by the centre of the hairs, which must be adopted instead of the second object; repeat this operation till no error remains; then set the hour-circle exactly to 12 hours (the declination circle remaining at 90° as before); and if the centre of the cross hairs does not cover the last object fixed on, set it to that object by the two remaining small screws at the eye-end of the large tube, and then the line of collimation will be parallel to the brass rod. For rectifying the nonius of the declination and equatorial circles, lower the telescope as many degrees, minutes, and seconds, below 0° or \AA on the declination-femicircle as are equal to the complement of the latitude; then elevate the polar axis till the bubble be horizontal, and thus the equatorial circle will be elevated to the collatitude of the place; set this circle to 6 hours; adjust the level by the pinion of the declination-circle; then turn the equatorial circle exactly 12 hours from the last position; and if the level be not right, correct one half of the error by the equatorial circle, and the other half by the declination-circle; then turn the equatorial circle back again exactly 12 hours from the last position; and if the level be still wrong, repeat the correction as before till it be right, when turned to either position; that being done, set the nonius of the equatorial circle exactly to 6 hours, and the nonius of the declination-circle exactly to 0° .

The principal uses of this equatorial are,

1. To find your meridian by one observation only: for this purpose, elevate the equatorial circle to the co-latitude of the place, and set the declination-femicircle to the sun's declination for the day and hour of the day required; then move the azimuth and hour circles both at the same time, either in the same or contrary direction, till you bring the centre of the cross hairs in the telescope exactly to cover the centre of the sun; when that is done, the index of the hour-circle will give the apparent or solar time at the instant of observation; and thus the time is gained, though the sun be at a distance from the meridian; then turn the hour-circle till the index points precisely at 12 o'clock, and lower the telescope to the horizon, in order to observe some point there

Fig. 219.

Portable ASTRONOMICAL Quadrant.

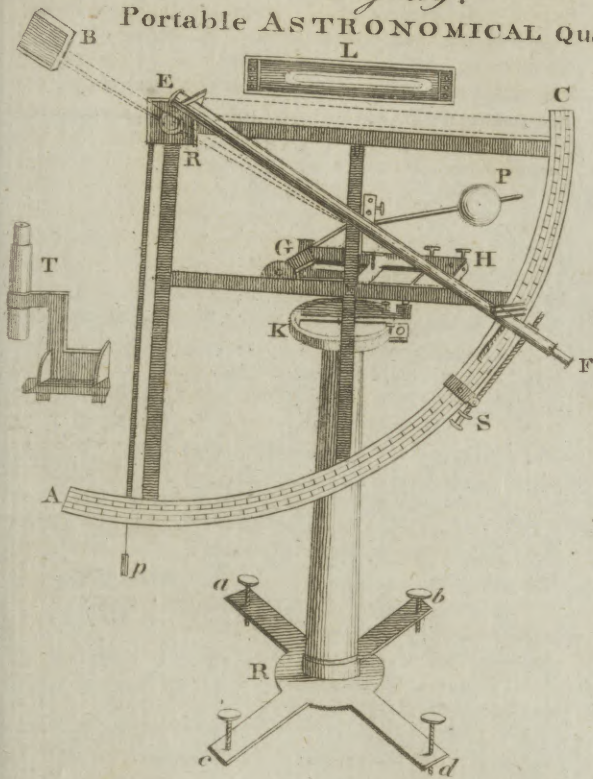


Fig. 220.

Transit Instrument.

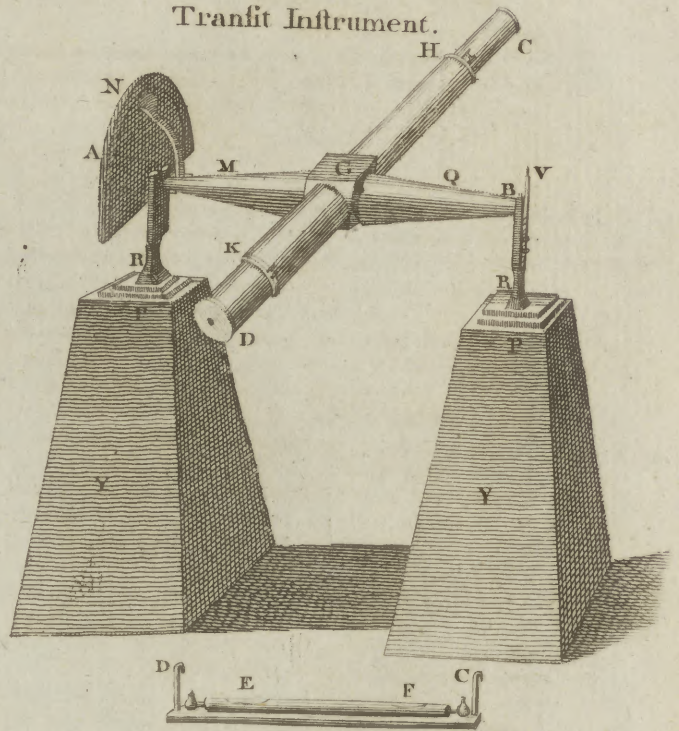


Fig. 221.

Universal Equatorial

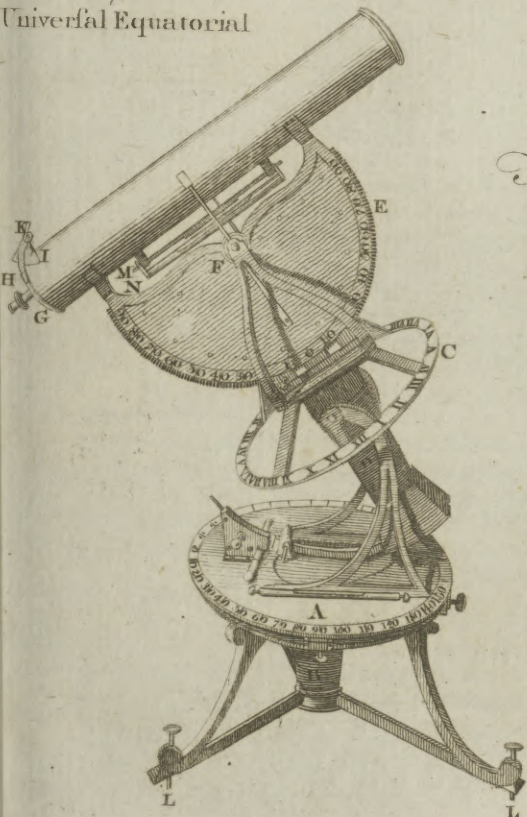
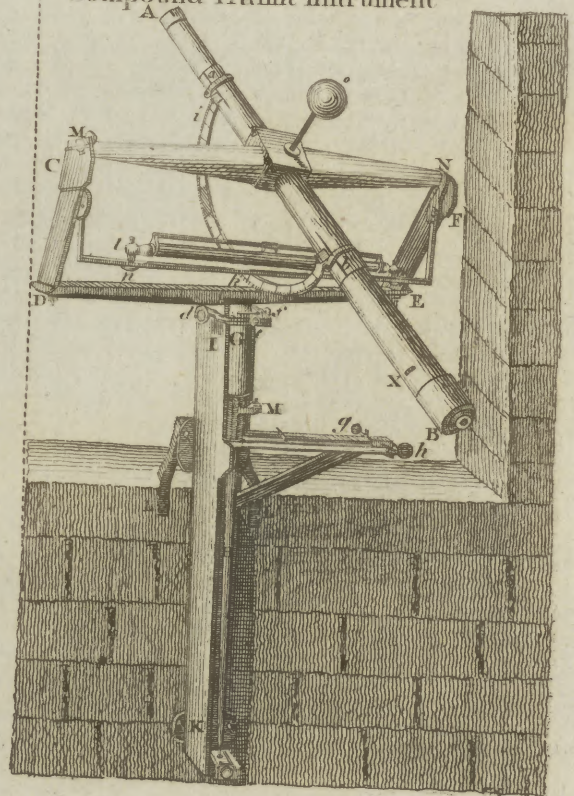


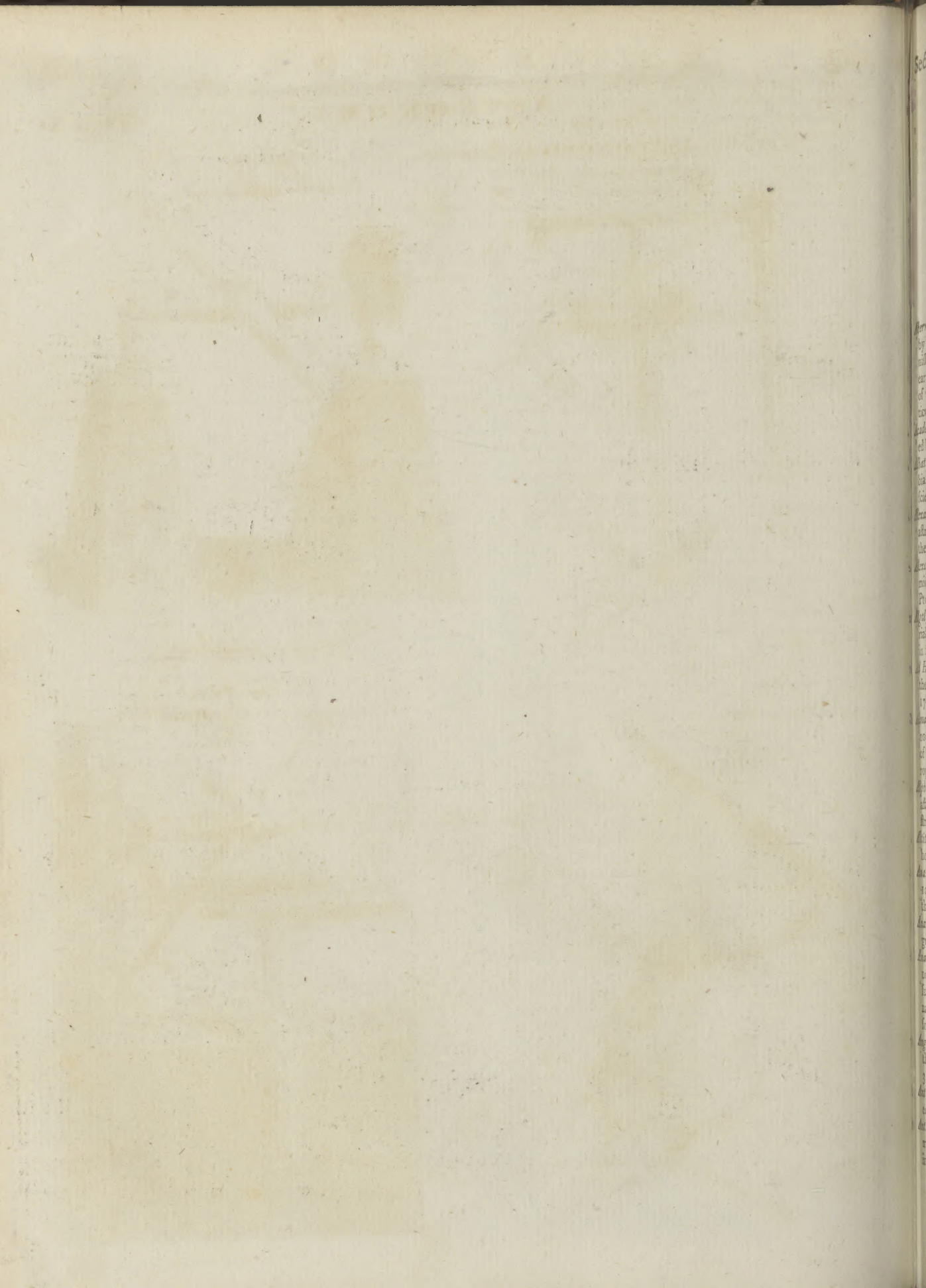
Fig. 223.



Fig. 222.

Compound Transit Instrument





in the centre of your glass, and that point is your meridian mark found by one observation only; the best time for this operation is three hours before or three hours after 12 at noon.

2. To point the telescope on a star, though not on the meridian, in full day-light. Having elevated the equatorial circle to the co-latitude of the place, and set the declination-semicircle to the star's declination,

move the index of the hour-circle till it shall point to the precise time at which the star is then distant from the meridian, found in tables of the right ascension of the stars, and the star will then appear in the glass. Besides these uses peculiar to this instrument, it is also applicable to all the purposes to which the principal astronomical instruments, viz. a transit, a quadrant, and an equal altitude instrument, are applied.

I N D E X.

A

Aberration of light, discovered by Dr Bradley, n° 32. Furnishes an argument for the earth's motion, 337. Reason of the light's aberration particularly explained, ib.
Academy Royal at Paris founded by Merfennus, 30.
Albatagnius, a celebrated Arabian astronomer reforms the science, 17.
Alexander the Great obtains the astronomical observations of the Chaldeans, 6.
Alexandria: a famous astronomical school set up there by Ptolemy Philadelphus, 12.
Algol, or Medusa's head, a variable star, changes its lustre in four hours, 49.
Al Hazen an Arabian, shows the nature of refraction, &c. 17.
Almagest of Ptolemy, an astronomical treatise on the means of reviving the science in Europe, 18.
Alphonso king of Castile causes astronomical tables to be constructed, 18.
Altitudes of the celestial bodies, how taken, 379.
Anaxagoras foretels an eclipse, 10. His opinion concerning the sun, 121.
Anaximander introduces the gnomon into Greece, &c. 10.
Anaximenes improves the astronomy of the Greeks, 10. Absurd opinions of him and Anaximander concerning the sun, 121.
Angles: errors unavoidable in the mensuration of small ones, 339.
Antecedence, motion in explained, 292.
Antediluvians supposed to have made considerable progress in astronomy, 1.
 Vol. II. Part II.

Anticipation of the equinoxes explained, 349.
Aphelion of the planets defined, 254. Place of the aphelia of the different planets, 255. Motion of the aphelion accounted for, 268.
Apogee of the moon defined, 291. Its motion determined, 294. Inequalities in its motion, 295. Occasion an inequality in the moon's motion, 296. Apogee of the planets explained, 325.
Appian, one of the successors of Copernicus, his improvements in astronomy, 22.
Arabians cultivate the science of astronomy when it was neglected in the west, 17.
Archimedes makes great discoveries in astronomy, 13.
Aristarchus determines the distance of the sun by the moon's dichotomy, 12. This method particularly explained, 389. Its insufficiency shown, 390.
Aristotle embraces the system of astronomy afterwards called the *Ptolemaic*, 11. His opinion concerning comets, 164.
Arystillus and Timocharis first cultivate the astronomical science in the school of Alexandria, 12.
Ascension, right, of the sun and stars, how to find it, 411, 412.
Aspects of the planets explained, 321.
Astral zodiac explained, 381.
Astronomical knowledge of the Antediluvians, 1. Of the Chinese, 2. Of the Indians, 4. Of the Mexicans, 5. Of the Chaldeans and Egyptians, 6. Of the Phœnicians, 7. Of the Greeks, 8. Of the Arabians, 17. Revival of it in Europe, 18.
Astronomical instruments, de-

scription of those now in use, 495.
Astronomical sector delineated, 499.
Astronomical problems, a method invented by Appian of resolving them by instruments without tables or calculations, 22.
Astronomical quadrant invented by Nonius, 22. Divided by concentric circles and diagonals, ib. Method of dividing it shown by Appian, ib.
Atlas, a celestial one composed by Bayer, 26.
Atmosphere: Whether the planet Venus has one surrounding her, 78. Mr Herschel's account of the atmosphere of Mars, 90. Atmospheres of comets very large, 111. Whether the sun has an atmosphere, 123. Whether the moon has any, 147.
Attraction: Consequences of its action among the most distant stars, 215. Prevents them from remaining absolutely at rest, 234. Is diffused throughout the substance of all matter, 202. Acts equally through the whole universe, 305. Is an universal property of matter, 308. Solution of a difficulty concerning it derived from the moon's motion, 361.
Auzout applies a micrometer to telescopes, 31.

B

Babylon: Astronomical observations made there for 1903 years, 6.
Barometer: Why it is not affected by the moon, 369.
Bayer, John, his celestial atlas and nomenclature of the stars, 26.
Bear, Greater, Chinese delineation

of that constellation, 3. Unfit for making observations at sea, on account of its distance from the pole, 7.
Beam: The tail of a comet so called when it appears without the head being visible, 112.
Bear, Lesser: A proper guide for navigators, 7. Knowledge of this constellation introduced into Greece by Thales, 9.
Belts: One observed by Maraldi on the body of Mars, 80. Two others observed by him afterwards, ib. Belts of Jupiter discovered by Fontana, 89. Cannot be seen but by an excellent telescope, ib. Vary in their number from one to eight, ib. Sometimes seem to flow into one another, ib. Are extremely variable in the time of their continuance, ib. Black spots sometimes visible in them, ib. Two permanent belts discoverable on Saturn parallel to the edge of his ring, 106. Some bright belts discovered on this planet by Cassini and Fatio, 106.
Belus, temple of at Babylon, supposed to have been an astronomical observatory, 6.
Bergman's account of the transit of Venus over the sun, 78.
Bernouilli's conjectures concerning comets, 167.
Bianchini's observations on the planet Venus, 71. His dispute with Cassini concerning the time of her revolution on her axis, 73.
Bodin: His ridiculous opinion concerning comets, 166.
Bradley, Dr. succeeds Dr Halley as astronomer-royal, 33. Discovers the lesser planetary inequalities, the aberration of light

light, and nutation of the earth's axis, &c. 33. Corrects the lunar and other tables, and makes a vast number of celestial observations, *ib.*

Briggs, Henry, improves the logarithmic tables of Napier, and constructs much larger ones, 28.

Brightness of the sun and fixed stars compared, 199.

Byrdone, Mr Patrick, his observation of the velocity of a comet, 184. His conjectures concerning comets without tails, 187.

C

Calippus invents a period of 76 years, 11.

Cassini distinguishes himself as astronomer-royal at Paris, 33. Discovers the satellites, belts, &c. of Saturn, 31. His observations on the spots of Venus, 66. His conclusions concerning the revolution of that planet on her axis, 69. Dispute betwixt his son and Bianchini on this subject, 73. Has a view of the satellite of Venus, 74. Observes the spots on Mars, 80. An observation of his concerning the atmosphere of Mars doubted by Mr Herschel, 90. His observation on the tail of the comet of 1680, 115. His explanation of the zodiacal light, 124.

Cassiopeia: A new star appears in that constellation in 1572, 45. Conjectures concerning it by Mr Pigot, 47.

Celestial spaces void of all sensible matter, 261.

Centre of gravity: Sun and planets revolve about a common one, and why, 297. Place of the common centre of gravity betwixt the earth and moon, 306.

Centripetal forces explained, 257. How they may occasion the revolution of a body round a centre, 258. And cause it describe a curve of any kind, 259. Proved to extend throughout the solar system, 265. Differently denominated according to the bodies in which they act, 266.

Chaldæa, a proper country for astronomical observations, 6. *Chaldæans* dispute with the Egyptians the honour of being

the first cultivators of astronomy, 6. Extreme antiquity of their observations, *ib.* Account of their astronomical knowledge from Petavius, *ib.*

Chancellor, an Englishman, discovers the diagonal method of dividing quadrants, 25.

Chappe's observations on the transit of Venus, 79.

China supposed to have been peopled by Noah, 2.

Chinese: Why so early instructed in the knowledge of astronomy, 2. Said to derive it from their first emperor Fohi, supposed to be Noah, *ib.* Their names for the signs of the zodiac, 3. Divide the heavens into 28 constellations, *ib.* Method of delineating these constellations, *ib.* Were early acquainted with the pole star, mariner's compass, &c. *ib.* Said to have calculated a great number of eclipses, *ib.* Enormous errors in some of their calculations, *ib.* P. Gaubil's account of their astronomical knowledge, *ib.* Du Halde's account of Tchou-cong's observatory, *ib.* Have an astronomical tribunal, *ib.* Astronomy now in a very low state among them, and why, *ib.*

Chiron the Centaur makes a celestial sphere, 11.

Clairault, Mr, his accuracy in calculating the return of the comet in 1759, 192.

Clark, Dr: A star observed by his father through the space betwixt the ring and body of Saturn, 104.

Climates settled by Pytheas of Marseilles, 11.

Clock, astronomical, how used, 496. How adjusted by the sun's transit over the meridian, 501.

Cluster of stars: Mr Herschel's distinction betwixt this and a place of the heavens crowded with them, 223.

Cole's hypothesis concerning comets, 188.

Comets supposed by some of the Chaldæans to be permanent bodies revolving like the planets, 6. Supposed by others to be only meteors, *ib.* Called wandering stars by Pytha-

goras, 11. Comet of 1500 observed by Warner, 21. The return of one predicted by Dr Halley, 33. General account of their appearance to the naked eye, 43. Four hundred and fifty supposed to belong to our solar system, *ib.* Have a splendor inferior to the other heavenly bodies, and are apt to lose great part of it suddenly, *ib.* Their appearance through telescopes, 110. Are surrounded with atmospheres of a prodigious size, 111. Have sometimes different phases like the moon, *ib.* Dr Long's account of them, 112. Their heads seem to be composed of a solid nucleus and surrounding atmosphere, 110, 112. Nucleus sometimes breaks in pieces, 110, 112. Are generally furnished with luminous tails which distinguish them from other stars, 43, 112. Different appearances of their tails explained and accounted for, 113. Called bearded comets when the tail hangs downwards, 114. Extreme length of the tails of some comets, 114, 179. Hevelius observes the comet of 1665 to cast a shadow on its tail, 115. This observation disputed by Mr Hooke, *ib.* Comet of 1680 approaches within a sixth part of the sun's diameter to his surface, 116. Account of the comet of 1744, n^o 117. Was thought capable of disturbing the motion of Mercury, but did not, *ib.* Shown to be incapable of doing so by Dr Betts of Oxford, *ib.* Account of the different changes it underwent, *ib.* Undulation of our atmosphere causes the tails of comets seem to sparkle, and lengthen, and shorten, *ib.* Why the comet of 1759 made such an inconsiderable appearance, 118. Hevelius's account of the appearances of different comets, 110, 115, 117, 118. Supposed to be the forerunners of various calamities, 162. Held by some of the ancient Greeks to be planets, 163. Supposed by Aristotle to be me-

teors, 164. This opinion contradicted by Seneca, who foretold that their true nature and motions would be discovered, *ib.* Only one species of them exists, 165. Their appearances vary by reason of their situation, &c. *ib.* Supposed by Kepler and Bodin to be animals or spirits, 166. By Bernoulli to be the satellites of a distant planet, 167. Tycho Brahe revives the true doctrine concerning them, 168. Few comets have a diurnal, but all an annual parallax, *ib.* Supposed by some to move in straight lines, *ib.* By Kepler, in parabolic trajectories, *ib.* Demonstrated by Newton to move in very eccentric eclipses, 169. Foundation of Dr Halley's prediction of the return of comet's, 170, 190. Periodical times of different comets determined, 171. May sometimes be invisible during their perihelion, by reason of their being above our horizon in the day-time, 172. Ancient observation of a comet in this situation during an eclipse of the sun, *ib.* Why more comets are seen in the hemisphere turned towards the sun than in that removed from him, 173. Great differences in the eccentricities of the orbits of different comets, as well as of their velocities in them, 174. Planes of some of their orbits almost perpendicular to others, *ib.* Supposed by Hevelius to be transparent, 175. Demonstrated by Newton to be opaque bodies reflecting the sun's light, *ib.* Are of different magnitudes and at different distances, but most frequently smaller than the earth, 176. Computations of the distances and diameters of some of them, *ib.* Eclipses supposed to be occasioned by them, 177. Their tails supposed by Tycho-Brahe, Des Cartes, and others, to be occasioned by refraction, 178, 179. By Newton to be a vapour raised by the heat of the sun, *ib.* By Mai-ran, to be formed of the sun's at-

- atmosphere, 179. By de la Lande, to be occasioned by the rarefaction of their own atmospheres, *ib.* Objections to Newton's opinion by Mr Rouring, *ib.* By Dr Hamilton of Dublin, who supposes their tails to be streams of electric matter, 180. Sir Isaac's account defended, 181. Objections to Dr Hamilton's hypothesis, 182. Prodigious velocity of a comet observed by Mr Brydone, 184. Of that of 1680, according to Sir Isaac Newton, 179. Excessive heat of that comet, according to the same author, 185, 186. Doubted by Dr Long, 185. The deluge supposed by Whiston to be occasioned by a comet, *ib.* Apparent changes in the comets attributed by Newton to their atmospheres, 186. He supposes that the comet of 1680 must at last fall into the sun, *ib.* That water and a kind of vital spirit are derived from the tails of comets, *ib.* Comets without tails supposed by Mr Brydone always to fall into the sun, 187. Comets supposed by Mr Cole to be subject to the attraction of different centres, 188. How to calculate their periodical times, 189. Difference between the calculations of Mr Euler and those of Newton and Halley, *ib.* Comet of 1744 seemed to move in a parabola, *ib.* Periodical times of comets may be changed by the attraction of the planets or other comets, 191. Comets supposed by Des Cartes to be without the solar system, 298. Demonstrated by Newton to pass thro' the planetary regions, and to be generally invisible at a smaller distance than Jupiter, 299. His explanation of their motions and directions how to calculate them, 300, 301. Why they move in places so different from those of the planets, *ib.*
- Cometarium*, 492.
- Conflagration*, general, supposed by Whiston to be occasioned by a comet, 185.
- Conjunction* of Saturn and Jupiter, observed by Tycho in 1563, 24. Explanation of the conjunctions and oppositions of the planets, 320.
- Consequence*, motion in, explained, 292.
- Constellations* of the Chinese, how marked, 3. A number of stars arranged in them, by the Chaldeans, 6. Most of them supposed by Sir Isaac Newton to be invented about the time of the Argonautic expedition, 8. Uses of this division of the heavens, 403. Catalogue of them, 406.
- Copernicus* revives the Pythagorean system of astronomy, 22. Determines the periodical time of the moon, 422. *Curves* of any kind may be described by a body acted upon by projectile and centripetal forces, 259.
- D.
- Darkness* at our Saviour's crucifixion supposed to be owing to an eclipse by a comet, 177. Could not be owing to a solar eclipse by the moon, 450.
- Declination of the sun*: Improved tables of it constructed by Mr Wright, 26. Declination of the celestial bodies explained, 315. How to compute the declination of the sun, 411.
- De la Lande* objects to Dr Wilson's theory of the solar spots, 136. The Doctor's reply to his objections, 137. Remarks on La Lande's theory, 197. His opinion concerning the tails of comets, 185.
- Deluge* supposed by Whiston to be occasioned by a comet, 185.
- Densities* of the heavenly bodies how determined, 310.
- Des Cartes* objects to the project of a reflecting telescope, 31. His opinion concerning the tails of comets, 179. His system overthrown by Newton, 261.
- Diagonals*, method of dividing quadrants, &c. by them invented by Chanceler an Englishman, 25. Is not exact unless curved diagonals be made use of, *ib.*
- Dialling* in use among the Chaldeans long before the Greeks had any knowledge of it, 6.
- Diameters*, apparent, of the planets differ at different times, 326. Computation of their different diameters, *ib.*
- Dilatation* of the moon's orbit how caused, 285.
- Direct* motions of the planets explained, 323.
- Dolland's achromatic telescopes*: Caution to be observed in using them, 144.
- Druids* supposed to have been well skilled in astronomy, 111.
- Dunn's* account of the solar spots, 62. His observations on the transit of Venus, 78. His hypothesis concerning variable stars, 196. His explanation of the horizontal moon, 375.
- E.
- Earth* supposed to be spherical by the Egyptians, 6. Its rotation on its axis taught by Hicetas the Syracusan, 11. A great circle of it measured by Eratosthenes by means of a gnomon, 12. A degree of it measured again by order of the caliph Al Mamun, 17. True figure of the earth discovered by Newton, 34. A degree measured under the equator and near the poles by order of the king of France, *ib.* Revolves with the moon about a common centre of gravity, 278. Effects of its motion on the apparent motions of the planets, 324. Its distance from the sun, velocity in its orbit, &c. 333. Proofs of its motion, 334. From the proportional decrease of gravity, 335. Objections from the parallelism of its axis answered, 336. Proof of its motion from the aberration of light, 337. Objection from the apparent motion of the sun answered, 340. Proof from the spheroidal figure of the earth, 341. From the celestial appearances as viewed from different planets, 343. Objection from the perpendicular descent of bodies answered, 344. Its diurnal motion illustrated by experiment, 345. Appears a moon to the inhabitants of our moon, 352. Has a spherical figure, and casts a conical shadow, 427, 429.
- Ebn Younes* observes three lunar eclipses with the utmost accuracy, by which the quantity of the moon's acceleration has since been determined, 17.
- Eclipses* observed by the Chinese, and made use of by them to settle their chronology, 3. Of Jupiter's satellites, 97. At what time these eclipses are visible, 102. Moon sometimes disappears when eclipsed, 146. A luminous ring seen round the moon in the time of total eclipses of the sun, 149. A comet seen during the time of a solar eclipse, 172. Sometimes occasioned by comets, 177. Eclipses particularly defined, 426. Why there are so few eclipses, 430. Their appearances determined from the motion of the moon's nodes, 431. A complete revolution of eclipses in 223 lunations after the sun, moon, and nodes, have once been in a line of conjunction, *ib.* To know when the same eclipse returns again, 432. Eclipses of the sun which happen when the moon is in the ascending node come in at the north pole, and in the descending node at the south, *ib.* Exemplified from the solar eclipse in 1764, n^o 433. And from that of 1748, n^o 434. All the phenomena of a single eclipse completed in about 1000 years, 435. Seldom more than two remarkable appearances of the same eclipse during this period, 436. Very ancient eclipses coming in by the north pole, 436. Example of eclipses cannot be calculated by our tables, 438. Eclipses in a year cannot be fewer than two, or more than seven, 439. Eclipses of the sun more frequent than those of the moon, *ib.* Why more lunar eclipses are observed than solar, 440. Total and annular eclipses explained, 441. Illustration of the beginning and ending of a solar eclipse, 443. How the appearance of eclipses is affected by the position of the earth's axis, 444. Of the duration of eclipses in different parts of the earth;

445. Lunar eclipses explained, 446. Why the moon is generally visible when eclipsed, 447. Difficulty in observing lunar eclipses, 448. Use of eclipses in determining the longitude of places, 449. Method of constructing tables for the calculation of eclipses, 451. Directions for their use, 452. Requires for projecting an eclipse of the sun, 461. Geometrical projection of an eclipse of the sun, 470. Projection of lunar eclipses, 471. Frequency of the eclipses of Jupiter's satellites, 482. Acceleration of these eclipses not owing to the motions of the satellites themselves, 485.
- Ecliptic*, its obliquity determined by Albategnius to be $23^{\circ} 35'$, $n^{\circ} 17'$. Settled by Purbach at $23^{\circ} 33'$, $n^{\circ} 19'$. The same with the heliocentric circle of the earth, or that in which it revolves round the sun, 312. Called the *ecliptic* because the sun and moon are near it when eclipsed, *ib.* Its obliquity found to decrease, 407. How to find the obliquity of it, 409. To find the sun's place in it, 411.
- Egypt*, a proper country for astronomical observations on account of the purity of the air, 6.
- Egyptians*, their knowledge in astronomy, 6. Supposed by Herodotus to have been instructed in the science by Sesostris, *ib.* Knew the true figure of the earth, the cause of eclipses, &c. *ib.* Attempted to measure the magnitudes of the earth and sun, but by very erroneous methods, *ib.* Their knowledge of astronomy entirely lost in the time of the emperor Augustus, *ib.*
- Electric matter* cannot be managed but by allowing it to direct its own motions, 182. Is capable of making a violent resistance in certain cases, *ib.*
- Equal altitude instrument* described, 502.
- Equation of time* explained, 383.
- Equatorial sector* described, 499.
- Equatorial* or *portable observation* described, 504.
- Equinoxes*, precession of them explained, 348. Cause of their anticipation, 349.
- Eratosthenes* attempts to measure a degree of the earth's circumference, 12.
- Eternity of the world* disproved from the system being evidently perishable, 272.
- Eudoxus* first introduces geometry into astronomy, 11.
- Euler*, difference between his calculations and those of Newton and Halley concerning the periodical return of the comet of 1680, $n^{\circ} 189$.
- Europe*, astronomy revived in it, 18.
- Eccentricity of the moon's orbit* found out by Hipparchus, 14. Of the orbits of the different planets, 255. Inequality in the eccentricity of the moon's orbit occasioned by the motion of her apogee, 296. How to determine the eccentricity of the earth's orbit, 415.
- F.
- Falling bodies*, calculation of their velocity, 277.
- Fatio's* observations on the solar eclipse in 1706, $n^{\circ} 149$.
- Ferguson's* explanation of the horizontal moon, 374. His method of drawing a meridian line, 376.
- Ferner's* observations on the transit of Venus, 78.
- Final causes*, Nicholson's opinion on them, 160.
- Fixed Stars*. See *Stars*.
- Flamsteed* appointed astronomer-royal at Greenwich, 33. Makes a catalogue of the stars, *ib.* His computation of the height of the moon's atmosphere, 149.
- Fouchy's* observations on the transit of Venus, 78.
- French astronomers*, their improvements, 35.
- Full moon*, how to calculate the time of it by the tables, 454, 455, 456, 457.
- G.
- Gaber*, the Arabian, finds the present method of trigonometry, 17.
- Galileo* first brings telescopes to any perfection, 27. Discovers the uncommon shape of Saturn, 103. Discovers the spots on the sun, 58. His method of measuring the height of the lunar mountains, 141.
- Gauging the heavens*, Mr Herschel's method of doing so, 210, 220.
- Geocentric latitude* of a superior planet, how found, 316.
- Geometry* first introduced into astronomy by Eudoxus, 11.
- Georgium Sidus*, a new planet, 40. History of its discovery, 328, & *seq.* Computations of its distance, 330.
- Globe*: the first made by Anaximander, 10. The course of the sun, &c. exhibited in a globe by Pythagoras, 11.
- Globe*, improved celestial one, 493.
- Graham* makes great improvements in mathematical instruments, 32.
- Gravity* first assumed as a moving principle by Kepler, 26. Moon retained in her orbit by it, 275. Its properties demonstrated by pendulums, 303. To determine its power on any planet, 309.
- Greeks*: their knowledge in astronomy, 8. Improved by Thales, 9. By Anaximander, &c. 10.
- Gregory*, James, of Aberdeen, first shows how a reflecting telescope might be constructed, 31.
- H.
- Hadley* improves the reflecting telescope, and invents the reflecting quadrant, 32.
- Halley*, Dr. succeeds Mr Flamsteed as astronomer-royal, 33. Discovers the acceleration of the moon, *ib.* His history of new stars, 45. His account of a solar eclipse in 1715, 150. Predicts the return of comets, 170, 190.
- Hamilton*, Dr. of Dublin, his hypothesis concerning the tails of comets, 180.
- Harvest-moon* accounted for, 370. Why the same phenomenon is not observed at other times, 371.
- Heavens*, Mr Wollaston's method of making a map of them, 55. Mr Herschel's opinion concerning their construction, 202, 214. They cannot be properly represented by a sphere, *ib.* His method of measuring their dimensions, 220.
- Heliocentric circles* of the planets, the same with their orbits round the sun, 311. Heliocentric latitude of any body defined, 315.
- Herschel's* account of the spots on the planet Mars, 82. Makes great discoveries in the starry regions, 119. And a vast number of nebulae, 117. His observations on the height of the lunar mountains, 143. Discovers volcanoes in the moon, 145. Solution of the celestial phenomena on his hypothesis of the construction of the heavens, 208. His method of gauging the heavens, 210. His account of the interior construction of the heavens, 214. Length of the line by which he measures the dimensions of the heavens, 222. Arguments in favour of his hypothesis from the observations of Mr Mayer, 241.
- Hévelius*, a celebrated astronomer of Dantzic, 30. Account of his observations, *ib.* His dispute with Dr Hooke about telescopic sights, *ib.* Dr Halley pays him a visit in order to decide it, *ib.* Extreme accuracy of the instruments of Hévelius, *ib.* His account of the solar spots, 59, 61. His method of measuring the height of the lunar mountains, 141. His opinions concerning comets, 175, 186.
- Hipparchus* discovers the motions of the stars from the observations of Timocharis and Arystillus, 12. First applies himself to the study of all the parts of astronomy, 14. Discovers the orbits of the planets to be eccentric, *ib.* Collects accounts of eclipses, forms theories of the celestial motions, and attempts to calculate the sun's distance, *ib.* This method particularly explained, 387. Its insufficiency shown, 388.
- Hirff's* observations on the atmosphere of Venus, 78.
- Hooke's* dispute with Hévelius about the superiority of telescopic sights, 30. Observes the motion of a spot on the disk

Orbit of Jupiter, 92.
Horizontal moon explained by
 Hazen, 17. By Mr Fer-
 son, 374. By Mr Dunn,
 5.
Horizontal parallax of the
 moon, how to find it, 375.
 First observes the transit
 of Venus over the sun's disk
 1639, n° 29.
 Ingenius makes great improve-
 ments in the construction of
 telescopes, 31. Discovers
 the ring of Saturn, 104. His
 supposition concerning the
 planetary inhabitants criticized
 by Dr Long, 157.
 Ina, account of a variable
 star in that constellation, 50.
 I.
 Invention, how a spot may ap-
 pear to make one in the sun's
 limb, 138.
 Jansens, their great progress in
 astronomy according to Mr
 Bailly, 4. Extreme anti-
 quity of their observations,
 6. Inferior planets, how
 to find their geocentric pla-
 ces, 322.
 Arguments: great inaccuracy
 of those formerly used by as-
 tronomers, 20. Appian solves
 astronomical problems by
 means of them alone, 22.
 Great accuracy of those of
 Hevelius, 30. First improv-
 ed in England, 32.
 Josephus, his sentiments con-
 cerning the astronomy of the
 antediluvians, 1.
 Regularities arising from the
 motion of the moon in an
 ellipsis, 290. Sir Isaac New-
 ton's computation of them,
 297.
 Jupiter's satellites discovered by
 Galileo, 27. His apparent
 diameter measured by Heve-
 lius and Halley, 31. Accu-
 rate tables of the motions of
 his satellites composed by
 Wargentin, 35. His belts
 first discovered by Fontana,
 91. Sometimes parallel to
 one another, and at other
 times not, ib. The motion
 of the planet on his axis de-
 termined by the motion of
 spots appearing in the belts,
 92. Has no difference of
 seasons, 94. Is attended by
 four moons or satellites, 95.
 These in their revolutions
 make a small angle with the

orbit of their primary, ib.
 Their greatest latitude only
 2° 55', ib. Their distances
 and periodical times, 96. At
 what times they appear di-
 rect, retrograde, &c. ib. Of
 their occultations and eclip-
 ses, 97. Appear like lucid
 spots on the body of their
 primary when passing betwixt
 us and it, ib. Sometimes
 appear as dark spots in that
 case, 98. This supposed to
 be owing to spots on their
 bodies, ib. Vary also in
 their light and apparent mag-
 nitude from the same cause,
 99. Sometimes seem less
 than their shadows, ib. Ap-
 pear always round, without
 putting on any of the phases
 of our moon, ib. In what cases
 their shadows may be seen on
 the disk of Jupiter, 100. Three
 of them eclipsed in every revo-
 lution, 101. At what times
 the eclipses and occultations
 of these moons become vi-
 sible to us, 102. Of the light
 enjoyed by Jupiter and the
 other superior planets, 162.
 His day equivalent to 3330
 times our moon-light, 162.
 Comets retarded in their
 course by the attraction of
 this planet, 191. Effect of
 this attraction on the comet
 of 1681, ib. The motion
 of Saturn likewise influenced
 by it, 269. The power of
 his attraction discovered by
 the revolutions of his satel-
 lites, 274. This planet con-
 tains 158 $\frac{2}{3}$ times as much
 matter as the earth, 309.
 but is 4 $\frac{1}{2}$ times less dense,
 310. How to find the longi-
 tude of places on earth by
 the eclipses of Jupiter's satel-
 lites, 482, et seq. Fre-
 quency of these eclipses, ib.
 The satellites never eclipse
 one another, ib. At what
 times the immersions or e-
 mergences are to be observed,
 483. See *Belts and Eclipses*.
 K.

Keill's method of finding the
 distance of the sun by ob-
 serving exactly the phasis of
 the moon, 392. Insufficiency
 of it showed, 393.

Kepler, his discoveries concern-
 ing the planetary motions,
 26. Imagines the planets

and comets to be animated
 beings, 166. Shows that
 the comets do not move in
 straight lines, 168.

L.

La Caille constructs excellent
 solar tables, allowing for the
 attractions of the planets, 36.
 Determines the parallax of
 the sun not to be above ten
 seconds, ib.

Latitude of any phenomenon,
 its distance from the ecliptic,
 315. How to find the lati-
 tude of any place on earth,
 408. To find the latitudes
 of the stars, 413.

Lexel, professor at Petersburg,
 his observations on the Geor-
 gium Sidus, 330.

Libration of the moon, an ap-
 parent inequality in her mo-
 tion, owing to her equable
 revolution on her axis, 420.

Lightning, supposed to be fre-
 quent in the moon, 153.

Light, its progressive motion
 discovered by the eclipses of
 Jupiter's satellites, 33. Why
 it is not refracted by the
 moon's atmosphere, 148.
 That enjoyed by the superior
 planets compared with our
 day, 162. In what cases it
 may be supposed to return
 to the body that emits it,
 198. Its aberration, 337.
 Its velocity, 338, 484.

Local zodiac explained, 318.

Logarithmic tables, by whom
 composed, 28.

Logarithms, said to be known
 by the Prince of Hesse be-
 fore they were discovered by
 Napier, 23. Of their disco-
 very by the latter, 26.

Long, Dr. his opinion of the
 observations concerning the
 atmosphere of Venus, 79.
 His explanation of the disap-
 pearance of the fifth satel-
 lite of Saturn, 108. His ac-
 count of comets, 112. Of
 the spots of the sun, 59. His
 conjectures concerning them,
 127. Supposes that some
 of the dark spots of the
 moon may be seas, 146. His
 answer to the arguments a-
 gainst a lunar atmosphere,
 147. His opinion on the
 plurality of worlds, 157. His
 conjectures why comets may
 sometimes be invisible in
 their perihelion, 172.

Longitude, the method of dis-
 covering it at sea by the ap-
 pulses of the moon to fixed
 stars, proposed by Warner,
 21. Of discovering the lon-
 gitudes of places on earth by
 the eclipses of Jupiter's satel-
 lites, 27, 482. What satel-
 lites are most proper for this
 purpose, ib. Warner's meth-
 od brought to perfection
 by Nevil Maskelyne, 36.
 Longitudes of the celestial
 bodies defined, 319. Longi-
 tude easily found by the lu-
 nar inhabitants, 354. How
 to find the longitudes of the
 stars, 413.

Louville's observations on a lu-
 minous ring round the moon
 in a solar eclipse, 152.

Lunar inhabitants, how they
 can measure the year, 353.

M.

Mainan's opinion concerning
 the tails of comets, 179.

Map of the heavens, Mr Wol-
 laston's method of construc-
 ting one, 55.

Maraldi's observations on the
 spots of Mars, 80. Observes
 belts on his disk, ib.

Mariners compass early known
 to the Chinese, 3.

Mars first observed on his disk
 by Cassini, who determines
 his revolution in 24 hours
 40', n° 80. Erroneously sup-
 posed by others to revolve
 only in 13 hours, ib. Ma-
 raldi's observations on them,
 ib. His belts sometimes par-
 allel to his equator, and
 sometimes not, ib. Bright
 spots about his poles, 81.
 Mr Herschel's account of
 these spots, 82. The circle
 of motion of the north polar
 spot at some distance from
 the pole itself, 83. Not so
 with the south polar spot, ib.
 Exact position of the poles
 of this planet, 84. Of the
 seasons in Mars, 85. How
 to compute the declination of
 the sun on this planet, ib.
 A considerable resemblance
 betwixt the earth and Mars,
 86. The white spots about
 the poles supposed to be oc-
 casioned by snow, 87. Has
 a spheroidal form, 88. Differ-
 ence betwixt his equatorial
 and polar diameters, 89. Of
 his atmosphere, 90. Density

- of it probably over-rated, *ib.* His parallax, 394.
- Maskebyne*, Mr Nevil, succeeds Mr Bliss in the office of astronomer-royal, 36. His account of the proper motions of several stars, 237. His detection of errors in the observation of very small angles, 339.
- Maupeirtius*, his conjectures concerning the appearance and disappearance of stars, 195.
- Mayer*, extraordinary exactness of his tables, 35. Account of some of his observations on moving stars, 241.
- Mechanical parallax* described by Mr Ferguson, 491.
- Mercury*, appearance of that planet to the naked eye, 40. Sometimes appears as a dark spot on the face of the sun, 63. Has the phasis of the moon, 64. Thought to be in danger from the comet of 1744, n^o 117. The heat about the polar regions of this planet possibly may not be greater than that of the warmer regions of the earth, 161.
- Meridian line*: Ferguson's method of drawing one, 376. Another more exact, 377.
- Mersennus* founds the Royal Academy of Sciences at Paris, 30. Proposes a reflecting telescope, 31.
- Meton* invents a cycle of 19 years, 11.
- Mexicans*: their method of dividing the year, &c. 5.
- Michell's* conjectures concerning the nature of the fixed stars, 197.
- Micrometer* first applied to telescopes by Mr Azout, 31. The same invented before by Mr Gascoigne, *ib.* Object-glass micrometer invented by Mr Short, 32.
- Milky way*: its white colour ascribed by Pythagoras to a number of small stars, 11. Resolved entirely into small stars by Mr Herschel's telescope, 203. Incredible number of stars observed in it, *ib.* Why it seems to surround the heavens, 207. Of the sun's place in it, 209. Why every star in this stratum will have its own milky way, *ib.*
- Montaigne* observes the satellite of Venus at the transit in 1761, n^o 76.
- Montanere's* account of changes among the fixed stars, 46.
- Moon* comes into the same situation with regard to the nodes, apogee, &c. once in 600 years, 1. Her motion discovered by the Chaldeans not to be uniform, 6. Cause of her eclipses known to the Egyptians, *ib.* Held to be an opaque body reflecting the rays of the sun by Thales, 9. And by Pythagoras, 11. Said to be habitable by him and Anaxagoras, 10, 11. The spots and phases of the moon observed by Hevelius, 30. Occultation of Jupiter observed by him and Dr Halley, *ib.* Her apparent motion, 38. Appearance through a telescope, 63. Great inequalities on her surface, 140. Method of measuring the height of her mountains, 141. Their height greatly over-rated, 142. Mr Herschel's observations on them, 143. His method of measuring their height, *ib.* Volcanoes discovered in the moon, 145. Conjectures concerning her substance, 146. Supposed by some to have an obscure light of her own, *ib.* Sometimes disappears entirely in the time of a lunar eclipse, *ib.* Remarkable appearances in 1703, *ib.* Spots on her disk generally supposed to be hollow, *ib.* Some of them thought by Dr Long and others to be water, *ib.* Whether the moon has any atmosphere, 147. The light cannot be refracted by this atmosphere on account of its rarity, 148. Existence of an atmosphere argued from the appearance of a luminous ring about the moon in a total eclipse of the sun, 149. Observations on an eclipse of this kind in 1706, *ib.* Cap. Stanyan's observations at Bern in Switzerland, *ib.* Fatio's observations at Geneva, *ib.* Flamsteed from these observations concludes the lunar atmosphere to be 180 geographical miles high, *ib.* Cassini's general account of this eclipse from a number of relations, *ib.* Dr Halley's account of a solar eclipse in 1715, n^o 150. Observes flashes like lightning to proceed from the dark edge of the moon, 151. Louville's observations on this eclipse, *ib.* Supposes the flashes to be real lightning, 153. Great height of the moon's atmosphere accounted for, 154. All the phenomena otherwise solved by the French academicians, 155. Whether the light of the fixed stars is refracted in passing by the moon, 156. Maraldi's conclusion against a lunar atmosphere, *ib.* Moon moves round the earth in an ellipsis, 273. Retained in her orbit by the power of gravity, 275. Her motion particularly explained, 276. Moves with the earth about a common centre of gravity, 278. Inequalities in her motion explained, 282. Comes nearest the earth when least attracted by it, 284. Cause of the dilatation of her orbit, 285. Plane of her orbit changed by the action of the sun, 286. Nodes of her orbit explained, 287. Inclination of her orbit, 288. Irregularities arising from her motion in an ellipsis, 290. Her apogee and perigee explained, 291. Motion of her apogee determined, 294. Inequality of it occasions an inequality of the eccentricity of her orbit, 296. Newton's computation of the lunar irregularities, 297. General account of her motions, &c. 350, *et seq.* Her phases explained, 351, 355. Delineated, 424. Never appears perfectly round, 356. Agreeable representation of her phases, 357. Delineation of her path round the sun, 359. Her path always concave towards the sun, 360. Why her edge always appears even, 362. Revolution of her nodes, 372. To find her horizontal parallax, 384. The best method as recommended by Mr Ferguson, 385. Difficulties in the calculation of her place in her orbit, 419.
- Moves equably on her axis which occasions an apparent inequality called her libration, 420. Irregularities in her motion explained by Isaac Newton, 421. Her periodical time discovered by Copernicus, 422. Her diurnal and horary motion, *ib.* found, 423. Place of her nodes how found, 425. Her figure spherical, 428. Figure of her shadow conical, 429. Why more eclipses of the moon than of the sun are observed, 440. Excess of the lunar above the solar diameter, 441. Extent of her shadow and penumbra, 442. Why she is visible when eclipsed, 447. Projection of eclipses of the moon, 47.
- Moon light* long in winter at the poles, 373.
- Motions*, apparent, of the planets explained, 323.
- Mountains* of the moon.
- Moon*. Attraction of terrestrial mountains discovered by the mathematicians how to measure a degree of the earth, 34.
- Mural arch* described, 497.
- Napier*, baron of Merchiston, invents logarithms, 26.
- Navigation*: Astronomy first applied to its purposes by the Phœnicians, 7.
- Nebulae*, whitish specks in the heavens so called, 120. Great numbers of them discovered by Mr Herschel, *ib.* Planetary nebulae, why so called, *ib.* Resolved into a multitude of small stars by Mr Herschel's telescope, 210. Are arranged into strata, 211. Variety of shapes assumed by them, 214. Observations on them by Mr Herschel, 215. Conjectures concerning their formation, 216. Arguments from observations on them that the universe is composed of nebulae, 218. Extent of the nebulae in which we live, 224.
- New moon*, how to calculate the time of it, 452, 453.
- Newton*, Sir Isaac, makes the first reflecting telescope, 31. Reforms the theoretical part of astronomy, *ib.* His opinion concerning the sun and fixed

EX.

- ed stars, 122. Determines the true paths of the comets, 9. His opinion concerning their bodies, 175. Of their tails, 179. Of the changes which apparently take place in them, 186. Of the appearance of new stars, 94. Explanation of the solar system on his principles, 53, *et seq.* *Herschel* on final causes, 160. Of the planets explained, 54, 317. Of the moon's orbit, 287. Motion of them explained, 289. Revolution of those of the moon, 372. How to find the place of the moon's nodes, 425. *Maximum* degree explained, 58. *Ptolemy*, his method of dividing quadrants by means of concentric circles, 22. *Newton*: How to find the exact time of it, 378.
- O.
- Calculations* of Jupiter's satellites, when they happen, 97, 102. Of the stars by the moon, 156. *Olshausen* founds the Royal Society at London, 30. *Orbits* of the planets described, 154. *Orbit*, a kind of one invented by *Archimedes*, 13. *Rowley's* described, 487. *Ferguson's*, 488. How to rectify the orrery, and place the planets in their proper situations, 490. *Osmandyses*, a celebrated Egyptian monarch, his tomb described, 6.
- P.
- Parallax* of the fixed stars best found by means of double stars, 399. To find the horizontal parallax of the moon, 384, 385. Various methods of finding the parallax of the sun, 386—392. All of them insufficient, 393. By the parallax of Mars or Venus, 394, 395. How to compute his distance from his parallax, 396. *Articles* of matter attract each other according to the same law observed in other bodies, 307. *Parabolas*: The laws of gravity explained by them, 303. *Origin* of the moon explained, 291. Of the planets, 325. *Perihelion* of the planets explained, 254. *Periodical* times of the planets, how found, 414. *Phases*. See *Moon*. *Phœnicians* first apply astronomy to navigation, 57. *Pigot*, Mr Edward, his account of variable stars, 47. *Planetarium*, *Jones's*, described, 489. *Planetary* nebulæ. See *Nebulae*. *Planets*, law of their motion discovered by *Kepler*, 26. Why so called, 40. Apparent magnitudes, &c. 40, 41, 42. See *Mercury*, *Venus*, &c. *Plato* embraces the Ptolemaic system of astronomy, 11. *Plurality* of worlds, arguments for and against it, 157. *Pole-star* known to the Chinese, 3. Height of it at *Samarcand* $39^{\circ} 37' 23''$, $n^{\circ} 17'$. Seems immovable in the heavens, 39. *Poles*, long moonlight in winter at them, 373. *Precession* of the equinoxes pointed out by *Warner*, 21. explained, 348. *Ptolemy*, his system of astronomy, 16. *Purbach's* discoveries, 18. *Pytheas*, an ancient astronomer of *Marfeilles*, travels to *Thule* to settle the climates, 11.
- Q.
- Quadrant* of an enormous size belonging to *Ulug Beg*, 17. *Tycho Brahe* makes one capable of observing single minutes, 21. Reflecting quadrant invented by *Hodley*, 32. An instrument of the same kind formerly proposed by *Sir Isaac Newton*, 32. Astronomical quadrant described, 497. Portable one described, 498.
- R.
- Reciprocal* duplicate proportion explained, 264. *Reflecting* telescope proposed by *Marfennus*, 31. Carried into execution by *Sir Isaac Newton*, 32. *Refraction* first treated of by *Al Hazen*, 17. *Refrangibility*, different, of the rays of light, an obstacle to the improvement of telescopes, 31. *Revolution* of a body round a centre explained, 258. *Regiomontanus*, an excellent astronomer, 20. *Ricciolus's* method of finding the sun's parallax, 391. Insufficient, 393. *Robison*, Professor, his account of the *Georgium Sidus*, 328, *et seq.* *Rowning's* objection to *Sir Isaac Newton's* hypothesis concerning the tails of comets, 179. *Royal Society* founded by *Oldenburg*, 30.
- S.
- Saros* a Chaldean period of 223 lunations, 6. *Satellites*. See *Venus*, *Jupiter*, *Saturn*, and *Georgium Sidus*. *Saturn* discovered by *Huggens* to be encompassed by a ring, 31, 104. Account of its appearances, *ib.* The ring probably revolves on its axis, 105. Belts discovered on him, 106. Is attended by five satellites, 107. Account of their distances and periodical times, *ib.* Are very seldom eclipsed, *ib.* Fifth satellite sometimes disappears, 108. Affects the periodical times of comets by its attraction, 191. Has irregularities in its motion unaccountable on the principles of gravitation, 269. *Scheiner's* account of the solar spots, 61. *Scheuchzer's* account of a solar eclipse, 149. *Seasons* of the year particularly explained, 345, 346. *Secondary planets*, their motions explained, 273, *et seq.* *Semita luminosa*. See *Zodiacal light*. *Serpentarius*, a new star appears in that constellation, 45. *Short* observes the satellite of Venus, 75. *Sidereal system*, proofs of ours being a nebula, 221. Sidereal year has 366 days, 181. *Solar system*, velocity of its supposed motion, 233. *Solstices*, summer and winter, explained, 345. *Spherical conchoid*, a new curve described by *Mr Herschel*,
- 244.
- Spots*. See *Sun*, *Jupiter*, &c. *Stanyan*, Captain, his observations on a solar eclipse, 149. *Stars*, fixed, their motion in longitude discovered by *Hipparchus*, 12. Catalogue of fixed stars made by him, 15. Another by *Ulug Beg*, 17. Places of 400 of them settled by the Landgrave of Hesse, 23. Another catalogue made by *Tycho Brahe*, 24. These stars seemingly destructible and generable, 44. *Dr Halley's* history of new ones, 45. *Montanare's* account of changes among them, 46. *Mr Pigot's* remarks on those which change their lustre, 47, *et seq.* Number of fixed stars greatly increased by telescopes, 119. Of their occultations by the moon, 156. Supposed to be suns, 192. Conjectures concerning the variable stars, 194, 195, 196, 201, 235. *Mr Michell's* conjectures concerning their nature, 197. Comparison of their brightness with that of the sun, 199. Some stars supposed to be satellites of others, 197. Their supposed motion, and that of the solar system, 237, *et seq.* Their distance immeasurable, 398. Why they seem so big to the naked eye, 399. Their different magnitudes, 400. Telescopic stars, 401. Unformed stars, 402. *Star-gauge*. See *Gauging*. *Strata*. See *Nebulae*. *Sun*, his distance determined by *Aristarchus*, 12. By *Eratosthenes*, *ib.* His apparent motion, 37. Account of his appearance through telescopes, his spots, and conjectures concerning them, 58 *et seq.* 121 *et seq.* See also *Moon*, *Ecliptic*, *Declination*, &c. *Superior planets*. See *Mars*, *Jupiter*, *Saturn*, and *Georgium Sidus*. *Swan*, variable star in that constellation, 51, 52, 53.
- T.
- Telescopes* introduced into astronomy by *Galileo*, 27. Their improvement, 31. *Telescopic* sights invented by *Hooke*, 30.

Thales improves the astronomy of the Greeks, 9.
Thunder and lightning frequent in the moon, 153.
Tides: their cause discovered by Kepler, 26, 363. Particularly explained by Sir Isaac Newton, 363, *et seq.*
Time-keeper first proposed by Gemma Frisius for finding the longitude at sea, 22.
Timocharis. See *Arystillus*.
Transit-instrument described, 500.
Trigonometry improved by the Arabians, 17.
Triplicate proportion explained, 293.
Tycho Brahe, a celebrated Danish astronomer, account of his discoveries, 25.
 V. U.
Venus known by Pythagoras to

be the morning and evening star, 11. Her transit over the sun first observed by Mr Horrox, 29. Spots discovered on her disk by Burattini, 65. Observations of Cassini and others on them, 66, *et seq.* Dispute concerning the revolution on her axis, 73. Of her satellite, 74—77. Of her atmosphere, 78, 79. Of the quantity of heat this planet enjoys, 161. Of her parallax, 395.
Ulug Beg, his observatory and magnificent apparatus, 17. Makes a catalogue of the stars, *ib.*
Universe, Mr Herschel's opinion of its construction, 202.
Universal equatorial described, 504.

Volcanoes. See *Moon*.
Uraniburg, Tycho Brahe's observatory described, 25.
 W.
Wargentini composes exact tables of the motions of Jupiter's satellites, 35.
Warner's discoveries and improvements, 21.
Wax-candle, its flame 8000 times less bright than the sun, 199.
Weight of bodies increases towards the poles, 342.
Whale, variable star in that constellation, 48.
Whiston, his hypothesis concerning the general deluge and conflagration, 185.
Wilson, Dr. his account of the solar spots, 61. His investigations of their nature, 133,

et seq. Reply to De Lande's objections, 137. Remarks on De la Lande's theory of these spots, 137.
Wollaston's method of making a map of the heavens, 55. Account of the solar spots, 61. Objections to Dr Wollaston's theory, with his reply, 137.

Y.
Year: how the lunar inhabitants can measure theirs, 302.
 Z.
Zodiac, how divided by the Chinese, 3. Comets are confined within its limits, 170. Definition of it, 318. How divided, 318.
Zodiacal light, conjectures concerning it, 124.

A S T

A S T

Astropo-
Wells
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Astruc.
 }
 ASTROPE-WELLS, near Banbury in Oxfordshire, are recommended as excellent in female obstructions, the gravel, hypochondriac, and similar disorders. The water is a brisk, spirituous, pleasant-tasted chalybeate, and is also gently purgative. It should be drank from three to five quarts in the forenoon.

ASTROSCOPE, a kind of astronomical instrument, composed of two cones, on whose surface the constellations, with their stars, are delineated, by means whereof the stars may easily be known. The astroscope is the invention of William Shuckhard, formerly professor of mathematics at Tubingen, who published a treatise expressly on it in 1698.

ASTRUC (John), a celebrated physician, was born in the year 1684, at the little town of Savoy, in the province of Languedoc. His father, who was a Protestant clergyman, bestowed particular pains upon the earliest part of his education. After which, he went to the university of Montpellier, where he was created master of arts in the year 1700. He then began the study of medicine; and, in two years, obtained the degree of bachelor, having upon that occasion written a dissertation on the cause of fermentation, which he defended in a very spirited manner. On the 25th of January 1703 he was created doctor of physic; after which, before arriving at extensive practice, he applied to the study of medical authors, both ancient and modern, with uncommon assiduity. The good effects of this study soon appeared; for, in the year 1710, he published a treatise concerning muscular motion, from which he acquired very high reputation. In the year 1717, he was appointed to teach medicine at Montpellier; which he did with such perspicuity and eloquence, that it was universally said he had been born to be a professor. His fame soon rose to such a height, that the king assigned him an annual salary; and he was, at the same time, appointed to superintend the mineral waters in the province of Languedoc. But as Montpellier did not afford sufficient scope for his

aspiring genius, he went to Paris with a great stock of manuscripts, which he intended to publish, after subjecting them to the examination of the learned. Soon after, however, he left it, having in the year 1729 accepted the office of first physician to the king of Poland, which was then offered to him. His stay in Poland, however, was but of short duration, and he again returned to Paris. Upon the death of the celebrated Geoffroy, in the year 1731, he was appointed Regius Professor of medicine at Paris. The duties of this office he discharged in such a manner as to answer even the most sanguine expectations. He taught the practice of physic with so great applause, as to draw from other universities to that of Paris a great course of medical students, foreigners as well as natives of France. At the same time he was not more celebrated as a professor than a practitioner. And, even at an advanced age, he persisted with unwearied assiduity in that intense study which first raised his reputation. Hence it is that he has been enabled to transmit to posterity so many valuable monuments of his medical erudition. He died, universally regretted, on the 15th of May 1766, in the 82d year of his age.

ASTURIA, an ancient kingdom of Spain, subdued by Augustus emperor of Rome.—The inhabitants of this country, along with those of Cantabria, asserted their liberty long after the rest of Spain had received the Roman yoke. So great was their desire of liberty, that, after being closely shut up by the Roman army, they endured the most terrible calamities of famine, even to the devouring of one another, rather than submit to the enemy. At length, however, the Asturians were for surrendering; but the Cantabrians opposed this measure, maintaining that they ought all to die sword in hand like brave men. Upon this the two nations quarrelled, notwithstanding their desperate situation; and a battle ensuing, 10,000 of the Asturians were driven to the intrenchments of the Romans, whom

furias
||
clum.

whom they begged in the most moving manner to receive them on any terms they pleased. But Tiberius the emperor's son-in-law refusing to admit them into the camp, some of these unhappy people put an end to their lives by falling upon their own swords; others lighting great fires threw themselves into them, while some poisoned themselves by drinking the juice of a venomous herb.

The campaign being put an end to by winter, the next year the Asturians summoned all their strength and resolution against the Romans; but notwithstanding their utmost efforts of valour and despair, they were entirely defeated in a most bloody battle which lasted two days, and for that time entirely subdued. A few years afterwards they rebelled, in conjunction with the Cantabrians; but were soon reduced by the Romans, who massacred most of the young men that were capable of bearing arms. This did not prevent them from revolting anew in a short time afterwards; but without success, being obliged to submit to the Roman power, till the subversion of that empire by the Goths.

ASTURIAS, anciently the kingdom of Asturia, is now a principality of modern Spain, bounded by Biscay on the east, Galicia on the west, Castile and Old Leon on the south, and the sea on the north. Its greatest length is about 110 miles, and its breadth 54. On the south it is separated from Castile and Old Leon by high mountains covered with woods. The province is tolerably fertile, but thinly inhabited. The inhabitants value themselves much on being descended from the ancient Goths. Even the poor peasants, who are fain to go to seek work in other provinces, call themselves *illustrious Goths* and *Mountainers*, thinking it ignominious to marry even with great and rich families of another race. This pride is flattered by the respect paid them by the rest of the nation, and the privileges bestowed upon them by the government. The hereditary prince of Spain is styled *prince of the Asturias*. The most remarkable places in this principality are Oviedo, Gyon, Santillana, and St Andero.

ASTYAGES, son of Cyaxares, the last king of the Medes. He dreamed that from the womb of his daughter Mandane, married to Cambyfes king of Persia, there sprung a vine that spread itself over all Asia. She being with child, he resolved to kill the infant as soon as born. Its name was Cyrus; and Harpagus, being sent to destroy it, preserved it: which Astyages after a long time hearing of, he caused Harpagus to eat his own son. Harpagus called in Cyrus, who dethroned his grandfather, and thereby ended the monarchy of the Medes. See MEDIA and PERSIA.

ASTYANAX, the only son of Hector and Andromache. After the taking of Troy, he was thrown from the top of a tower by Ulysses's orders.

ASTYNOMI, in Grecian antiquity, magistrates in Athens, corresponding to the *ædiles* of the Romans; they were ten in number. See *ÆDILE*.

ASYLUM, a sanctuary, or place of refuge, where criminals shelter themselves from the hands of justice. The word is compounded of the privative particle *α*, and *συλαω*, *I hurt*; because no person could be taken out of an asylum without sacrilege.

The asyla of altars and temples were very ancient; and likewise those of tombs, statues, and other monuments of considerable personages. Thus, the temple of Diana

at Ephesus was a refuge for debtors, the tomb of Thefeus for slaves. Among the Romans, a celebrated asylum was opened by Romulus between the mounts Palatine and Capitoline, in order to people Rome, for all sorts of persons indiscriminately, fugitive slaves, debtors, and criminals of every kind. The Jews had their asyla; the most remarkable of which were, the six cities of refuge, the temple, and the altar of burnt-offerings.

It was customary among the Heathens to allow refuge and impunity even to the vilest and most flagrant offenders; some out of superstition, and others for the sake of peopling their cities: and it was by this means, and with such inhabitants, that Thebes, Athens, and Rome, were first stocked. We even read of asylums at Lyons and Vienne among the ancient Gauls; and there are some cities in Germany which still preserve the ancient right of asylum. Hence on the medals of several ancient cities, particularly in Syria, we meet with the inscription *ΑΣΥΛΟΙ*, to which is added *ΙΕΡΑΙ*. This quality of asylum was given them, according to M. Spanheim, in regard to their temples, and to the gods revered by them.

The emperors Honorius and Theodosius granting the like immunities to churches, the bishops and monks laid hold of a certain tract or territory, without which they fixed the bounds of the secular jurisdiction: and so well did they manage their privileges, that convents in a little time became next akin to fortresses; where the most notorious villains were in safety, and braved the power of the magistrature.

These privileges at length were extended not only to the churches and church-yards, but also to the bishops houses; whence the criminal could not be removed without a legal assurance of life, and an entire remission of the crime. The reason of the extension was, that they might not be obliged to live altogether in the churches, &c. where several of the occasions of life could not be decently performed.

But at length these asyla or sanctuaries were also stripped of most of their immunities, because they served to make guilt and libertinage more bold and daring. In England, particularly, they were entirely abolished. See SANCTUARY.

ASYMMETRY, the want of proportion between the parts of any thing; being the contrary of *symmetry*.

ASYMPTOTE, in geometry, a line which continually approaches nearer to another; but, though continued infinitely, will never meet with it: Of these are many kinds. In strictness, however, the term *asymptotes* is appropriated to right lines, which approach nearer and nearer to some curves of which they are said to be *asymptotes*; but if they and their curves are indefinitely continued, they will never meet. See CONIC Sections.

ASYNDETON, in grammar, a figure which omits the conjunctions in a sentence. As in *veni, vidi, vici*, where *et* is left out: or in that of Cicero concerning Catiline, *abiit, excessit, evasit, erupit*: or in that verse of Virgil,

Ferte cili flammas, date vela, impellite remos.

Asyndeton stands opposed to polysyndeton, where the copulatives are multiplied.

Asylum
||
Asyndeton.

Atabulus
||
Ate.

ATABULUS, in physiology, a provincial wind in Apulia, of a dry pinching quality, and very noxious in its effects. The ancient naturalists speak of the Atabulus in terms of horror, on account of the ravage it made among the fruits of the earth, which it scorched or withered up.

ATABYRIS, a very high mountain in the island of Rhodes, on which, according to Strabo and Dioscorus Siculus, there stood a temple of Jupiter Atabyrius, whose worship a colony of Rhodians carried into Sicily, where a temple was built to the same deity at Agrigentum.

ATALANTA, an island in the Euripus of Eubœa, near the Locri Opuntii, said to have been originally a city of the Locri, but torn from the continent in the time of an earthquake, and during an eruption of mount Ætna. This happened in the fourth year of the 93d Olympiad, in the reign of Artaxerxes Mneumon (Pliny, Orosius.)

ATALANTIS, **ATLANTICA**, or **ATLANTIS**. See **ATLANTIS**.

ATARAXY, a term used by the stoics and sceptics, to denote that calmness of mind which secures us from all emotions arising from vanity and self-conceit.

ATARGATIS FANUM, the temple of a goddess worshipped by the Syrians and Parthians, having the face of a woman and tail of a fish, and called *Derceto* by the Greeks. Her temple stood in the city Bambyce, called afterwards *Hierapolis*. It was extremely rich, inasmuch that Crassus, in his march against the Parthians, spent several days in weighing the treasure. Vossius makes the name of this goddess Phœnician, from *Adir-dag*, "the great fish."

ATARNEA, an ancient town of Mysia, situated between Adrymittium and Pitane, remarkable for the marriage of Aristotle with the sister or concubine of the tyrant Hermias; also for the dotage of that philosopher.

ATAXY, in a general sense, the want of order: With physicians, it signifies irregularity of crises and paroxysms of fevers.

ATCHE, in commerce, a small silver coin used in Turkey, and worth only one-third of the English penny.

ATCHIEVEMENT, in heraldry, denotes the arms of a person or family, together with all the exterior ornaments of the shield; as helmet, mantle, crest, scrolls, and motto, together with such quarterings as may have been acquired by alliances, all marshalled in order.

ATCHIEVE. This term is derived from the French *achever*, i. e. to finish or make an end of; but signifies, in its ordinary acceptation, to perform great actions or exploits.

ATE, the goddess of mischief, in the Pagan theology. She was daughter of Jupiter, and cast down from heaven at the birth of Hercules. For Juno having deceived Jupiter, in causing Euristheus to be born before Hercules, Jupiter expressed his resentment on Ate, as the author of that mischief: and threw her headlong from heaven to earth, swearing she should never return thither again (*Homeri Il. xix. 125.*) The name of this goddess comes from *αταρ, noceo*, "to hurt." Her being the daughter of Jupiter, means, according to mythologists, that no evil happens to us but by the

permission of Providence; and her banishment to earth denotes the terrible effects of divine justice among men.

ATEGUA, or **ATTEGUA**, an ancient town of Spain, placed by some in the road from Antiquara, now Antequera, to Hispalis, or Seville; by others near Alcala Real; which last is the more probable situation, because the Flumen Salfum, now the Salado, was in its neighbourhood. Now *Tebala Vieja*, or *Teivela*.

ATTELLA, an ancient town of Campania in Italy, between Capua and Neapolis. From this town the *Atellana fabulæ*, or *Atellani ludi*, took their name. These were also called *Osci*, from their inventor, in whose territory Atella lay. They were generally a species of farce, interlarded with much ribaldry and buffoonery; and sometimes were exordia or interludes presented between the acts of other plays. The actors in these farces were not reckoned among the common players, nor deemed infamous; but retained the rights of their tribe, and might be lifted for soldiers, the privilege only of free men. The ruins of this town are still to be seen about 11 miles from the modern Averfa, which was built out of its materials.

ATEMPO GIUSTO, in music, signifies to sing or play in an equal, true, and just time.

ATERGATIS, in mythology, a goddess of the Syrians, supposed to be the mother of Semiramis. She was represented with the face and breasts of a woman, but the rest of her body resembled a fish. Vossius says the term signifies *without fish*, and conjectures that the votaries of this deity abstained from fish.

ATERNUM, a town of Lucania in Italy, now *Aterni* (Cluverus): Also a town in the territory of the Piceni, now *Pescara*, a port-town of Naples, situated on the Adriatic. E. Long. 15. 25. N. Lat. 42. 30.

ATESTE, a town in the territory of Venice in Italy, now called *Este*. E. Long. 12. 6. N. Lat. 45. 25.

ATHAMADULET, the prime minister of the Persian empire, as the grand vizier is of the Turkish empire. He is great chancellor of the kingdom, president of the council, superintendent of the finances, and is charged with all foreign affairs.

ATHAMANTA, **SPIGNEL**: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The fruit is oblong and striated; and the petals are inflexed and emarginated. Of this genus Linnæus enumerates nine species; but none of them merit particular notice, except the cretensis, otherwise called *daucas creticus*, which grows wild in the Levant and the warmer parts of Europe. The leaves are irregularly disposed, and formed like those of fennel. The flower-stalk rises about two feet high, sending out many branches, terminated at the top by compound umbels, composed of near 20 small ones. These have white flowers with five petals, which are succeeded by oblong, hairy, channelled fruit, divided into two parts, containing one oblong hairy seed. The seeds have a warm biting taste, with an agreeable aromatic smell. They are kept in the shops as a medicine, as carminative, and said to be diuretic; but are little used in practice. The plant may be propagated.

Ategua
||
Athamanta.

gated from seeds, which should be sown on an open bed of light dry ground; the following autumn the plants should be taken up, and planted at about a foot distance in a bed of light sandy earth, where the roots will continue several years.

ATHANASIA, GOLDLOCKS: A genus of the polygamia æqualis order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ discoides*. The receptacle is chaffy; the pappus is chaffy, and very short; and the calyx is imbricated. There are 20 species, all tender plants except one; and none of them possessed of beauty, or any remarkable property.

ATHANASIAN CREED; a formulary, or confession of faith, long supposed to have been drawn up by Athanasius bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies. But it is now generally allowed among the learned not to have been his. Dr Waterland ascribes it to Hilary bishop of Arles, for the following among other reasons: 1. Because Honoratus of Marseilles, the writer of his life, tells us, that he composed an *Exposition of the Creed*; a proper title for the *Athanasian*, than that of *Creed* simply which it now bears. 2. Hilary was a great admirer and follower of St Austin; and the whole composition of this creed is in a manner upon St Austin's plan, both with respect to the Trinity and incarnation. 3. It is agreeable to the style of Hilary, as far as we can judge from the little that is left of his works. Upon the whole, he concludes, that Hilary bishop of Arles, about the year 430, composed *The exposition of Faith*, which now bears the name of the *Athanasian Creed*, for the use of the Gallican clergy, and particularly those of the diocese of Arles: That, about the year 570, it became famous enough to be commented upon; but that all this while, and for several years lower, it had not yet acquired the name of *Athanasian*, but was simply styled *The Catholic Faith*: That, before 670, Athanasius's admired name came in to recommend and adorn it, being in itself an excellent system of the Athanasian principles of the Trinity and incarnation, in opposition chiefly to the Arians, Macedonians, and Apollinarians. This is the hypothesis of the learned author of the *Critical History of the Athanasian Creed*.

As to the reception of this creed in the Christian churches, we find, that it obtained in France in the time of Hincmar, or about 850; that it was received in Spain about 100 years later than in France, and in Germany much about the same time. As to our own country, we have clear and positive proofs of this creed being sung alternately in our churches in the tenth century. It was in common use in some parts of Italy, particularly in the diocese of Verona, about the year 960, and was received at Rome about the year 1014. As to the Greek and oriental churches, it has been questioned whether any of them ever received this creed at all; though some very considerable writers are of a contrary persuasion. It appears then, that the reception of this creed has been both general and ancient; and may vie with any, in that respect, except the Nicene, or Constantinopolitan, the only general creed common to all the churches.

As to the matter of this creed, it is given as a sum-

mary of the true orthodox faith, and a condemnation of all heresies ancient and modern. Unhappily, however, it has proved a fruitful source of unprofitable controversy and unchristian animosity even down to the present time.

ATHANASIUS (St), bishop of Alexandria, and one of the greatest defenders of the faith against the Arians, was born in Egypt. He followed St Alexander to the council of Nice, in 325, where he disputed against Arius, and the following year was made bishop of Alexandria; but, in 335, was deposed by the council of Tyre: when, having recourse to the emperor Constantine, the Arian deputies accused him of having hindered the exportation of corn from Alexandria to Constantinople; on which the emperor, without suffering him to make his defence, banished him to Treves. The emperor, two years after, gave orders that he should be restored to his bishopric: but, on his return to Alexandria, his enemies brought fresh accusations against him, and chose Gregory of Cappadocia to his see; which obliged Athanasius to go to Rome to reclaim it of Pope Julius. He was there declared innocent, in a council held in 342, and in that of Sardica in 347, and two years after was restored to his see by order of the emperor Constantine; but after the death of that prince, he was again banished by the emperor Constantius, which obliged him to retire into the deserts. The Arians then elected one George in his room; who being killed in a popular sedition under Julian in 360, St Athanasius returned to Alexandria, but was again banished under Julian, and restored to his see under Jovian. He addressed to that emperor a letter, in which he proposed that the Nicene creed should be the standard of the orthodox faith, and condemned those who denied the divinity of the Holy Ghost. He was also banished by Valens in 367, and afterwards recalled. St Athanasius died on the 2d of May 373.

His works principally contain a defence of the mystery of the Trinity, and of the incarnation and divinity of the Word and Holy Spirit. There are three editions of his works which are esteemed; that of Commelin, printed in 1600; that of Peter Nannius, in 1627; and that of father Montfoucon. As to the creed which bears his name, see the preceding article.

ATHANATI, in Persian antiquity, a body of cavalry, consisting of 10,000 men, always complete. They were called *athanati* (a word originally Greek, and signifying *immortal*), because, when one of them happened to die, another was immediately appointed to succeed him.

ATHANOR. Chemists have distinguished by this name a furnace so constructed that it can always maintain an equal heat, and which shall last a long time without addition of fresh fuel.

The body of the athanor has nothing in it particular, and is constructed like ordinary furnaces. But at one of its sides, or its middle, there is an upright hollow tower, which communicates with the fire-place by one or more sloping openings. This tower ought to have a lid which exactly closes its upper opening.

When the athanor is to be used, as much lighted coal is put in the fire-place as is judged necessary, and the tower is filled to the top with unlighted fuel. The

Athamor
||
Atheist.

tower is then to be exactly closed with its lid. As fast as the coal in the fire-place is consumed, that in the tower falls down and supplies its place. As the coal contained in the tower has no free communication with the external air, it cannot burn till it falls into the fire-place.

The athamor being much celebrated and used by ancient chemists, it has been particularly described by many authors, and was formerly found in all laboratories. At present this furnace is much less employed, and is even neglected. The reason of this is, that all the ancient chemists were in search of the art of making gold; and being excited by this powerful desire, and confidence of success, they spared no trouble nor expence to accomplish this design. They undertook, without hesitation, operations which required great length of time and unremitting heat. Whereas now, these alluring hopes having vanished, the cultivators of chemistry have no other view than to extend and perfect the theory of this essential part of natural philosophy. This motive, although undoubtedly much nobler than the former, seems, however, to be less powerful over most men. For now, all long and laborious operations whence chemistry might receive great advantages, are neglected, as being tiresome and disgusting. There is, in fact, a considerable difference betwixt the hope of explaining a philosophical phenomenon, and that of obtaining an ingot of gold capable of producing many others. Hence the instruments employed in long operations, and particularly the athamor, are now much neglected; and also because the fuel in the tower is apt to stick there or fall down at once in too great quantity. The lamp-furnace, which is a true athamor, may be successfully employed in operations which do not require much heat.

ATHAROTH, or ΑΤΡΟΤΗ, (anc. geog.) the name of several towns. Two appear to have been in Samaria, in the tribe of Ephraim; the one four miles to the north of Sebaste, or the city of Samaria; the other in the confines of Benjamin and Ephraim, yet so as to be of the resort of Ephraim rather than of Benjamin (Joshua). This is the *Aroth-Addar* mentioned Joshua xvi. 5. from which to Upper Bethoron extends the greatest breadth of the tribe of Ephraim.

ATHEISM, the disbelief of a deity. See ATHEIST.

ATHEIST, a person who does not believe the existence of a Deity. Many people, both ancient and modern, have pretended to atheism, or have been reckoned atheists by the world; but it is justly questioned whether any man seriously adopted such a principle. These pretensions, therefore, must be founded on pride or affectation.

Atheism, as absurd and unreasonable as it is, has had its martyrs. Lucilio Vanini, an Italian, native of Naples, publicly taught atheism in France, about the beginning of the 17th century; and, being convicted of it at Toulouse, was condemned to death. Being pressed to make public acknowledgment of his crime, and to ask pardon of God, the king, and justice, he answered, he did not believe there was a God; that he never offended the king; and, as for justice, he wished it to the devil. He confessed that he was one of twelve, who parted in company from Naples to spread their doctrine in all parts of Europe. His

tongue was first cut out, and then his body burnt, April 9. 1619.

Cicero represents it as a probable opinion, that they who apply themselves to the study of philosophy believe there are no gods. This must, doubtless, be meant of the academic philosophy, to which Cicero himself was attached, and which doubted of every thing. On the contrary, the Newtonian philosophers are continually recurring to a Deity, whom they always find at the end of their chain of natural causes. Some foreigners have even charged them with making too much use of the notion of a God in philosophy, contrary to the rule of Horace.

Nec Deus interfit, nisi dignus vindici nodus.

Among us, the philosophers have been the principal advocates for the existence of a Deity. Witness the writings of Sir Isaac Newton, Boyle, Ray, Cheyne, Nieuwentyt, &c. To which may be added many others, who, though of the clergy (as was also Ray), yet have distinguished themselves by their philosophical pieces in behalf of the existence of a God; *e. gr.* Derham, Bently, Whitton, Samuel and John Clarke, Fenelon, &c. So true is that saying of Lord Bacon, that though a smattering of philosophy may lead a man into atheism, a deep draught will certainly bring him back again to the belief of a God and Providence.

ATHELING, ADELING, EDLING, ETHLING, or ETHELING, among the Anglo-Saxons, was a title of honour properly belonging to the heir-apparent, or presumptive, to the crown. This honourable appellation was first conferred by king Edward the Confessor on Edgar, to whom he was great uncle, when, being without any issue of his own, he intended to make him his heir.

ATHELSTAN, a Saxon king of England, natural son of Edward the elder, and grandson of the great Alfred. He succeeded to the crown in 925, and reigned 16 years. There was a remarkable law passed by this prince, which shows his just sentiments of the advantages of commerce, as well as the early attention to it in this country: it declared, that any merchant who made three voyages on his own account beyond the British channel or narrow seas, should be intitled to the privilege of athane, or gentleman.

ATHENÆA, in antiquity, a feast celebrated by the ancient Greeks in honour of Minerva, who was called *Athene*.

ATHENÆUM, in antiquity, a public place wherein the professors of the liberal arts held their assemblies, the rhetoricians declaimed, and the poets rehearsed their performances. These places, of which there were a great number at Athens, were built in the manner of amphitheatres, encompassed with seats, called *cunei*. The three most celebrated Athenæa were those at Athens, at Rome, and at Lyons, the second of which was built by the emperor Adrian.

ATHENÆUS, a physician, born in Cilicia, contemporary with Pliny, and founder of the pneumatic sect. He taught that the fire, air, water, and earth, are not the true elements, but that their qualities are, viz. heat, cold, moisture, and dryness; and to these he added a fifth element, which he called *spirit*, whence his sect had its name.

ATHENÆUS, a Greek grammarian, born at Naucratis

Atheling
||
Athenæus

cratis in Egypt in the 3d century, one of the most learned men of his time. Of all his works we have none extant but his *Deipnosophis*, i. e. the sophists at table. There is an infinity of facts and quotations in this work which render it very agreeable to admirers of antiquity.

There is also a mathematician of this name, who wrote a treatise on mechanics, which is inserted in the works of the ancient mathematicians, printed at Paris in 1693, in folio, in Greek and Latin.

ATHENAGORAS, an Athenian philosopher, flourished about the middle of the 2d century; and was remarkable for his zeal for Christianity, and his great learning, as appears from the apology which he addressed to the emperors Marcus Aurelius Antoninus and Lucius Commodus.

ATHENODORUS, a famous stoic philosopher, born at Tarsus, went to the court of Augustus, and was made by him tutor to Tiberius. Augustus had a great esteem for him, and found him by experience a man of virtue and probity. He used to speak very freely to the emperor. He, before he left the court to return home, warned the emperor not to give himself up to anger, but, whenever he should be in a passion, to rehearse the 24 letters of the alphabet before he resolved to say or do any thing. He did not live to see his bad success in the education of Tiberius.

ATHENOPOLIS, a town of the Massilienses, an ancient nation of Gaul. It is conjectured by Harduin to be the same with *Telo Martius*, now *Toulon*; by others to be the same with *Antipolis* or *Antibes*.

ATHENREE, a town of Ireland in the county of Galway, and province of Connaught. W. Long. 8. 5. N. Lat. 53. 14. It is governed by a portrieve, and hath a barrack for three companies of foot. It hath been a place of considerable strength; but, like the numerous churches and castles which surround it, has felt the fruitless force of time. Some of the walls and towers, however, are still remaining, as monuments of its former grandeur.

ATHENS, a celebrated city of Greece, and capital of the ancient kingdom of Attica, situated in E. Long. 53. N. Lat. 38. 5. See ATTICA.

In early times, that which was afterwards called the citadel was the whole city; and went under the name of *Cecropia*, from its founder Cecrops, whom the Athenians in after times affirmed to have been the first builder of cities, and called this therefore by way of eminence *Polis*, i. e. the city. In the reign of Erichthonius it lost the name of *Cecropia*, and acquired that of *Athens*, on what account is not certain; the most probable is, that it was so named in respect to the goddess Minerva, whom the Greeks call *Athene*, who was also esteemed its protectress. This old city was seated on the top of a rock in the midst of a large and pleasant plain, which, as the number of inhabitants increased, became full of buildings, which induced the distinction of Acro and Catapolis, i. e. of the upper and lower city. The extent of the citadel was 60 stadia; it was surrounded by olive trees, and fortified, as some say, with a strong palisade; in succeeding times it was encompassed with a strong wall, in which there were nine gates, one very large one, and the rest small. The inside of the citadel was adorned with in-

numerable edifices. The most remarkable of which were, 1. The magnificent temple of Minerva, styled *Parthenion*, because that goddess was a virgin. The Persians destroyed it; but it was rebuilt with still greater splendor by the famous Pericles, all of the finest marble, with such skill and strength, that, in spite of the rage of time and barbarous nations, it remains perhaps the first antiquity in the world, and stands a witness to the truth of what ancient writers have recorded of the prodigious magnificence of Athens in her flourishing state. 2. The temple of Neptune and of Minerva: for it was divided into two parts; one sacred to the god, in which was the salt fountain said to have sprung up on the stroke of his trident; the other to the goddess protectress of Athens, wherein was the sacred olive which she produced, and her image which fell down from heaven in the reign of Erichthonius. At the back of Minerva's temple was the public treasury, which was burnt to the ground through the knavery of the treasurers, who, having misapplied the revenues of the state, took this short method of making up accounts.

The lower city comprehended all the buildings surrounding the citadel, the fort Munychia, and the havens Phalerum and Piræus, the latter of which was joined to the city by walls five miles in length; that on the north was built by Pericles, but that on the south by Themistocles; but by degrees the turrets which were at first erected on those walls were turned into dwelling-houses for the accommodation of the Athenians, whose large city was now become too small for them. The city, or rather the lower city, had 13 great gates, with the names of which it is not necessary to trouble the reader. Among the principal edifices which adorned it, we may reckon, 1. The temple of Theseus, erected by Conon, near its centre. Adjacent thereto, the young people performed their exercises. It was also a sanctuary for distressed persons, slaves or free. 2. The Olympian temple erected in honour of Jupiter, the honour of Athens, and of all Greece. The foundation of it was laid by Pisistratus: it was carried on but slowly in succeeding times, 700 years elapsing before it was finished, which happened under the reign of Adrian, who was particularly kind to Athens: this was the first building in which the Athenians beheld pillars. 3. The pantheon, dedicated to all the gods; a most noble structure, supported by 120 marble pillars, and having over its great gate two horses carved by Praxiteles; it is yet remaining, as we shall have occasion to show hereafter when we come to speak of the present state of this famous city. In several parts of it were *stani* or porticos, wherein people walked in rainy weather, and from whence a sect of philosophers were denominated *stois*, because their master Zeno taught in those porticos.

There were at Athens two places called *Ceramicus*,³ from Ceramus the son of Bacchus and Ariadne; one within the city, containing a multitude of buildings of all sorts; the other in the suburbs, in which was the academy and other edifices. The Gymnasia of Athens were many; but the most remarkable were the Lyceum, Academia, and Cynosarges. The Lyceum stood on the banks of Ilissus; some say it was built by Pisistratus, others by Pericles, others by Lycurgus. Here Aristotle taught philosophy, instructing such as came

Athens:
2
Remarkable buildings.

3
Ceramicus.

Athens.

to hear him as they walked, whence his disciples are generally thought to derive the name of *peripatetics*. The ceramicus without the city was the distance of six stadia from its walls. The academy made part thereof; as to the name of which there is some dispute. Some affirm that it was so called from *Academos*, an ancient hero, who, when *Helen* was stolen by *Thefeus*, discovered the place where she lay hid to *Castor* and *Pollux*: for which reason the *Lacedemonians*, when they invaded *Attica*, always spared this place. *Dicæarchus* writes, that *Castor* and *Pollux* had two *Arcadians* in their army, the one named *Echedemus*, the other *Marothus*; from the former of these he says this place took its name, and that the borough of *Marathon* was so called from the other. It was a marshy unwholesome place, till *Cymon* was at great pains to have it drained; and then it became extremely pleasant and delightful, being adorned with shady walks, where *Plato* read his lectures, and from thence his scholars were styled *academics*. The *Cynofarges* was a place in the suburbs not far from the *Lyceum*: it was famous on many accounts; but particularly for a noble gymnasium erected there, appointed for the special use of such as were *Athenians* only by one side. In after times, *Themistocles* derived to himself ill-will, by carrying many of the nobility to exercise with him here, because, being but of the half blood, he could exercise no where else but in this gymnasium. *Antisthenes* instituted a sect of philosophers who from the name of this district, as many think, were styled *Cynics*.

4
Cynofarges5
Havens.

The havens of Athens were three. First the *Pyræus*, which was distant about 35 or 40 stadia from the city, till joined thereto by the long walls beforementioned, after which it became the principal harbour of the city. It had three docks; *Cantharos*, *Aphrodisium*, and *Zea*: the first was so called from an ancient hero, the second from the goddess *Venus* who had there two temples, and the third from bread-corn. There were in this port five porticos, which joined together formed one great one called from thence *Macra Stoa*, or the grand portico. There were likewise two great markets or fora; one near the long portico, the other near the city. The second port was *Munichia*, a promontory not far distant from *Pyræus*; a place very strong by nature, and afterwards rendered far stronger by art. It was of this that *Epimenides* said, if the *Athenians* foresaw what mischief it would one day produce to them, they would eat it away with their teeth. The third was *Phalerum*, distant from the city, according to *Thucydides* 35 stadia, but according to *Pausanias* only 20. This was the most ancient harbour of Athens, as *Piræus* was the most capacious.

6
Present
state.

Of this city, as it stands at present, we have the following account by *Dr Chandler*. "It is now called *Athini*; and is not inconsiderable, either in extent or the number of inhabitants. It enjoys a fine temperature, and a serene sky. The air is clear and wholesome, though not so delicately soft as in *Ionica*. The town stands beneath the *Acropolis* or citadel; not encompassing the rock as formerly, but spreading into the plain, chiefly on the west and north-west. Corsairs infesting it, the avenues were secured, and in 1676 the gates were regularly shut after sunset. It is now open again; but several of the gateways remain, and a guard of *Turks* patrols at midnight. Some masses of

brick work, standing separate, without the town, belonged perhaps to the ancient wall, of which other traces also appear. The houses are mostly mean and straggling; many with large areas or courts before them. In the lanes, the high walls on each side, which are commonly white-washed, reflect strongly the heat of the sun. The streets are very irregular; and anciently were neither uniform nor handsome. They have water conveyed in channels from mount *Hymettus*, and in the bazar or market-place is a large fountain. The *Turks* have several mosques and public baths. The *Greeks* have convents for men and women: with many churches, in which service is regularly performed; and besides these, they have numerous oratories or chapels, some in ruins or consisting of bare walls, frequented only on the anniversaries of the saints to whom they are dedicated. A portrait of the owner on a board is placed in them on that occasion, and removed when the solemnity of the day is over.

"The city of *Cecrops* is now a fortress with a thick irregular wall, standing on the brink of precipices, and inclosing a large area about twice as long as broad. Some portions of the ancient wall may be discovered on the outside, particularly at the two extreme angles; and in many places it is patched with pieces of columns, and with marbles taken from the ruins. A considerable sum had been recently expended on the side next *Hymettus*, which was finished before we arrived. The scaffolding had been removed to the end toward *Pentele*; but money was wanting, and the workmen were withdrawn. The garrison consists of a few *Turks*, who reside there with their families, and are called by the *Greeks* *Castriani*, or the soldiers of the castle. The rock is lofty, abrupt, and inaccessible, except the front, which is toward the *Piræus*; and on that quarter is a mountainous ridge, within cannon-shot. It is destitute of water fit for drinking; and supplies are daily carried up in earthen jars, on horses and asses, from one of the conduits of the town.

"The *acropolis* furnished a very ample field to the ancient virtuosi. It was filled with monuments of *Athenian* glory, and exhibited an amazing display of beauty, of opulence, and of art; each contending as it were for the superiority. It appeared as one entire offering to the Deity, surpassing in excellence and astonishing in richness. *Heliodorus*, named *Periegetes the guide*, had employed on it 15 books. The curiosities of various kinds, with the pictures, statues, and pieces of sculpture, were so many and so remarkable, as to supply *Polemo Periegetes* with matter for four volumes; and *Strabo* affirms, that as many would be required in treating of other portions of Athens and of *Attica*. In particular, the number of statues was prodigious. *Tiberius Nero*, who was fond of images, plundered the *acropolis* as well as *Delphi* and *Olympia*; yet Athens, and each of these places, had not fewer than 3000 remaining in the time of *Pliny*. Even *Pausanias* seems here to be distressed by the multiplicity of his subject. But this banquet, as it were, of the senses has long been withdrawn; and is now become like the tale of a vision. The spectator views with concern the marble ruins intermixed with mean flat-roofed cottages, and extant amid rubbish: the sad memorials of a nobler people; which, however, as visible from the sea, should have introduced modern Athens

Athens.

7
Citadel,
city of Cecrops.

thens to more early notice. They who reported it was only a small village, must, it has been furnished, have beheld the acropolis through the wrong end of their telescopes.

"The acropolis has now, as formerly, only one entrance, which fronts the Piræus. The ascent is by traverses and rude fortifications furnished with cannon, but without carriages, and neglected. By the second gate is the station of the guard, who sits cross-legged under cover, much at his ease, smoking his pipe, or drinking coffee, with his companions about him in like attitudes. Over this gateway is an inscription in large characters on a stone turned upside down, and black from the fires made below. It records a present of a pair of gates.

"Going farther up, you come to the ruins of the propylæa, an edifice which graced the entrance into the citadel. This was one of the structures of Pericles, who began it when Euthymenes was archon, 435 years before Christ. It was completed in five years, at the expence of 2012 talents. It was of marble, of the Doric order, and had five doors to afford an easy passage to the multitudes which resorted on business or devotion to the acropolis.

"While this fabric was building, the architect Mnesicles, whose activity equalled his skill, was hurt by a fall, and the physicians despaired of his life; but Minerva, who was propitious to the undertaking, appeared, it was said, to Pericles, and prescribed a remedy, by which he was speedily and easily cured. It was a plant or herb growing round about the acropolis, and called afterwards *parthenium*.

"The right wing of the propylæa was a temple of Victory. They related that Ægeus had stood there, viewing the sea, and anxious for the return of his son Theseus, who was gone to Crete with the tributary children to be delivered to the Minotaur. The vessel which carried them had black sails suiting the occasion of its voyage; and it was agreed, that, if Theseus overcame the enemy, their colour should be changed to white. The neglect of this signal was fatal to Ægeus, who, on seeing the sails unaltered, threw himself down headlong from the rock, and perished. The idol was named *Victory without wings*; it was said, because the news of the success of Theseus did not arrive but with the conqueror. It had a pomegranate in the right hand, and an helmet in the left. As the statue was without pinions, it was hoped the goddess would remain for ever on the spot.

"On the left wing of the propylæa, and fronting the temple of Victory, was a building decorated with paintings by Polygnotus, of which an account is given by Pausanias. This edifice, as well as the temple, was of the Doric order, the columns fluted, and without bases. Both contributed alike to the uniformity and grandeur of the design; and the whole fabric, when finished, was deemed equally magnificent and ornamental. The interval between Pericles and Pausanias consists of several centuries. The propylæa remained entire in the time of this topographer; and, as will be shown, continued nearly so to a much later period. It had then a roof of white marble, which was unsurpassed either in the size of the stones or in the beauty of their arrangement; and before each wing was an equestrian statue.

"The propylæa have ceased to be the entrance of the acropolis. The passage, which was between the columns in the centre, is walled up almost to their capitals, and above is a battery of cannon. The way now winds before the front of the ancient structure; and turning to the left hand among rubbish and mean walls, you come to the back part, and to the five door-ways. The soil without is risen higher than the top of the two smaller. There, under the vault and cannon, lies an heap of large stones, the ruin of the roof.

"The temple of Victory, standing on an abrupt rock, has its back and one side encumbered with the modern ramparts. The columns in the front being walled up, you enter it by a breach in the side, within the propylæa. It was used by the Turks as a magazine for powder, until about the year 1656, when a sudden explosion, occasioned by lightning, carried away the roof, with a house erected on it, belonging to the officer who commanded in the acropolis, whose family, except a girl, perished. The women of the Aga continued to inhabit in this quarter, but it is now abandoned and in ruins.

"The cell of the temple of Victory, which is of white marble, very thick, and strongly cemented, sufficiently witnesses the great violence it has undergone; the stones in many places being disjointed, as it were, and forced from their original position. Two of these making an acute angle, the exterior edges touching, without a crevice; and the light abroad being much stronger than in the room, which has a modern roof and is dark; the portion in contact becoming pellucid, had illumined the vacant space with a dim colour resembling that of amber. We were desired to examine this extraordinary appearance, which the Greeks regarded as a standing miracle, and which the Turks, who could not confute them, beheld with equal astonishment. We found in the gape some coals, which had been brought on a bit of earthen ware for the purpose of burning incense, as we supposed, and also a piece of wax-taper, which probably had been lighted in honour of the saint and author of the wonder; but our Swiss unfortunately carrying his own candle too far in, the smoke blackened the marble, and destroyed the phenomenon.

"The building opposite to the temple has served as a foundation for a square lofty tower of ordinary masonry. The columns of the front are walled up, and the entrance is by a low iron gate in the side. It is now used as a place of confinement for delinquents; but in 1676 was a powder magazine. In the wall of a rampart near it are some fragments of exquisite sculpture, representing the Athenians fighting with the Amazons. These belong to the freeze, which was then standing. In the second century, when Pausanias lived, much of the painting was impaired by age, but some remained, and the subjects were chiefly taken from the Trojan story. The traces are since vanished.

"The pediment of the temple of Victory, with that of the opposite wing, is described as remaining in 1676; but on each building a square tower had been erected. One of the steps in the front of the propylæa was entire, with the four columns, their entablature and the pediment. The portico, to which the five door-ways belonged, consisted of a large square room, roof-

Athens.

Roof carried off by an explosion.

Athens.

ed with slabs of marble, which were laid on two great marble beams, and sustained by four beautiful columns. These were Ionic, the proportions of this order best suited that purpose, as taller than the Doric; the reason it was likewise preferred in the pronaos of the temple of Victory. The roof of the propylæa, after standing above 2000 years, was probably destroyed, with all the pediments, by the Venetians in 1687, when they battered the castle in front, firing red-hot bullets, and took it, but were compelled to resign it again to the Turks in the following year. The exterior walls, and, in particular, a side of the temple of Victory, retain many marks of their hostilities.

11
Temple of
Minerva.

“The chief ornament of the acropolis was the parthenon or great temple of Minerva, a most superb and magnificent fabric. The Persians had burned the edifice, which before occupied the site, and was called *hecatompedon*, from its being 100 feet square. The zeal of Pericles and of all the Athenians was exerted in providing a far more ample and glorious residence for their favourite goddess. The architects were Callicrates and Ictinus; and a treatise on the building was written by the latter and Carpon. It was of white marble, of the Doric order, the columns fluted and without bases; the number in front eight; and adorned with admirable sculpture. The story of the birth of Minerva was carved in the front pediment; and in the back, her contest with Neptune for the country. The beasts of burden, which had conveyed up the materials, were regarded as sacred, and recompensed with pastures; and one, which had voluntarily headed the train, was maintained during life, without labour, at the public expence.

12
Her statue.

“The statue of Minerva, made for this temple by Phidias, was of ivory, 26 cubits or 39 feet high. It was decked with pure gold to the amount of 44 talents, so disposed by the advice of Pericles as to be taken off and weighed, if required. The goddess was represented standing, with her vestment reaching to her feet. Her helmet had a sphinx for the crest, and on the sides were griffins. The head of Medusa was on her breast-plate. In one hand she held her spear, and in the other supported an image of Victory about four cubits high. The battle of the centaurs and Lapithæ was carved on her sandals; and on her shield, which lay at her feet, the war of the gods and giants, and the battle of the Athenians and Amazons. By her spear was a serpent, in allusion to the story of Erichthonius; and on the pedestal, the birth of Pandora. The Sphinx, the Victory, and Serpent, were accounted eminently wonderful. This image was placed in the temple in the first year of the 87th Olympiad, in which the Peloponnesian war began. The gold was stripped off by the tyrant Lychares, when Demetrius Poliorcetes compelled him to fly. The same plunderer plucked down the golden shields in the acropolis, and carried away the golden Victories, with the precious vessels and ornaments provided for the Panathenæan festival.

“The parthenon remained entire for many ages after it was deprived of the goddess. The Christians converted it into a church, and the Mahometans into a mosque. It is mentioned in the letters of Crustius, and mis-called the *pantheon*, and the *temple of the unknown God*. The Venetians under Koningsmark,

N^o 36.

when they besieged the acropolis in 1687, threw a bomb, which demolished the roof, and, setting fire to some powder, did much damage to the fabric. The floor, which is indented, still witnesses the place of its fall. This was the sad forerunner of farther destruction; the Turks breaking the stones, and applying them to the building of a new mosque, which stands within the ruin, or to the repairing of their houses and the walls of the fortress. The vast pile of ponderous materials, which lay ready, is greatly diminished; and the whole structure will gradually be consumed and disappear.

“The temple of Minerva in 1676 was, as Wheeler and Spon assert, the finest mosque in the world, without comparison. The Greeks had adapted the fabric to their ceremonial by constructing at one end a semi-circular recess for the holy tables, with a window: for before it was enlightened only by the door, obscurity being preferred under the heathen ritual, except on festivals, when it yielded to splendid illuminations; the reason, it has been furnished, why temples are commonly found simple and unadorned on the insides. In the wall beneath the window were inserted two pieces of the stone called *phengites*, a species of marble discovered in Cappadocia in the time of Nero; and so transparent that he erected with it a temple to Fortune, which was luminous within, when the door was shut. These pieces were perforated, and the light which entered was tinged with a reddish or yellowish hue. The picture of the Panagia or Virgin Mary, in Mosaic, on the ceiling of the recess, remained; with two jaspar columns belonging to the screen, which had separated that part from the nave; and within, a canopy supported by four pillars of porphyry, with Corinthian capitals of white marble, under which the table had been placed; and behind it, beneath the window, a marble chair for the archbishop; and also a pulpit, standing on four small pillars in the middle aisle. The Turks had white-washed the walls, to obliterate the portraits of saints, and the other paintings, with which the Greeks decorate their places of worship; and had erected a pulpit on the right hand for their iman or reader. The roof was disposed in square compartments; the stones massive; and some had fallen in. It had been sustained in the pronaos by six columns; but the place of one was then supplied by a large pile of rude masonry, the Turks not having been able to fill up the gap more worthily. The roof of the naos was supported by colonnades ranging with the door, and on each side; consisting of 22 pillars below, and of 23 above. The odd one was over the entrance, which by that disposition was left wide and unembarrassed. In the portico were suspended a few lamps, to be used in the mosque at the seasons when the musselmans assemble before day-break, or to be lighted up round the minaret, as is the custom during their Ramazan or Lent.

“It is not easy to conceive a more striking object than the parthenon, though now a mere ruin. The columns within the naos have all been removed: but on the floor may be seen the circles which directed the workmen in placing them; and at the farther end is a groove across it, as for one of the partitions of the cell. The recess erected by the Christians is demolished; and from the rubbish of the ceiling the Turkish

boys

13
Temple
converted
into a
mosque.

14

Magn
centr

boys collect bits of the Mosaic, of different colours, which composed the picture. We are told at Smyrna, that this substance had taken a polish, and been set in buckles. This cell is about half demolished; and in the columns which surrounded it, is a large gap near the middle. On the walls are some traces of the paintings. Before the portico is a reservoir sunk in the rock, to supply the Turks with water for the purifications customary on entering their mosques. In it, on the left-hand, is the rubbish of the pile erected to supply the place of a column; and on the right, a staircase, which leads out on the architrave, and has a marble or two with inscriptions, but worn so as not to be legible. It belonged to the minaret, which has been destroyed.

"The travellers, to whom we are indebted for an account of the mosque, have likewise given a description of the sculpture then remaining in the front. In the middle of the pediment was seen a bearded Jupiter, with a majestic countenance, standing, and naked; the right arm broken. The thunderbolt, it has been supposed, was placed in that hand, and the eagle between his feet. On his right was a figure, it is conjectured, of Victory, clothed to the mid-leg; the head and arms gone. This was leading on the horses of a car, in which Minerva sat, young and unarmed; her head-dress, instead of a helmet, resembling that of a Venus. The generous ardour and lively spirit visible in this pair of celestial steeds, was such as bespoke the hand of a master, bold and delicate, of a Phidias or Praxiteles. Behind Minerva was a female figure, without a head, sitting, with an infant in her lap; and in this angle of the pediment was the emperor Hadrian with his arm round Sabina, both reclining, and seeming to regard Minerva with pleasure. On the left side of Jupiter were five or six other trunks to complete the assembly of deities, into which he received her. These figures were all wonderfully carved, and appeared as big as life. Hadrian and his consort, it is likely, were complimented by the Athenians with places among the marble gods in the pediment, as benefactors. Both of them may be considered as intruders on the original company; and possibly their heads were placed on trunks, which before had other owners. They still possess their corner, and are easy to be recognised, though not unimpaired. The rest of the statues are defaced, removed, or fallen. Morosini was ambitious to enrich Venice with the spoils of Athens; and by an attempt to take down the principal group, hastened their ruin. In the other pediment is a head or two of sea-horses finely executed, with some mutilated figures; and on the architrave beneath them are marks of the fixtures of votive offerings, perhaps of the golden shields, or of festoons suspended on solemn occasions, when the temple was dressed out to receive the votaries of the goddesses.

"Neptune and Minerva, once rival deities, were joint and amicable tenants of the Erechthéum, in which was an altar of Oblivion. The building was double, a partition-wall dividing it into two temples, which fronted different ways. One was the temple of Neptune Erechtheus, the other of Minerva Polias. The latter was entered by a square portico connected with a marble screen, which fronts towards the propylæa. The door of the cell was on the left hand; and at the

farther end of the passage was a door leading down into the Pandroséum, which was contiguous.

"Before the temple of Neptune Erechtheus was an altar of Jupiter *the Supreme*, on which no living thing was sacrificed, but they offered cakes without wine. Within it was the altar of Neptune and Erechtheus; and two, belonging to Vulcan and a hero named *Butes*, who had transmitted the priesthood to his posterity, which were called *Butadæ*. On the walls were paintings of this illustrious family, from which the priestesses of Minerva Polias was also taken. It was asserted that Neptune had ordained the well of salt water, and the figure of a trident in the rock, to be memorials of his contending for the country. The former, Pausanias remarks, was no great wonder, for other wells of a similar nature were found inland; but this, when the south wind blew, afforded the sound of waves.

"The temple of Minerva Polias was dedicated by all Attica, and possessed the most ancient statue of the goddesses. The demi or towns had other deities, but their zeal for her suffered no diminution. The image, which they placed in the acropolis, then the city, was in after ages not only reputed consummately holy, but believed to have fallen down from heaven in the reign of Erichthonius. It was guarded by a large serpent, which was regularly served with offerings of honied cakes for his food. This divine reptile was of great sagacity, and attained to an extraordinary age. He wisely withdrew from the temple, when in danger from the Medes; and, it is said, was living in the second century. Before this statue was an owl; and a golden lamp. This continued burning day and night. It was contrived by a curious artist, named *Callimachus*, and did not require to be replenished with oil oftener than once a-year. A brazen palm-tree, reaching to the roof, received its smoke. Aristion had let the holy flame expire while Sylla besieged him, and was abhorred for his impiety. The original olive-tree, said to have been produced by Minerva, was kept in this temple. When the Medes set fire to the acropolis, it was consumed; but, they asserted, on the following day, was found to have shot up again as much as a cubit. It grew low and crooked, but was esteemed very holy. The priestesses of Minerva was not allowed to eat of the new cheese of Attica; and, among her perquisites, was a measure of wheat, and one of barley, for every birth and burial. This temple was again burned when Callias was archon, 24 years after the death of Pericles. Near it was the tomb of Cecrops, and within it Erechtheus was buried.

"The ruin of the Erechthéum is of white marble; the architectural ornaments of very exquisite workmanship, and uncommonly curious. The columns of the front of the temple of Neptune are standing with the architrave; and also the screen and portico of Minerva Polias, and with a portion of the cell retaining traces of the partition-wall. The order is Ionic. An edifice revered by ancient Attica, as holy in the highest degree, was in 1676 the dwelling of a Turkish family, and is now deserted and neglected; but many ponderous stones and much rubbish must be removed before the well and trident would appear. The former, at least, might probably be discovered. The portico is used as a powder-magazine; but we obtained permis-

Athens.

sion to dig and to examine the outside. The door-way of the vestibule is walled up, and the soil risen nearly to the top of the door-way of the prandoseum. By the portico is a battery commanding the town, from which ascends an amusing hum. The Turks fire from it, to give notice of the commencement of Ramazan or of their Lent, and of bairam or the holy-days, and on other public occasions.

“ The prandoseum is a small, but very particular building, of which no satisfactory idea can be communicated by description. The entablature is supported by women called *Caryatides*. Their story is thus related. The Greeks, victorious in the Persian war, jointly destroyed Carya, a city of the Peloponnesus, which had favoured the common enemy. They cut off the males, and carried into captivity the women, whom they compelled to retain their former dress and ornaments, though in a state of servitude. The architects of those times, to perpetuate the memory of their punishment, represented them, as in this instance, each with a burden on her head, one hand uplifted to it, and the other hanging down by her side. The images were in number six, all looking toward the parthenon. The four in front, with that next to the propylea, remain, but mutilated, and their faces besmeared with paint. The soil is risen almost to the top of the basement on which they are placed. This temple was open or latticed between the statues; and in it also was a stunted olive-tree, with an altar of Jupiter Hercus standing under it. The propylea are nearly in a line with the space dividing it from the parthenon; which disposition, besides its other effects, occasioned the front and flank of the latter edifice to be seen at once by those who approached it from the entrance of the acropolis.

19
Of Jupiter
Olympius.

“ The ruin of the temple of Jupiter Olympius consists of prodigious columns, tall and beautiful, of the Corinthian order, fluted; some single, some supporting their architraves; with a few massive marbles beneath; the remnant of a vast heap, which only many ages could have consumed and reduced into so scanty a compass. The columns are of very extraordinary dimensions, being about six feet in diameter, and near 60 in height. The number without the cell was 116 or 120. Seventeen were standing in 1676: but a few years before we arrived, one was overturned with much difficulty, and applied to the building a new mosque in the bazar or market-place. This violence was avenged by the bashaw of Negropont, who made it a pretext for extorting from the vaiwode or governor 15 purses; the pillar being, he alleged, the property of their master the Grand Signior. It was an angular column, and of consequence in determining the dimensions of the fabric. We regretted that the fall of this mighty mass had not been postponed until we came, as it would have afforded an opportunity of inspecting and measuring some members which we found far too lofty to be attempted. On a piece of the architrave, supported by a couple of columns, are two parallel walls, of modern masonry, arched about the middle, and again near the top. You are told it has been the habitation of a hermit, doubtless of a Stylites; but of whatever building it has been part, and for whatever purpose designed, it must have been erected thus high in air, while the immense ruin of this huge structure was yet

scarcely diminished, and the heap inclined so as to render it accessible. It was remarked that two stones of a step in the front had coalesced at the extremity, so that no juncture could be perceived; and the like was discovered also in a step of the parthenon. In both instances it may be attributed to a concretionary fluid, which pervades the marble in the quarry. Some portion remaining in the pieces, when taken green as it were, and placed in mutual contact, it excluded and united them by a process similar to that in a bone of an animal when broken and properly set.

“ Besides the more stable antiquities, many detached pieces are found in the town, by the fountains, in the streets, the walls, the houses, and churches. Among these are fragments of sculpture; a marble chair or two, which probably belonged to the Gymnasia or theatres: a sun dial at the catholicon or cathedral, inscribed with the name of the maker; and, at the archiepiscopal house close by, a very curious vessel of marble, used as a cistern to receive water, but once serving, it is likely, as a public standard or measure. Many columns occur; with some maimed statues; and pedestals, several with inscriptions, and almost buried in earth. A custom has prevailed, as at Chios, of fixing in the wall, over the gateways and doors of the houses, carved stones, most of which exhibit the funeral supper. In the courts of the houses lie many round stelæ, or pillars, once placed on the graves of the Athenians; and a great number are still to be seen applied to the same use in the Turkish burying grounds before the acropolis. These generally have concise inscriptions containing the name of the person, and of the town and tribe to which the deceased belonged. Demetrius the Phalerian, who endeavoured to restrain sepulchral luxury, enacted, that no person should have more than one, and that the height should not exceed three cubits. Another species, which resembles our modern head-stones, is sometimes adorned with sculpture, and has an epitaph in verse. We saw a few mutilated Hermæ. These were busts on long quadrangular bases, the heads frequently of brass, invented by the Athenians. At first they were made to represent only Hermes or Mercury, and designed as guardians of the sepulchres in which they were lodged; but afterwards the houses, streets, and portico's of Athens, were adorned with them, and rendered venerable by a multitude of portraits of illustrious men and women, of heroes, and of gods: and, it is related, Hipparchus, son of Pisistratus, erected them in the demi or borough-towns, and by the road-side, inscribed with moral apophthegms in elegiac verse; thus making them vehicles of instruction.”

ATHERINA, in ichthyology, a genus of fishes of the order of abdominales. The characters of this genus are these: The upper jaw is plain: the rays of the branchiostege membrane are six; and the side-belt or line shines like silver. The species are two, viz. 1. The hepsetus, with about 12 rays in the fin next the anus. It is found in the Mediterranean. It is also very common in the sea near Southampton, where it is called a *smelt*. The highest season is from March to the latter end of May, or beginning of June; in which month it spawns. It never deserts the place; and is constantly taken except in hard frost. It is also found on other coasts of our island. The length is a

bove

Athenian
Athenian
Athenian20
Detached
pieces of
antique scul-
ptures, &c.

Atheroma above $4\frac{1}{4}$ inches, and the tail is much forked. The fish is scimpellucid, covered with scales; the colour silvery, tinged with yellow: beneath the side-line is a row of small black spots. 2. The *menidea*, with 24 rays in the fin next the anus. This is a very small pelucid fish, with many black points interspersed; it has many teeth in the lips, but none in the tongue or jaws. It is found in the fresh waters of Carolina, and spawns in April.

ATHEROMA, in surgery, a tumor without pain or discolouration of the skin, containing, in a membranous bag, matter resembling pap, intermixed with hard and stony particles. These tumors are usually cured by incision.

ATHERTON, or **ATHERSTON**, a town of Warwickshire in England, situated on the river Stour, in W. Long. 1. 30. N. Lat. 52. 40. It is a considerable town, and had formerly a monastery; but now is best known by its fair, which is the greatest in England for cheese.

ATHESIS (anc. geog.), a river of the Cisalpine Gaul, which, rising in the Rhetian Alps, in Mount Brenna, in the county of Tirol, runs southwards and washes Tridentum and Verona, which last it divides; and after passing this, bends its course eastwards, in a parallel direction with the Po, and falls into the Adriatic between Fossa Claudia and Philistina: it separated the Euganei, an ancient people, from the Veneti. The people dwelling on it are called *Athesini* (Pliny). Its modern name is the *Adige*.

ATHLETÆ, in antiquity, persons of strength and agility, disciplined to perform in the public games. The word is originally Greek, *αθλητης*; formed from *αθλος*, *certamen*, "combat;" whence also *αθλον*, the prize or reward adjudged the victor.—Under *Athletæ* were comprehended wrestlers, boxers, runners, leapers, throwers of the disk, and those practised in other exercises exhibited in the Olympic, Pythian, and other solemn sports; for the conquerors wherein there were established prizes.

ATHLETIC HABIT, denotes a strong hale constitution of body. Anciently it signified a full fleshy corpulent state, such as the *athletæ* endeavoured to arrive at. The athletic habit is esteemed the highest pitch of health: yet is it dangerous, and the next door to disease; since, when the body is no longer capable of being improved, the next alteration must be for the worse. The chief object of the athletic diet, was to obtain a firm, bulky, weighty body; by force of which, more than art and agility, they frequently overpowered their antagonist: hence they fed altogether on dry, solid, and viscid meats. In the earlier days, their chief food was dry figs and cheese, which was called *arida saginatio*, *ξηρα τροφη*, and *Αρχησις διαξηρων ισχυραν*. Oribasius, or, as others say, Pythagoras, first brought this in disuse, and substituted flesh in lieu thereof. They had a peculiar bread called *κοληπια*: They exercised, eat, and drank, without ceasing: they were not allowed to leave off eating when satiated; but were obliged to cram on till they could hold no more; by which means they at length acquired a degree of voracity which to us seems incredible, and a strength proportional. Witness what Pausanias relates of the four celebrated *athletæ*, Polydamus the Thessalian, Milo the Crotonian, Theagenes the Thasian, and Euthymus the Locrian:

The second is said to have carried a bull on his back a considerable way, then to have knocked him down with a blow of his fist, and lastly, as some add, devoured him at a meal.

Athlone
||
Athos.

ATHLONE, a town of Westmeath in Ireland, lying in W. Long. 8. 0. N. Lat. 53. 20. It is situated on both sides of the Shannon, and both parts are united by a strong, high-raised, and well-built bridge, in the middle of which stands a monument, with some figures cut in marble, together with Queen Elizabeth's arms, and some inscriptions declaring the time and the founders of the building. The castle was founded by King John on some land belonging to St Peter's abbey, for which he granted a compensation. It is built on a high-raised round hill, resembling one of the Danish raths or forts. Here were formerly two convents or monasteries. Athlone was formerly strongly fortified, and considered as of very great importance. In the year 1691, a part of the English army under General Ginckle, in the very face of the Irish, who were strongly entrenched on the opposite shore, fording the river, formed, and took possession of the town, not losing more than 50 men in the attack; which is esteemed as bold and successful an enterprise as any recorded in history. There are generally two troops of horse and four companies of foot quartered at Athlone. This town gives the title of *earl* to the family of Ginckle, as a reward for the noble services performed by the General.

ATHOL, the most northern district of Perthshire in Scotland, extending in length 43 miles, and in breadth 30. It is bordered on the north by Badenoch, on the west by Lochaber, on the east and south-east by Mar and Gowrie, on the south by Stratherne and Perth Proper, and on the south-west by Braidalbane. The country is very rough and mountainous, and contains part of the ancient Caledonian forest; but these mountains are interspersed with fruitful vallies. Here are several villages, but no towns of any consideration. The most noted place is Blair-Castle, seated on the river Tilt, near its influx into the Gurry, a pleasant limpid stream that falls into the Tay. This castle belongs to the Duke of Athol, who derives his title from this district, and lives here with great magnificence. In the same neighbourhood we see the pass of Gillibranky, rendered memorable by the battle fought here in the beginning of King William's reign, between that monarch's general M'Kay, and the Highlanders adhering to King James. See *GILLIBRANKY*.

ATHOS, a celebrated mountain of Chalcidia in Macedonia, situated E. Long. 26. 20. N. Lat. 40. 10. The ancients entertained extravagant notions concerning its height. Mela affirmed it to be so high as to reach above the clouds; and Martianus Capellinus, that it was six miles high. It was a received opinion, that the summit of mount Athos was above the middle region of the air, and that it never rained there; because the ashes left on the altars erected near its summit were always found as they were left, dry and unscattered. But if on many accounts it was famous among the ancients, it is no less so among the moderns. The Greeks, struck with its singular situation and the venerable appearance of its towering ascent, erected so many churches, monasteries, hermitages, &c. upon it, that it became in a manner inhabited by devotees, and from

Athos
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Athy.

thence received the name of the *Holy Mountain*; which name it still retains, though many of those consecrated works are now decayed. According to the accounts of modern travellers, this mountain advances into the Archipelago, being joined to the continent by an isthmus about half a league in breadth. It is about 30 miles in circumference, and two in perpendicular height. It may be travelled over in about three days, and may be seen 90 miles off. There is a fine prospect from the top; but, like all other high mountains, the cold on its summit is excessive. It abounds with many different kinds of plants and trees, particularly the pine and fir. In the valleys grows a plant called *elegia*, whose branches serve to make pens for writing. In short, this mountain is said to be adorned with variety of herbage and evergreens, a multitude of springs and streams, and woods growing near the shore, so as to be one of the most agreeable places in the world.

It is now inhabited by Caloyers, a sort of Greek monks, of the order of St Basil, who never marry, though others of that church do. They abstain from flesh, and fare very hardly, their ordinary meal being olives pickled when they are ripe. They are about 6000 in all, and inhabit several parts of the mountain, on which are 24 large old monasteries, surrounded with high walls for a defence against banditti. They are so respected, that the Turks themselves will often send them alms. These monks are not idle like others; but labour with the ax, spade, and sickle, dressing themselves like hermits. Formerly they had fine Greek manuscripts; but are now become so illiterate, that they can scarce read or write.

Through this mountain, or rather through the isthmus behind it, Xerxes king of Persia is said to have cut a passage for his fleet when about to invade Greece. In this work he spent three whole years, and employed in it all the forces on board the fleet. He is also said, before the work was begun, to have written the following insolent and ridiculous letter to the mountain: "Athos, thou proud and aspiring mountain, that liftest up thy head to the very skies, I advise thee not to be so audacious as to put rocks and stones that cannot be cut in the way of my workmen. If thou makest that opposition, I will cut thee entirely down, and throw thee headlong into the sea." The directors of this enterprise are said to have been Bubaris the son of Megabyzus, and Artacheus the son of Arbeus, both Persians; but as no traces of such a great work remain, the truth of the whole relation has justly been called in question.

ATHWART, in navigation, is synonymous with across the line of the course.

ATHWART the Fore-foot, is a phrase that denotes the flight of a cannon-ball from one ship across the course of another, to intercept the latter, and oblige her to shorten sail, that the former may come near enough to examine her.

ATHWART-Hause, expresses the situation of a ship, when she is driven by wind or tide, or any other accident, across the fore-part of another.

ATHWART-Ships, reaching across ships from one side to the other.

ATHY, a town of Ireland in the county of Kildare, not far from the borders of Queen's county.

W. Long. 7. o. N. Lat. 53. o. It is situated on the river Barrow; is governed by a sovereign, two bailiffs, and a recorder; and is, alternately with Naas, the affizes town.

Atibar
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Atlantides

ATIBAR, the name by which the inhabitants of the kingdom of Gago in Africa call gold-dust; from which word Europeans, and especially the French, have composed the word *tibir*, which also signifies gold-dust among those who trade in that commodity.

ATIGNY, an ancient town of Champagne in France, where several of the kings of France had their residence. It is seated on the river Arne, in E. Long. 4. 47. N. Lat. 49. 30.

ATKINS (Sir Robert), lord chief baron of the exchequer, was born in 1621, and educated at the university of Oxford, from whence he removed to the inns of court, and became eminent in the law. He was made knight of the Bath, with many other persons of the first distinction, at the coronation of King Charles II. In 1672, he was appointed one of the judges of Common Pleas; in which honourable station he continued till 1679, when, foreseeing the troubles that soon after ensued, he thought fit to resign, and retire into the country. In 1689, he was made by King William lord chief baron of the exchequer; and about the same time executed the office of speaker to the house of lords, which had been previously refused by the Marquis of Halifax. He distinguished himself by an unshaken zeal for the laws and liberties of his country. He wrote several pieces, which have been collected into one volume 8vo, under the title of *Parliamentary and Political Tracts*. The authors of the Biographia Britannica remark, that whoever inclines to be thoroughly informed of the true constitution of his country, of the grounds and reasons of the revolution, and of the danger of suffering prerogative to jostle law, cannot read a better or plainer book than those tracts of Sir Robert Atkins. He died in 1709, aged 88.

ATKINS (Sir Robert), son of the preceding, was born in 1646, and was eminent for all the virtues that could adorn an English gentleman. He wrote *The Ancient and Present State of Gloucestershire*, in one large volume in folio; and died October 29, 1711.

ATKYN (Richard), was descended from a good family, and was born at Tuffleigh in Gloucestershire in the year 1615. He was educated at Oxford, from whence he removed to Lincoln's Inn, and afterwards distinguished himself by his loyalty to King Charles I. for whom he raised a troop of horse at his own expense. At the Restoration he was made one of the deputy lieutenants of Gloucestershire, and distinguished himself by his attachment to the government. But at length being committed prisoner to the Marshalsea in Southwark for debt, he died there on the 14th of September 1677. He wrote several pieces, particularly *A Treatise on the Original and Growth of Printing*.

ATLANTIC OCEAN, that bounded by Europe and Africa on the east, and by America on the west.

ATLANTICA. See **ATLANTIS**.

ATLANIDES, in astronomy, a denomination given to the Pleiades, or seven stars, sometimes also called *Vergillia*. They are thus called, as being supposed

fed by the poets to have been the daughters either of Atlas or his brother Hesperus, who were translated into heaven.

ATLANTIS, ATALANTIS, or ATLANTICA, an island mentioned by Plato and some others of the ancients, concerning the real existence of which many disputes have been raised. Homer, Horace, and the other poets, make two Atlanticas, calling them *Hesperides* and *Elysian Fields*, making them the habitations of the blessed. The most distinct account of this island we have in Plato's *Timæus*, of which Mr Chambers gives the following abridgement. "The Atlantis was a large island in the western ocean, situated before or opposite to the straits of Gades. Out of this island there was an easy passage into some others, which lay near a large continent exceeding in bigness all Europe and Asia. Neptune settled in this island (from whose son Atlas its name was derived), and divided it among his ten sons. To the youngest fell the extremity of the island, called *Gadir*, which in the language of the country signifies *fertile*, or *abundant in sheep*. The descendants of Neptune reigned here from father to son for a great number of generations in the order of primogeniture, during the space of 9000 years. They also possessed several other islands; and, passing into Europe and Africa, subdued all Libya as far as Egypt, and all Europe to Asia Minor. At length the island sunk under water; and for a long time afterwards the sea thereabouts was full of rocks and shelves."

Many of the moderns also are of opinion, that the existence of the Atlantis is not to be looked upon as entirely fabulous. Some take it to have been America; and from thence, as well as from a passage in Seneca's *Medea*, and some other obscure hints, they imagine that the new world was not unknown to the ancients. But allowing this to be the case, the above-mentioned continent which was said to lie beyond Atlantis would seem rather to have been the continent of America than Atlantis itself. The learned Rudbeck, professor in the university of Upsal, in a work intitled *Atlantica sive Manheim*, endeavours to prove that Sweden and Norway are the Atlantis of the ancients; but this its situation will by no means allow us to believe. By Kircher it is supposed to have been an island extending from the Canaries quite to the Azores; that it was really swallowed up by the ocean as Plato asserts; and that these small islands are the shattered remains of it which were left standing.

ATLANTIS (New), is the name of a fictitious philosophical commonwealth, of which a description has been given by Lord Bacon.—The New Atlantis is supposed to be an island in the South Sea, to which the author was driven in a voyage from Peru to Japan. The composition is an ingenious fable, formed after the manner of the Utopia of Sir Thomas More, or Campanella's City of the Sun. Its chief design is to exhibit a model or description of a college, instituted for the interpretation of nature and the production of great and marvellous works, for the benefit of men, under the name of *Solomon's House*, or "the college of the six days work." Thus much, at least, is finished; and with great beauty and magnificence. The author proposed also a frame of laws, or of the best state or mould of a commonwealth. But this part is not executed.

ATLAS, king of Mauritania, a great astronomer, contemporary with Moses. From his taking observations of the stars from a mountain, the poets feigned him to have been turned into a mountain, and to sustain the heavens on his shoulders. Being an excellent astronomer, and the first who taught the doctrine of the sphere, they tell us that his daughters were turned into stars; seven of them forming the Pleiades, and other seven the Hyades.

ATLAS, a chain of mountains in Africa, lying between the 20th and 25th degree of north latitude, and supposed almost to divide the continent from east to west. They are said to have derived their name from Atlas king of Mauritania, who was a great astronomer. They are greatly celebrated by the ancients on account of their height, inasmuch that the above-mentioned king, who is said to have been transformed into a mountain, was feigned to bear up the heavens on his shoulders. We are assured, however, by Dr Shaw, that the part of this chain of mountains which fell under his observation could not stand in competition either with the Alps or Apennines. He tells us, that if we conceive a number of hills, usually of the perpendicular height of 400, 500, or 600 yards, with an easy ascent, and several groves of fruit or forest trees, rising up in a succession of ranges above one another; and that if to this prospect we add now and then a rocky precipice, and on the summit of each imagine a miserable mud-walled village; we shall then have a just idea of the mountains of Atlas.

According to M. Chenier*, this mountain is formed by an endless chain of lofty eminences, divided into different countries, inhabited by a multitude of tribes, whose ferocity permits no stranger to approach. "I have not been able (continues he) to obtain a sufficient knowledge of these mountains to describe them accurately: What Leo Africanus has said of them is very vague; and his account is the less to be regarded at present, as it is now about three centuries since he wrote, and the face of the country has been in that time totally changed. Nothing perhaps would be more interesting to the curiosity of the philosopher, or conduce more to the improvement of our knowledge in natural history, than a journey over mount Atlas. The climate, though extremely cold in winter, is very healthy and pleasant; the valleys are well cultivated, abound in fruits, and are diversified by forests and plentiful springs, the streams of which uniting at a little distance, from great rivers, and lose themselves in the ocean. According to the reports of the Moors, there are many quarries of marble, granite, and other valuable stone, in these mountains: It is probable there are also mines, but the inhabitants have no idea of these riches; they consider their liberty, which their situation enables them to defend, as the most inestimable of all treasures."

ATLAS, in matters of literature, denotes a book of universal geography, containing maps of all the known parts of the world.

ATLAS, in commerce, a silk-stain, manufactured in the East Indies. There are some plain, some striped, and some flowered, the flowers of which are either gold or only silk. There are atlases of all colours; but most of them false, especially the red and the crimson. The manufacture of them is admirable; the gold

Atlas.

* *Hist. of Morocco*, l. 13.

Atmo-
sphere.

and silk being worked together after such a manner as no workmen in Europe can imitate; yet they are very far from having that fine gloss and lustre which the French know how to give to their silk stuffs. In the Chinese manufactures of this sort, they gild paper on one side with leaf-gold; then cut it in long slips, and weave it into their silks; which makes them, with very little cost, look very rich and fine. The same long slips are twisted or turned about silk threads, so artificially, as to look finer than gold thread, though it be of no great value.

ATMOSPHERE, a word generally used to signify the whole mass of fluid consisting of air, aqueous and other vapours, electric fluid, &c. surrounding the earth to a considerable height.

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ent fluids.

The composition of that part of our atmosphere properly called *air*, was till lately very much unknown. In former times it was supposed to be a simple, homogeneous, and elementary fluid. The experiments of Dr Priestley discovered, that the purest kind of air, which he called *dephlogisticated*, was in reality a compound, and might be artificially produced in various ways. His first conjectures concerning its component parts were, that it consisted of earth, nitrous acid, and phlogiston. Subsequent experiments rendered these conjectures dubious; and at last it was supposed that dephlogisticated air is a pure elementary substance, the vivifying principle to animals, and the acidifying principle throughout all nature. This dephlogisticated air, however, is but a small part of the composition of our atmosphere. According to the most accurate computations, the air we usually breathe is composed of only one-fourth of this dephlogisticated air, or perhaps less; the other three or four parts consisting of what Dr Priestley calls *phlogisticated*, and M. Lavoisier *mephitic air*. This by itself is absolutely noxious, and exceedingly poisonous to animals; though it seems only to be negatively so; for when mixed in a certain proportion with dephlogisticated air, it may be breathed with safety, which could not be if it contained any ingredient absolutely unfriendly to the human constitution. The other part, *viz.* the pure dephlogisticated air, seems to stand much in the same relation to plants that phlogisticated air does to animals; that is, it would prove poisonous and destroy them if they were to depend upon it entirely for their subsistence; but as they derive their nourishment partly from the air and partly from the soil, it thence happens, that the plants which are set to grow in dephlogisticated air do not die instantly, as animals do in the phlogisticated kind, but remain for some time weak and sickly.

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The other component parts of our atmosphere are so various, and of such heterogeneous natures, that they do not admit of any kind of definition or analysis, one only excepted, namely, the *electric fluid*. This we know pervades the whole, but appears to be much more copious in the upper than in the lower atmospherical regions. See ELECTRICITY. To measure the absolute quantity of this fluid, either in the atmosphere or any other substance, is impossible. All that we can know on this subject is, that the electric fluid pervades the atmosphere; that it appears to be more abundant in the superior than the inferior regions; that it seems to be the immediate bond of connection between the atmosphere and the water which is suspended in it; and

that by its various operations, the phenomena of hail, rain, snow, lightning, and various other kinds of meteors, are occasioned. See RAIN, HAIL, SNOW, &c.

Atmo-
sphere.

Various attempts have been made to ascertain the height to which the atmosphere is extended all round the earth. These commenced soon after it was discovered, by means of the Torricellian tube, that air is a gravitating substance. Thus it also became known, that a column of air, whose base is a square inch, and the height that of the whole atmosphere, weighs 15 pounds; and that the weight of air is to that of mercury as 1 to 10,800: whence it follows, that if the weight of the atmosphere be sufficient to raise a column of mercury to the height of 30 inches, the height of the aerial column must be 10,800 times as much, and consequently a little more than five miles high.

It was not, however, at any time supposed, that this calculation could be just; for as the air is an elastic fluid, the upper parts must expand to an immense bulk, and thus render the calculation above related exceedingly erroneous. By experiments made in different countries, it has been found, that the spaces which any portion of air takes up, are reciprocally proportional to the weights with which it is compressed. Allowances were therefore to be made in calculating the height of the atmosphere. If we suppose the height of the whole divided into innumerable equal parts, the density of each of which is as its quantity; and the weight of the whole incumbent atmosphere being also as its quantity; it is evident, that the weight of the incumbent air is every where as the quantity contained in the subjacent part; which makes a difference between the weights of each two contiguous parts of air. By a theorem in geometry, where the differences of magnitudes are geometrically proportional to the magnitudes themselves, these magnitudes are in continual arithmetical proportion; therefore, if, according to the supposition, the altitude of the air, by the addition of new parts into which it is divided, do continually increase in arithmetical proportion, its density will be diminished, or (which is the same thing, its gravity decreased) in continual geometrical proportion.

It is now easy, from such a series, by making two or three barometrical observations, and determining the density of the atmosphere at two or three different stations, to determine its absolute height, or its rarity at any assignable height. Calculations accordingly were made upon this plan; but it having been found that the barometrical observations by no means corresponded with the density which, by other experiments, the air ought to have had, it was suspected that the upper parts of the atmospherical regions were not subject to the same laws with the lower ones. Philosophers therefore had recourse to another method for determining the altitude of the atmosphere, *viz.* by a calculation of the height from which the light of the sun is refracted, so as to become visible to us before he himself is seen in the heavens. By this method it was determined, that at the height of 45 miles the atmosphere had no power of refraction; and consequently beyond that distance was either a mere vacuum, or the next thing to it, and not to be regarded.

This theory soon became very generally received, and the height of the atmosphere was spoken of as familiarly

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miliarly as the height of a mountain, and reckoned to be as well ascertained, if not more so, than the heights of most mountains are. Very great objections, however, which have never yet been removed, arise from the appearances of some *meteors*, like large globes of fire, not unfrequently to be seen at vast heights above the earth (See METEOR). A very remarkable one of this kind was observed by Dr Halley in the month of March 1719, whose altitude he computed to have been between 69 and $73\frac{1}{2}$ English miles; its diameter 2800 yards, or upwards of a mile and an half; and its velocity about 350 miles in a minute. Others, apparently of the same kind, but whose altitude and velocity were still greater, have been observed: particularly that very remarkable one, August 18th 1783, whose distance from the earth could not be less than 90 miles, and its diameter not less than the former; at the same time that its velocity was certainly not less than 1000 miles in a minute. Fire-balls, in appearance similar to these, though vastly inferior in size, have been sometimes observed at the surface of the earth. Of this kind Dr Priestley mentions one seen on board the Montague, 4th November 1749, which appeared as big as a large millstone, and broke with a violent explosion.

From analogical reasoning, it seems very probable, that the meteors which appear at such great heights in the air are not essentially different from those which, like the fire-ball just mentioned, are met with on the surface of the earth. The perplexing circumstances with regard to the former are, that at the great heights above mentioned, the atmosphere ought not to have any density sufficient to support flame, or to propagate sound; yet these meteors are commonly succeeded by one or more explosions, nay are sometimes said to be accompanied with a hissing noise as they pass over our heads. The meteor of 1719 was not only very bright, inasmuch that for a short space it turned night into day, but was attended with an explosion heard over all the island of Britain, occasioning a violent concussion in the atmosphere, and seeming to shake the earth itself. That of 1783 also, though much higher than the former, was succeeded by explosions; and, according to the testimony of several people, a hissing noise was heard as it passed. Dr Halley acknowledged that he was unable to reconcile these circumstances with the received theory of the height of the atmosphere; as, in the regions in which this meteor moved, the air ought to have been 300,000 times more rare than what we breathe, and the next thing to a perfect vacuum.

In the meteor of 1783, the difficulty is still greater, as it appears to have been 20 miles farther up in the air. Dr Halley offers a conjecture, indeed, that the vast magnitude of such bodies might compensate for the thinness of the medium in which they moved. Whether or not this was the case, cannot indeed be ascertained, as we have so few data to go upon; but the greatest difficulty is to account for the brightness of the light. Appearances of this kind are indeed with great probability attributed to electricity, but the difficulty is not thus removed. Though the electrical fire pervades with great ease, the vacuum of a common air-pump, yet it does not in that case appear in bright well-defined sparks, as in the open air, but rather in

long streams resembling the aurora borealis. From some late experiments, indeed, Mr Morgan concludes, that the electrical fluid cannot penetrate a perfect vacuum*. If this is the case, it shows that the regions we speak of are not such a perfect vacuum as can be artificially made; but whether it is or not, the extreme brightness of the light shows that a fluid was present in those regions, capable of confining and condensing the electric matter as much as the air does at the surface of the ground; for the brightness of these meteors, considering their distance, cannot be supposed inferior to that of the brightest flashes of lightning.

This being the case, it appears reasonable to conclude, that what is called the *density* of the air does not altogether keep pace with its gravity. The latter indeed must in a great measure be affected by the vapours, but above all by the quantity of the basis of fixed or dephlogisticated air contained in it: for Mr Kirwan has discovered that the basis of fixed air, when deprived of its elastic principle, is not greatly inferior to gold in specific gravity; and we cannot suppose that of dephlogisticated air to be much less. It is possible, therefore, that pure air, could it be deprived of all the water it contains, might have very little gravity; and as there is great reason to believe that the basis of dephlogisticated air is only one of the constituent parts of water †, we see an evident reason why the air ought to become lighter, and likewise less fit for respiration, the higher up we go, though there is a possibility that its density, or power of supporting flame, may continue unaltered.

There are not yet, however, a sufficient number of facts to enable us to determine this question; though such as have been discovered seem rather to favour the above conjecture. Dr Boerhaave was of opinion that the gravity of the air depended entirely on the water it contained; and, by means of alkaline salts, he was enabled to extract as much water from a quantity of air as was very nearly equivalent to its weight. By the calcination of metals we may extract as much of the basis of dephlogisticated air from a quantity of atmospheric air as is equivalent to the weight of air lost. Were it possible, therefore, to extract the whole of this, as well as all other vapours, and to preserve only the elastic principle, it is highly probable that its gravity would entirely cease. It has been found by those who have ascended with aerostatic machines, or to the tops of high mountains, that the dephlogisticated air is found to be contained in smaller quantities in the atmosphere of those elevated regions than on the lower grounds. It is also found, that in such situations the air is much drier, and parts with water with much more difficulty, than on the ordinary surface. Salt of tartar, for instance, which at the foot of a mountain will very soon run into a liquid, remains for a long time exposed to the air on the top of it, without showing the least tendency to deliquesce. Nevertheless, it hath never been observed that fires did not burn as intensely on the tops of the highest mountains as on the plains. The matter indeed was put to the trial in the great eruption of Vesuvius in 1779, where, though the lava spouted up to the height of three miles above the level of the sea, the uppermost parts all the while were to appearance as much inflamed as the lowest.

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The high degree of electricity, always existing in the upper regions of the atmosphere, must of necessity have a very considerable influence on the gravity of any heterogeneous particles floating in it. When we consider the effects of the electric fluid upon light bodies at the surface of the earth, it will readily be admitted, that in those regions where this fluid is very abundant, the gravity of the atmosphere may be much diminished without affecting its density. We know that it is the nature of any electrified substance to attract light bodies; and that, by proper management, they may even be suspended in the air, without either moving up or down for a considerable time. If this is the case with light terrestrial bodies, it cannot be thought very improbable that the aerial particles themselves, *i. e.* those which we call the basis of dephlogisticated air, and of aqueous or other vapour diffused among them, should be thus affected in the regions where electricity is so abundant. From this cause, therefore, also the gravity of the atmosphere may be affected without any alteration at all being made in its density; and hence may arise anomalies in the barometer hitherto not taken notice of.

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It appears, therefore, that the absolute height of the atmosphere is not yet determined. The beginning and ending of twilight indeed show, that the height at which the atmosphere begins to refract the sun's light is about 44 or 45 English miles. But this may not improbably be only the height to which the aqueous vapours are carried: for it cannot be thought any unreasonable supposition, that light is refracted only by means of the aqueous vapour contained in the atmosphere; and that where this ceases, it is still capable of supporting the electric fire at least, as bright and strong as at the surface. That it does extend much higher, is evident from the meteors already mentioned: for all these are undoubtedly carried along with the atmosphere; otherwise that of 1783, which was seen for about a minute, must have been left 1000 miles to the westward, by the earth flying out below it in its annual course round the sun.

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It has already been mentioned, that the pressure of the atmosphere, when in its mean state, is equivalent to a weight of 15 pounds on every square inch. Hence Dr Cotes computed, that the pressure of the whole ambient fluid upon the earth's surface is equivalent to that of a globe of lead 60 miles in diameter. Hence also it appears, that the pressure upon a human body must be very considerable; for as every square inch of surface sustains a pressure of 15 pounds, every square foot, as containing 144 inches, must sustain a pressure of 2160; and if we suppose a man's body to contain 15 square feet of surface, which is pretty near the truth, he must sustain a weight of 32,400 pounds, or 16 tun, for his ordinary load. By this enormous pressure we should undoubtedly be crushed in a moment, were not all parts of our bodies filled either with air or some other elastic fluid, the spring of which is just sufficient to counterbalance the weight of the atmosphere. But whatever this fluid may be, we are sure that it is just able to counteract the atmospherical gravity and no more; for if any considerable pressure be superadded to that of the air, as by going into deep water, or the like, it is always severely felt, let it be ever so equal. If the pressure of the atmosphere is taken off

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from any part of the human body, the hand, for instance, when put in an open receiver from whence the air is afterwards extracted, the weight of the atmosphere then discovers itself, and we imagine the hand strongly sucked down into the glass. See PNEUMATICS.

In countries at some distance from the equator, the pressure of the atmosphere varies considerably, and thus produces considerable changes on many terrestrial bodies. On the human body the quantity of pressure sometimes varies near a whole tun; and when it is thus so much diminished, most people find something of a listlessness and inactivity about them. It is surprising, however, that the spring of the internal fluid, already mentioned, which acts as a counterpoise to the atmospherical gravity, should in all cases seem to keep pace with it when the pressure is naturally diminished, and even when it is artificially augmented, though not when the pressure is artificially diminished. Thus in that kind of weather when the pressure of the air is least, we never perceive our veins to swell, or are sensible of any inward expansion in our bodies. On the contrary, the circulation is languid, and we seem rather to be oppressed by a weight. Even in going up to the tops of mountains, where the pressure of the atmosphere is diminished more than three times what it usually is on the plain, no such appearances are observed. Some travellers indeed have affirmed, that, on the tops of very high mountains, the air is so light as to occasion a great difficulty of respiration, and even violent retching and vomiting of blood. It does not appear, however, that these assertions are well founded. Mr Brydone found no inconvenience of this kind on the top of mount *Ætna*; nor is any such thing mentioned by Mr Houel, who also ascended this mountain. Sir William Hamilton indeed says, that he did feel a difficulty of respiration, independent of any sulphureous steam. But, on the top of a volcano, the respiration may be affected by so many different causes, that it is perhaps impossible to assign the true one. The French mathematicians, when on the top of a very high peak of the Andes, did not make any complaint of this kind, though they lived there for some time. On the contrary, they found the wind so extremely violent, that they were scarce able to withstand its force; which seems an argument for at least equal density of the atmosphere in the superior as in the inferior regions. Dr Heberden, who ascended to the top of *Teneriffe*, a higher mountain than *Ætna*, makes no mention of any difficulty of respiration. M. Saussure, however, in his journey to the top of mount *Blanc*, the highest of the Alps, felt very great uneasiness in this way. His respiration was not only extremely difficult, but his pulse became quick, and he was seized with all the symptoms of a fever. His strength was also exhausted to such a degree, that he seemed to require four times as long a space to perform some experiments on the top of the mountain as he would have done at the foot of it. It must be observed, however, that these symptoms did not begin to appear till he had ascended two miles and a half perpendicular above the level of the sea. The mountain is only about a quarter of a mile higher; and in this short space he was reduced to the situation just mentioned. But it is improbable that so small a difference, even at the end

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of his journey, should have produced such violent effects, had not some other cause concurred. A cause of this kind he himself mentions, viz. that the atmosphere at the top of the mountain was so much impregnated with fixed air, that lime-water, exposed to it, quickly became covered with a pellicle occasioned by the absorption of that fluid. Now it is known, that fixed air is extremely pernicious to animals, and would bring on symptoms similar to those abovementioned. There is no reason, therefore, to have recourse to the rarity of the atmosphere for solving a phenomenon which may more naturally be accounted for otherwise.

When the pressure of the atmosphere is augmented, by descending, in the diving-bell, to considerable depths in the sea, it does not appear that any inconvenience follows from its increase. Those who sit in the diving-bell are not sensible of any pressure as long as they remain in the air, though they feel it very sensibly in going into the water: yet it is certain, that the pressure in both cases is the same; for the whole pressure of the atmosphere, as well as of the water, is sustained by the air in the diving-bell, and consequently communicated to those who sit in it.

But though artificial compression of the air, as well as natural rarefaction, can thus be borne, it is otherwise with artificial rarefaction. Animals in an air-pump show uneasiness from the very first, and cannot live for any time in an atmosphere rarefied artificially even as much as it appeared to be from the barometer on the top of Mount Blanc.

It is not easy to assign the true reason of the variations of gravity in the atmosphere. Certain it is, however, that they take place only in a very small degree within the tropics; and seem there to depend on the heat of the sun, as the barometer constantly sinks near half an inch every day, and rises again to its former station in the night-time. In the temperate zones the barometer ranges from 28 to near 31 inches, by its various altitudes, showing the changes that are about to take place in the weather. If we could know, therefore, the latent causes by which the weather is influenced, we should likewise certainly know those by which the gravity of the atmosphere is affected. These are particularly explained under the articles RAIN, HAIL, SNOW, WINDS, &c.; but in general they may be reduced to two, viz. an emission of latent heat from the vapour contained in the atmosphere, or of electric fluid from the same, or from the earth. To one or both of these causes, therefore, may we ascribe the variations of the gravity of the atmosphere; and we see that they both tend to produce the same effect with the solar heat in the tropical climates, viz. to rarefy the air, by mixing with it or setting loose a non-gravitating fluid, which did not act in such large proportion in any particular place before. No doubt, the action of the latent heat and electric fluid is the same in the torrid as in the temperate zones: but in the torrid zone the solar heat and excessive evaporation counteract them; so that whatever quantities may be discharged by the excessive deluges of rain, &c. which fall in those countries, they are instantly absorbed by the abundant fluid, and are quickly ready to be discharged again; while, in the temperate zones, the air becomes sensibly lighter,

Vol. II. Part II.

as well as warmer, by them for some time before they can be absorbed again.

The variations of heat and cold to which the atmosphere is subject, have been the subject of much speculation. In general they seem to depend entirely upon the light of the sun reflected into the atmosphere from the earth; and where this reflection is deficient, even though the light should be present ever so much, the most violent degrees of cold are found to take place. Hence, on the tops of mountains, the cold is generally excessive, though by reason of the clearness of the atmosphere the light of the sun falls upon them in greater quantity than it can do on an equal space on the plain. In long winding passages also, such as the caverns of *Ætna* and *Vesuvius*, where the air has room to circulate freely, without any access of the sun, the cold is scarce tolerable; whence the use of these for cooling liquors, preserving meat, &c.

The coldness of the atmosphere on the tops of mountains has been ascribed by *M. Lambert* and *De Luc*, to the igneous fluid, or elementary fire, being more rare in those elevated situations than on the plains. *M. Lambert* is of opinion that it is rarefied above by the action of the air, and that below it is condensed by its own proper weight. He considers fire as a fluid in motion, the parts of which are separable, and which is rarefied when its velocity is accelerated. He does not decide with regard to the identity of fire and light, though he seems inclined to believe it. *M. de Luc* compares elementary fire to a continuous fluid, whose parts are condensed by being mutually compressed. He denies that fire and light are the same; and maintains that the latter is incapable, by itself, of setting fire to bodies, though it does so by putting in motion the igneous fluid they contain; and that it acts with more force near the earth than at a distance from its surface, by reason of this fluid, which he calls an *heavy* and *elastic* one, being more condensed there than at a greater height.

M. Saussure, in treating of this subject in his account of the Alps, does not consider fire as a fluid so free and detached as to be able either to ascend with rapidity by its specific levity, or to condense itself sensibly by its proper weight. He supposes it to be united to bodies by so strict an affinity, that all its motions are determined, or at least powerfully modified, by that affinity. As soon therefore as fire, disengaged by combustion or by any other cause, endeavours to diffuse itself, all the bodies that come within the sphere of its activity endeavour to attract it; and they absorb such quantities of it as are in the direct ratio of their affinities with it, or in the inverse ratio of what is necessary for their equilibrium with the surrounding bodies. Now it does not appear that in this distribution the situation of places, with regard to the horizon, has any other influence than what they receive from the different currents produced by the dilatation of the air, and by the levity which that dilatation produces. The ascent of flame, smoke, &c. or of air heated in any way, persuaded the ancients that fire is possessed of absolute levity, by which it had a tendency to mount upwards. "But these effects (says he) are owing either to the levity of the fluid which constitutes flame, or to that of air dilated by heat; and not to the levity of the

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Variation
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Lambert
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Luc's rea-
sons for the
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tops of
mountains.

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Mr Sauf-
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Variation
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igneous fluid. I am, however, sufficiently convinced, that this fluid is incomparably lighter than air, though I do not believe that it possesses the power of ascending in our atmosphere by virtue of its levity alone.

18
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"The celebrated Bouguer has demonstrated, by principles the most simple, and most universally adopted, that it is not necessary, in order to account for the diminution of heat on mountains, to have recourse to hypotheses that are at best doubtful. The following is his explanation of what was felt on the mountains of Peru.

"It was proper, in order to explain this subject, to insist on the short duration of the sun's rays, which cannot strike the different sides of mountains but for a few hours, and even this not always. A horizontal plain, when the sun is clear, is exposed at mid-day to the perpendicular and undiminished action of these rays, while they fall but obliquely on a plain not much inclined, or on the sides of a high pile of steep rocks. But let us conceive for a moment an insulated point, half the height of the atmosphere, at a distance from all mountains, as well as from the clouds which float in the air. The more a medium is transparent, the less heat it ought to receive by the immediate action of the sun. The free passage which a very transparent body allows to the rays of light, shows that its small particles are hardly touched by them. Indeed what impression could they make on it when they pass thro' almost without obstruction? Light, when it consists of parallel rays, does not by passing through a foot of free atmospheric air, near the earth, lose an hundred thousandth part of its force. From this we may judge how few rays are weakened, or can act on this fluid, in their passage through a stratum of the diameter not of an inch or a line, but of a particle. Yet the subtilty and transparency are still greater at great heights, as was obvious on the Cordilleras, when we looked at distant objects. Lastly, the grosser air is heated below by the contact or neighbourhood of bodies of greater density than itself, which it surrounds, and on which it rests; and the heat may be communicated by little and little to a certain distance. The inferior parts of the atmosphere by this means contract daily a very considerable degree of heat, and may receive it in proportion to its density or bulk. But it is evident that the same thing cannot happen at the distance of a league and an half or two leagues above the surface of the earth, although the light there may be something more active. The air and the wind therefore must at this height be extremely cold, and colder in proportion to the elevation.

"Besides, the heat necessary to life is not merely that which we receive every instant from the sun. The momentary degree of this heat corresponds to a very small part of that which all the bodies around us have imbibed, and by which ours is chiefly regulated. The action of the sun only serves to maintain nearly in the same state the sum of the total heat, by repairing thro' the day the loss it sustains through the night, and at all times. If the addition be greater than the loss, the total heat will increase, as it happens in summer, and it will continue to accumulate in a certain degree; but for the reasons already given, this accumulation cannot be very great on the top of a mountain, where the summit, which rises high, is never of great bulk. The

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lowest state of the thermometer in every place is always in proportion to the heat acquired by the soil; and that heat being very small on the top of a mountain, the quantity added to it by the sun during the day must be comparatively greater; and the accumulated heat will be more in a condition to receive increase in proportion to its distance from the degree which it cannot pass.

"Another particular observable on all the high places of the Cordilleras, and which depends on the same cause, is, that when we leave the shade, and expose ourselves to the sunshine, we feel a much greater difference than we do here in our fine days when the weather is temperate. Every thing contributes at Quito to make the sun exceedingly powerful: a single step from an exposed place to the shade gives the sensation of cold: this would not be the case if the quantity of heat acquired by the soil were more considerable. We now also see why the same thermometer, put first into the shade and then in the sun, does not undergo the same changes at all times and in all places. In the morning, upon Pichincha, this instrument is generally a few degrees below the freezing point, which may be reckoned the natural temperature of the place; but when during the day we expose it to the sun, it is easy to imagine that the effect must be great, and much more than double in whatever way it is measured."

This theory is adopted by Mr Sauffure, who adds the following fact to prove that the action of the sun's rays, considered abstractedly and independent of any extrinsic source of cold, is as great on mountains as on plains; viz. that the power of burning lenses and mirrors is the same at all heights. To ascertain this fact, our author procured a burning-glass so weak that at Geneva it would just set fire to tinder. This he carried, with some of the same tinder, to the top of the mountain Saleve (a height of 3000 feet); where it not only produced the same effect, but apparently with greater facility than on the plain. Being persuaded then, that the principal source of cold on the tops of high mountains is their being perpetually surrounded with an atmosphere which cannot be much heated either by the rays of the sun on account of its transparency, or by the reflection of them from the earth by reason of its distance, he wished to know, whether the direct solar rays on the top of a high mountain had the same power as on the plain, while the body on which they acted was placed in such a manner as to be unaffected by the surrounding air. For this purpose he instituted a set of experiments, from which he drew the following conclusions, viz. that a difference of 777 toises in height, diminishes the heat which the rays of the sun are able to communicate to a body exposed to the external air, 14° of the thermometer; that it diminishes the heat of a body partially exposed, only 6°; and that it augments by 1° the heat of a third body completely defended from the air.

Hence it appears that the atmosphere, though so essentially necessary to the support of fire, is some how or other the greatest antagonist of heat, and most effectually counteracts the operation of the solar rays in producing it. This power it seems to exert at all distances, at the surface as well as in the higher regions. From some experiments made by M. Pictet, it appears, that

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that even in places exposed to the rays of the sun, the heat, at five feet distance from the ground, is greater only by one or two degrees than at 50 feet above the surface, though the ground was at that time 15 or 20° warmer than the air immediately in contact with it. Inconsiderable as this difference is, however, it does not hold as we go higher up: for if it did, the cold on the top of the mountain of Saleve, which is 3000 feet above the level of the lake of Geneva, would be 60° greater than at the foot of it; whereas in reality it is only 10°. In the night-time the case is reversed; for the stratum of air, at five feet from the ground, was found by Mr Picquet to be colder than that at 50. Besides this, different strata of the atmosphere are found to possess very different and variable degrees of cold, without any regard to their situation high up or low down. In the year 1780, Dr Wilson of Glasgow found a very remarkable cold existing close to the surface of the ground; so that the thermometer, when laid on the surface of the snow, sunk many degrees lower than one suspended 24 feet above it. It has been likewise observed, that in clear weather, though the surface of the earth be then most liable to be heated by the sun, yet after that is set, and during the night, the air is coldest near the ground, and particularly in the valleys. Experiments on this subject were made for a whole year by Mr James Sex, who has given an account of them in the 78th volume of the Philosophical Transactions. He suspended thermometers (constructed in such a manner as to show the true maximum and minimum of heat that might take place in the observer's absence) in a shady northerly aspect, and at different heights in the open air. One of these was placed of the height of 9 feet, and the other at that of 220 from the ground; and the observations were continued, with only a few days omission, from July 1784 to July 1785. The greatest variations of heat were in the months of October and June; in the former the thermometers generally differed most in the night, and in the latter mostly in the day. From the 25th to the 28th of October, the heat below, in the night-time, exceeded in a small degree the heat above; at which time there was frequent rain mingled with hail. From the 11th to the 14th, and also on the 31st, there was no variation at all; during which time likewise the weather was rainy: all the rest of the month proving clear, the air below was found colder than that above, sometimes by nine or ten degrees. In the month of June, the greatest variations took place from the 11th to the 15th, and from the 25th to the 30th; and at both these times there appeared to be two currents of wind, the upper from the south-west and the lower from the north-east. Sometimes these were rendered visible by clouds, in different strata, moving in different directions; and sometimes by clouds moving in a contrary direction to a very sensible current of air below. On cloudy nights the lowest thermometer sometimes showed the heat to be a degree or two greater than the upper one; but in the day-time the heat below constantly exceeded that above more than in the month of October.

To determine whether the nocturnal refrigeration was augmented by a nearer approach to the earth, two thermometers were placed in the midst of an open meadow, on the bank of the river near Canterbury.

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One was placed on the ground, and the other only six feet above it. The thermometer, at six feet distance from the ground, agreed nearly with the former at nine feet; but the nocturnal variations were found to correspond entirely with the clearness or the cloudiness of the sky: and though they did not always happen in proportion to their respective altitudes, yet when the thermometers differed in any respect, that on the ground always indicated the greatest degree of cold.

The difference betwixt these two thermometers, at the small distance of six feet from each other, being found no less than three degrees and an half, the number of thermometers in the meadow was augmented to four. One was sunk in the ground, another placed just upon it, and the third suspended at three feet above it. Three others were placed on a rising ground where the land was level with the cathedral tower, and about a mile distant from it. One of these was likewise sunk in the ground, another placed just upon it, and a third suspended six feet above it. With these seven thermometers, and the two first mentioned, which were placed in the city, he continued his observations for 20 days; but as the weather happened to be cloudy during the whole of that space, excepting for seven or eight days, no considerable variation happened excepting on these days. The result of the experiments was, that the cold was generally greater in the valley than on the hill; but the variations between the thermometers on the ground and those six feet above them, were often as great on the hill as in the valley.

Thus it was perceived that a difference of temperature took place at the distance of only three feet from the ground; but the length of the thermometers hitherto made use of rendered it impossible to make any experiment at a smaller distance. Two new ones, therefore, were formed by bending down the large tube, the body or bulb of the thermometer, to an horizontal position, while the stem remained in a vertical one; by which method the temperature might be observed to the distance of a single inch. Sometimes, in clear weather, these two horizontal thermometers were placed in the open air, one within an inch of the ground, and the other nine inches above it. When the variation among the other thermometers was considerable, a difference was likewise perceived between these; the lower one sometimes indicating more than two degrees less heat than the upper one, though placed so near each other.

From these experiments Mr Sex concludes, that a greater diminution of heat frequently takes place near the earth in the night-time than at any altitude in the atmosphere within the limits of his inquiry, that is, 220 feet from the ground; and at such times the greatest degrees of cold are always met with nearest the surface of the earth.

This is a constant and regular operation of nature, under certain circumstances and dispositions of the atmosphere, and takes place at all seasons of the year; and this difference never happens in any considerable degree but when the air is still, and the sky perfectly unclouded. The moistest vapour, as dews and fogs, did not at all impede, but rather promote, the refrigeration. In very severe frosts, when the air frequently deposits a quantity of frozen vapour, it is commonly

23
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Atmo-
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found greatest; but the excess of heat which in the day-time was found at the lower station in summer, diminished in winter almost to nothing.

24
Mr Darwin's experiments on cold produced by the rarefaction of air.

It has been observed, that a thermometer, included in a receiver, always sinks when the air begins to be rarefied. This has been thought to arise, not from any degree of cold thus produced, but from the sudden expansion of the bulb of the thermometer in consequence of the removal of the atmospherical pressure: But from some late experiments related, Phil. Trans. vol. 78. by Mr Darwin, it appears that the atmosphere always becomes warm by compression, and cold by dilatation from a compressed state. These experiments were,

1. The blast from an air-gun was repeatedly thrown upon the bulb of a thermometer, and it uniformly sunk it about two degrees. In making this experiment, the thermometer was firmly fixed against a wall, and the air-gun, after being charged, was left for an hour in its vicinity, that it might previously lose the heat it had acquired in the act of charging: the air was then discharged in a continued stream on the bulb of the thermometer, with the effect already mentioned.

2. A thermometer was fixed in a wooden tube, and so applied to the receiver of an air-gun, that, on discharging the air by means of a screw pressing on the valve of the receiver, a continued stream of air, at the very time of its expansion, passed over the bulb of the thermometer. This experiment was four times repeated, and the thermometer uniformly sunk from five to seven degrees. During the time of condensation there was a great difference in the heat, as perceived by the hand, at the two ends of the condensing syringe: that next the air-globe was almost painful to the touch; and the globe itself became hotter than could have been expected from its contact with the syringe. "Add to this (says Mr Darwin), that in exploding an air-gun the stream of air always becomes visible, which is owing to the cold then produced precipitating the vapour it contained; and if this stream of air had been previously more condensed, or in greater quantity, so as not instantly to acquire heat from the common atmosphere in its vicinity, it would probably have fallen in snow.

3. A thermometer was placed in the receiver of an air-pump, and the air being hastily exhausted, it sunk two or three degrees; but after some minutes regained its former station. The experiment was repeated with a thermometer open at the top, so that the bulb could not be affected by any diminution of the external pressure; but the result was the same. Both during exhaustion and re-admission of the air into the receiver, a steam was regularly observed to be condensed on the sides of the glass; which, in both cases, was in a few minutes reabsorbed, and which appeared to be precipitated by being deprived of its heat by the expanded air.

4. A hole, about the size of a crow-quill, was bored into a large air-vessel placed at the commencement of the principal pipe of the water-works of Derby. There are four pumps worked by a water-wheel, the water of which is first thrown into the lower part of this air-vessel, and rises from thence to a reservoir about 35 or 40 feet above the level; so that the water in this

vessel is constantly in a state of compression. Two thermometers were previously suspended on the leaden air-vessel, that they might assume the temperature of it, and as soon as the hole above-mentioned was opened, had their bulbs applied to the stream of air which issued out; the consequence of which was, that the mercury sunk some degrees in each. This sinking of the mercury could not be ascribed to any evaporation of moisture from their surfaces, as it was seen both in exhausting and admitting the air into the exhausted receiver mentioned in the last experiment, that the vapour which it previously contained was deposited during its expansion.

5. There is a curious phenomenon observed in the fountain of Hiero, constructed on a very large scale, in the Chemnicensian mines in Hungary. In this machine the air, in a large vessel, is compressed by a column of water 260 feet high; a stop-cock is then opened; and as the air issues with great vehemence, and in consequence of its previous condensation becomes immediately much expanded, the moisture it contains is not only precipitated, as in the exhausted receiver above-mentioned, but falls down in a shower of snow, with icicles adhering to the nose of the cock. See Phil. Trans. vol. 52.

From this phenomenon, as well as the four experiments above related, Mr Darwin thinks "there is good reason to conclude, that in all circumstances where air is mechanically expanded, it becomes capable of attracting the fluid matter of heat from other bodies in contact with it.

"Now, (continues he) as the vast region of air which surrounds our globe is perpetually moving along its surface, climbing up the sides of mountains, and descending into the valleys; as it passes along, it must be perpetually varying the degree of heat according to the elevation of the country it traverses: for, in rising to the summits of mountains, it becomes expanded, having so much of the pressure of the superincumbent atmosphere taken away; and when thus expanded, it attracts or absorbs heat from the mountains in continuity with it; and, when it descends into the valleys, and is compressed into less compass, it again gives out the heat it has acquired to the bodies it comes in contact with. The same thing must happen to the higher regions of the atmosphere, which are regions of perpetual frost, as has lately been discovered by the aerial navigators. When large districts of air, from the lower parts of the atmosphere, are raised two or three miles high, they become so much expanded by the great diminution of the pressure over them, and thence become so cold, that hail or snow is produced by the precipitation of the vapour: and as there is, in these high regions of the atmosphere, nothing else for the expanded air to acquire heat from after it has parted with its vapour, the same degree of cold continues, till the air, on descending to the earth, acquires its former state of condensation and of warmth.

"The Andes, almost under the line, rests its base on burning sands; about its middle height is a most pleasant and temperate climate covering an extensive plain, on which is built the city of Quito; while its forehead is encircled with eternal snow, perhaps coeval with the mountain. Yet, according to the accounts of Don Alloa, these three discordant climates seldom encroach,

Atmo-
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25
His conclusions with regard to cold on the tops of mountains.

croach much on each other's territories. The hot winds below, if they ascend, become cooled by their expansion; and hence they cannot affect the snow upon the summit; and the cold winds that sweep the summit, become condensed as they descend, and of temperate warmth before they reach the fertile plains of Quito."

Notwithstanding all these explanations, however, several very considerable difficulties remain with regard to the heat and cold of the atmosphere. That warm air should always ascend; and thus, when the source of heat is taken away by the absence of the sun, that the stratum of atmosphere lying immediately next to the earth should be somewhat colder than that which lies a little farther up; is not at all to be wondered at. We have an example somewhat similar to this in the potter's kiln; where, after the vessels have been intensely heated for some time, and the fire is then withdrawn, the cooling always begins at bottom, and those which stand lowermost will often be quite black, while all the upper part of the furnace and the vessels next to it are of a bright red. It doth not, however, appear why such degrees of cold should take place at the surface of the earth as we sometimes meet with. It is, besides, no uncommon thing to meet with large strata in the upper regions of the atmosphere, remarkable for their cold, while others are warmer than those at the surface; as we have been assured of by the testimony of several aerial navigators. It is also difficult to see why the air which has once ascended, and become rarified to an extreme degree, should afterwards descend among a denser fluid of superior gravity, though indeed the atmospherical currents by which this fluid is continually agitated may have considerable effect in this way. See the article WINDS. See also HEAT, COLD, CONGELATION, CONDENSATION, &c.

For the quantity of water contained in the atmosphere, see the articles HYGROMETER, CLOUDS, VAPOUR, &c. For the cause of the elasticity of the atmosphere, see ELASTICITY; and for an explanation of its various operations, see METEOROLOGY. See also HAIL, RAIN, SNOW, &c.

The uses of the atmosphere are so many and so various that it is impossible to enumerate them. One of the most essential is its power of giving life to vegetables, and supporting that of all animated beings. For the latter purpose, however, it is not in all places equally proper: we shall therefore conclude this article with some remarks on

The Salubrity of the ATMOSPHERE.—The air on the tops of mountains is generally more salubrious than that in pits. Dense air indeed is always more proper for respiration than such as is more rare; yet the air on mountains, though much more rare, is more free from phlogistic vapours than that of pits. Hence it has been found, that people can live very well on the tops of mountains, where the barometer sinks to 15 or 16 inches. M. de Saussure, in his journey upon the Alps, having observed the air at the foot, on the middle, and on the summits of various mountains, observes, that the air of the very low plains seems to be the less salubrious; that the air of very high mountains is neither very pure, nor, upon the whole, seems so fit for the lives of men, as that of a certain height above the level of the sea, which he estimates to

be about 200 or 300 toises, that is, about 430 or 650 yards.

Dr White, in the lxxviiith vol. of the Phil. Transf. giving an account of his experiments on air made at York, says, that the atmospherical air was in a very bad state, and indeed in the worst he had ever observed it, the 13th of September 1777; when the barometer stood at 30.30, the thermometer at 69°; the weather being calm, clear, and the air dry and sultry, no rain having fallen for above a fortnight. A slight shock of an earthquake was perceived that day.

The air of a bed-room at various times, viz. at night, and in the morning after sleeping in it, has been examined by various persons; and it has been generally found, that after sleeping in it the air is less pure than at any other time. The air of privies, even in calm weather, has not been found to be so much phlogisticated as might have been expected, notwithstanding its disagreeable smell.

From this and other observations, it is thought that the exhalations of human excrements are very little if at all injurious, except when they become putrid, or proceed from a diseased body; in which case they infect the air very quickly.

Dr Ingenhoufz, soon after he left London, sent an account of his experiments made in the year 1779 upon the purity of the air at sea and other parts; which account was read at the Royal Society the 24th of April 1780, and is inserted in the lxxth vol. of the Phil. Transf. His first observations were made on board a vessel in the mouth of the Thames, between Sheerneys and Margate, where he found that the air was purer than any other sort of common air he had met with before. He found that the sea-air taken farther from the land, viz. between the English coast and Ostend, was not so pure as that tried before; yet this inferior purity seems not to take place always. The Doctor's general observations, deduced from his numerous experiments, are, "That the air at sea, and close to it, is in general purer, and fitter for animal life, than the air on the land, though it seems to be subject to some inconsistency in its degree of purity with that of the land: That probably the air will be found in general much purer far from the land than near the shore, the former being never subject to be mixed with land air."

The Doctor in the same paper transcribes a journal of experiments, showing the degree of purity of the atmosphere in various places, and under different circumstances; which we shall insert here in an abridged manner.

The method used in those experiments, was to introduce one measure of common air into the eudiometer-tube, and then one measure of nitrous air. The moment that these two sorts of elastic fluids came into contact, he agitated the tube in the water-trough, and then measured the diminution, expressing it by hundredths parts of a measure; thus, when he says that such air was found to be 130, it signifies, that after mixing one measure of it with one of nitrous air, the whole mixed and diminished quantity was 130 hundredths of a measure, viz. one measure and 30 hundredths of a measure more.

"The different degrees of salubrity of the atmosphere,

Atmo-
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28
Dr Ingen-
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29
His Journal
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Atmo-
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sphere, as I found it in general in my country-house at Southal-Green, ten miles from London, from June to September, lay between 103 and 109. I was surprised when, upon my return to town to my former lodgings in Pall-Mall Court, I found the common air purer in general in October than I used to find it in the middle of summer in the country; for on the 22d of October, at nine o'clock in the morning, the weather being fair and frosty, I found that one measure of common air, and one of nitrous air, occupied 100 subdivisions in the glass-tube, or exactly one measure. That very day, at two o'clock in the afternoon (it being then rainy weather), the air was somewhat altered for the worse. It gave 102. October the 23d, it being rainy weather, the air gave 102. October the 24th, the weather being serene, the air at nine o'clock in the morning gave 100. October the 25th, the sky being cloudy at 11 o'clock in the morning, the air gave 102. At 11 o'clock at night, from five different trials, it gave 105. October the 26th, the weather being very dark and rainy, the air gave 105, as before."

The air at Ostend was found by the Doctor to be generally very good, giving between 94 and 98. At Bruges, the air taken at seven o'clock at night gave 103. November the 8th, the air at Ghent at three in the afternoon gave 103.

November the 12th, the air of Brussels at seven o'clock P. M. gave 105½. The next day the air of the lower part of the same city gave 106; that of the highest appeared to be purer, as it gave 104; which agrees with the common popular observation. November the 14th, both the air of the highest and that of the lowest part of the city appeared to be of the same goodness, giving 103. The weather was frosty.

November the 22d, the air of Antwerp in the evening gave 109½; the weather being rainy, damp, and cold. November the 23d, the air of Breda gave 106. The next day about 11 o'clock the air gave 102; the weather being fair, cold, and inclining to frost. At seven o'clock it gave 103. Next day, being the 25th, the air gave 104; the weather being cold and rainy. The 26th it gave 103; the weather being very rainy, cold, and stormy. November the 27th, the air at the Moordyke close to the water gave 101½; the weather being fair and cold, but not frosty. This spot is reckoned very healthy. November the 28th, the air of Rotterdam gave 103; the weather being rainy and cold. November the 29th, the air of Delft gave 103; the weather being stormy and rainy.

November the 30th, the air of the Hague gave 104; the weather being cold, and the wind northerly. The first of December the weather underwent a sudden change; the wind becoming southerly and stormy, and the atmosphere becoming very hot. The day after, Fahrenheit's thermometer stood at 54°; and the common air being repeatedly and accurately tried gave 116; and that preserved in a glass phial from the preceding day gave 117; and that gathered close to the sea gave 115.

December the 4th, the air of Amsterdam gave 103; the weather being rainy, windy, and cold. The day

after, the weather continuing nearly the same, the air gave 102. December the 10th, the air of Rotterdam gave 101; the weather being rainy. December the 12th, being in the middle of the water between Dort and the Moordyke, the air gave 109; the weather being remarkably dark, rainy, and windy. December the 13th, the air of Breda in the morning gave 109; the weather continuing as the day before. And in the afternoon, the air gave 106½; the weather having cleared up. December the 16th, the air of the lower part of the city of Antwerp gave 105, that of the higher part 104; the weather being rainy and temperate. December the 17th, the air of Antwerp gave 107; the weather continuing nearly as in the preceding day. December the 19th, the air of Brussels gave 109; the weather being rainy, windy, and rather warm. December the 21st, the air of Brussels gave 106; the weather being dry and cold. The next day the air and weather continued the same. December the 23d, the air of Mons gave 104; the weather being rainy and cold. December the 24th, the air near Bouchain gave 104½; the weather being cloudy and cold. December the 25th, the air of Peronne gave 102½; the weather being frosty. December the 26th, the air of Cuvilliv gave 103; the weather frosty. December the 27th, the air of Senlis gave 102½; the weather frosty. December the 29th, the air of Paris gave 103; the weather frosty. 1780, January the 8th, the air of Paris gave 100; the weather frosty. January the 13th, the air of Paris gave 98; hard frost.

I thus far with Dr Ingenhoufz's observations. His apparatus was a very portable one, made by Mr Martin, which in reality is the eudiometer-tube and measure as used by Mr Fontana before he made his last improvement. "The whole of this apparatus (says Dr Ingenhoufz) was packed up in a box about ten inches long, five broad, and three and a half high. The glass-tube or great measure, which was 16 inches long, and divided into two separate pieces, lay in a small compass, and could be put together by brass screws adapted to the divided extremities. Instead of a water-trough, such as is used commonly, I made use of a small round wooden tub, &c.

The Abbé Fontana, who has made a great number of very accurate experiments upon this subject, gives his opinion in the following words: "I have not the least hesitation in asserting, that the experiments made to ascertain the salubrity of the atmospherical air in various places in different countries and situations, mentioned by several authors, are not to be depended upon; because the method they used was far from being exact (A), the elements or ingredients for the experiment were unknown and uncertain, and the results very different from one another.

"When all the errors are corrected, it will be found that the difference between the air of one country and that of another, at different times, is much less than what is commonly believed; and that the great differences found by various observers are owing to the fallacious effects of uncertain methods. This I advance from experience; for I was in the same error. I found very

(A) It is plain that Dr Ingenhoufz's method is not implied in this remark; since the Doctor's experiments were made long after, and the method used by him was properly that of Mr Fontana.

Atmo-
sphere.

very great differences between the results of the experiments of this nature which ought to have been similar; which diversities I attributed to myself, rather than to the method I then used. At Paris I examined the air of different places at the same time, and especially of those situations where it was most probable to meet with infected air, because those places abounded with putrid substances and impure exhalations; but the differences I observed were very small, and much less than what could have been suspected, for they hardly arrived to one-fiftieth of the air in the tube. Having taken the air of the hill called *Mount Valerian*, at the height of about 500 feet above the level of Paris, and compared it with the air of Paris taken at the same time, and treated alike, I found the former to be hardly one-thirtieth better than the latter.

"In London I have observed almost the same. The air of Islington and that of London suffered an equal diminution by the mixture of nitrous air; yet the air of Islington is esteemed to be much better. I have examined the air of London taken at different heights (for instance, in the street, at the second floor, and at the top of the adjoining houses), and have found it to be of the same quality. Having taken the air at the iron gallery of St Paul's cupola, at the height of 313 feet above the ground, and likewise the air of the stone gallery, which is 202 feet below the other; and having compared these two quantities of air with that of the street adjoining, I found that there was scarce any sensible difference between them, although taken at such different heights.

"In this experiment a circumstance is to be considered, which must have contributed to render the above-mentioned differences more sensible: this is, the agitation of the air of the cupola; for there was felt a pretty brisk wind upon it, which I observed to be stronger and stronger the higher I ascended; whereas in the street, and indeed in all the streets I passed thro', there was no sensible wind to be felt. This experiment was made at four in the afternoon, the weather being clear. The quicksilver in the barometer at that time was 28,6 inches high, and Fahrenheit's thermometer stood at 54°."

A few lines after, Mr Fontana proceeds thus:—"From this we clearly see, how little the experiments hitherto published about the differences of common air are to be depended upon. In general, I find that the air changes from one time to another; so that the differences between them are far greater than those of the airs of different countries or different heights. For instance, I have found that the air of London in the months of September, October, and November, 1778, when treated with the nitrous air, gave II, I, 1,90, and II, II, 2,25, which is a mean result of many experiments which differed very little from each other. The 26th day of November last, I found the air for the first time much better, for it gave II, I, 1,80, and II, II, 2,20; but the 14th of February 1779, the air gave II, I, 1,69, and II, II, 2,21; from whence it appears, that the air of this 14th of February was better than it had been six months before. There can be no doubt of the accuracy of the experiments, because I compared the air taken at different times with that which I had first used in the month of September, and

which I had preserved in dry glass-bottles accurately stopped."

This difference in the purity of the air at different times, Mr Fontana farther remarks, is much greater than the difference between the air of the different places observed by him: notwithstanding this great change, as he observed, and as he was informed by various persons, no particular change of health in the generality of people, or facility of breathing, was perceived.

Mr Fontana lastly concludes with observing, that "Nature is not so partial as we commonly believe. She has not only given us an air almost equally good every where at every time, but has allowed us a certain latitude, or a power of living and being in health in qualities of air which differ to a certain degree. By this I do not mean to deny the existence of certain kinds of noxious air in some particular places; but only say, that in general the air is good every where, and that the small differences are not to be feared so much as some people would make us believe. Nor do I mean to speak here of those vapours and other bodies which are accidentally joined to the common air in particular places, but do not change its nature and intrinsic property. This state of the air cannot be known by the test of nitrous air; and those vapours are to be considered in the same manner as we should consider so many particles of arsenic swimming in the atmosphere. In this case it is the arsenic, and not the degenerated air, that would kill the animals who ventured to breathe it."

ATOCK, the capital of a province of the same name in the dominions of the Great Mogul. It is situated on a point of land where two large rivers meet, and is one of the best fortresses the Mogul has; but formerly nobody was permitted to enter it without a passport from the Mogul himself. E. Long. 72. 18. N. Lat. 32. 20.

ATOM, in philosophy, a particle of matter, so minute, as to admit of no division. Atoms are the *minima nature*, and are conceived as the first principles or component parts of all physical magnitude.

ATOMICAL PHILOSOPHY, or the doctrine of atoms, a system which, from the hypothesis that atoms are endued with gravity and motion, accounted for the origin and formation of things. This philosophy was first broached by Mofchus, some time before the Trojan war; but was much cultivated and improved by Epicurus; whence it is denominated the *Epicurean philosophy*. See EPICUREAN.

ATONEMENT. See EXPIATION.

ATONY, in medicine, a defect of tone or tension, or a laxity or debility of the solids of the body.

ATOOL, one of the Sandwich islands, situated in E. Long. 200. 20. N. Lat. 21. 57. Towards the north-east and north-west, the face of the country is ragged and broken; but to the southward it is more even. The hills rise from the sea-side with a gentle acclivity, and at a little distance back are covered with wood. Its produce is the same with that of the other islands of this cluster; but its inhabitants greatly excel the people of all the neighbouring islands in the management of their plantations. In the low grounds, contiguous to the bay wherein our navigators anchor-

Atmo-
sphere
||
Atooi.

Atooi, ed, these plantations were regularly divided by deep ditches; the fences were formed with a neatness approaching to elegance, and the roads through them were finished in such a manner as would have reflected credit even on an European engineer.

The island is about 300 miles in circumference. The road, or anchoring-place, which our vessels occupied, is on the south-west side of the island, about two leagues from the west end, before a village named Wymoa. As far as was founded, the bank was free from rocks; except to the eastward of the village, where there projects a shoal on which are some rocks and breakers. This road is somewhat exposed to the trade-wind; notwithstanding which defect, it is far from being a bad station, and greatly superior to those which necessity continually obliges ships to use, in countries where the winds are not only more variable but more boisterous; as at Madaira, Teneriffe, the Azores, &c. The landing too is not so difficult as at most of those places; and, unless in very bad weather, is always practicable. The water in the neighbourhood is excellent, and may be conveyed with ease to the boats. But no wood can be cut at any convenient distance, unless the islanders could be prevailed upon to part with the few etooa trees (*cordia sebestina*) that grow about their villages, or a species called *dooe dooe*, which grows farther up the country. The ground, from the wooded part to the sea, is covered with an excellent kind of grass, about two feet in height, which sometimes grows in tufts, and appeared capable of being converted into abundant crops of fine hay. But on this extensive space not even a shrub grows naturally.

Besides taro, the sweet potato, and other similar vegetables used by our crews as refreshments, among which were at least five or six varieties of plantains, the island produces bread fruit; which, however, seems to be scarce. There are also a few cocoa palms; some yams; the kappe of the Friendly islands, or Virginian arum; the etooa tree, and odoriferous gardenia or cape jasmine. Our people also met with several trees of the dooe dooe, that bear the oily nuts, which are stuck upon a kind of skewer and made use of as candles. There is a species of sida, or Indian mallow; also the morinda citrifolia, which is here called *none*; a species of convolvulus; the ava or intoxicating pepper, besides great quantities of gourds. These last grow to a very large size, and are of a remarkable variety of shapes, which are perhaps the effect of art.

The scarlet birds, which were brought for sale, were never met with alive; but one small one was seen, about the size of a canary bird, of a deep crimson colour; also a large owl, two brown hawks or kites, and a wild duck. Other birds were mentioned by the natives; among which were the otoo, or bluish heron, and the torata, a sort of whimbrel. It is probable that the species of birds are numerous, if we may judge by the quantity of fine yellow, green, and small, velvet-like, blackish feathers used upon the cloaks and other ornaments worn by these people. Fish, and other productions of the sea, were to appearance not various. The only tame or domestic animals found here were hogs, dogs, and fowls, which were all of the same kind that had been met with at the islands of the South Pacific. There were also small lizards, and some rats.

The inhabitants of Atooi are of the middle size, and in general stoutly made. They are neither remarkable for a beautiful shape nor for striking features. Their visage, particularly that of the women, is sometimes round, but others have it long; nor can it justly be said, that they are distinguished as a nation by any general cast of countenance. Their complexion is nearly of a nut brown; but some individuals are of a darker hue. They are far from being ugly, and have, to all appearance, few natural deformities of any kind. Their skin is not very soft nor shining; but their eyes and teeth are, for the most part, pretty good. Their hair in general is straight; and though its natural colour is usually black, they stain it, as at the Friendly and other islands. They are active, vigorous, and most expert swimmers; leaving their canoes upon the most frivolous occasion, diving under them, and swimming to others, though at a considerable distance. Women with infants at the breast, when the surf was so high as to prevent their landing in the canoes, frequently leapt overboard, and swam to the shore, without endangering their little ones. They appeared to be of a frank, cheerful disposition; and are equally free from the fickle levity which characterizes the inhabitants of Otaheite, and the sedate cast which is observable among many of those of Tongataboo. They seem to cultivate a sociable intercourse with each other; and, except the propensity to thieving, which is as it were innate in most of the people in those seas, they appeared extremely friendly. It was pleasing to observe with what affection the women managed their infants, and with what alacrity the men contributed their assistance in such a tender office; thus distinguishing themselves from those savages who consider a wife and child as things rather necessary than desirable or worthy of their regard and esteem. From the numbers that were seen assembled at every village in coasting along, it was conjectured that the inhabitants of this island are pretty numerous. Including the straggling houses, it was computed there might perhaps be, in the whole island, sixty such villages as that near which our ships anchored; and allowing five persons to each house, there would be in every village five hundred, or thirty thousand upon the island. This number is by no means exaggerated; for there were sometimes three thousand people at least collected upon the beach, when it could not be supposed that above a tenth part of the natives were present.

A I R A B I L I S, BLACK BILE, OR MELANCHOLY. According to the ancients it hath a twofold origin: 1st, From the grosser parts of the blood, and this they called the *melancholy humour*. 2d, From yellow bile being highly concocted. Dr Percival, in his *Essays Med. and Exp.* suggests, that it is the gall rendered acrid by a stagnation in the gall-bladder, and rendered viscid by the absorption of its fluid parts. Bile in this state discharged into the duodenum, occasions universal disturbance and disorder until it is evacuated; it occasions violent vomiting, or purging, or both; and previous to this the pulse is quick, the head aches, a delirium comes on, a hiccough, intense thirst, inward heat, and a fetid breath. Some describe this kind of bile as being acid, harsh, corroding, and, when poured on the ground, bubbling up and raising the earth after the manner of a ferment. Dr Percival says, that by

Atra dies, the use of the *infus. senæ limoniet.* warmer with the
atractylis. tinct. columb. he had checked the vomitings occasioned by this matter.

ATRA DIES, in antiquity, denotes a *fatal day* whereon the Romans received some memorable defeat. The word literally imports a *black day*; a denomination taken from the colour; which is the emblem of death and mourning. Whence the Thracians had a custom of marking all their happy days with white stones or calculi, and their unhappy days with black ones; which they cast, at the close of each day, into an urn. At the person's death the stones were taken out; and from a comparison of the numbers of each complexion, a judgment was made of the felicity or infelicity of his course of life. The *dies atræ*, or *atri*, were afterwards denominated *nefasti*, and *posteri*. Such in particular was the day when the tribunes were defeated by the Gauls, at the river Allia, and lost the city; also that whereon the battle of Cannæ was fought; and several others marked in the Roman calendar, as *atræ* or unfortunate.

ATRACTYLIS, DISTAFF THISTLE: A genus of the polygamia æqualis order, belonging to the syngenesia class of plants; and in the natural order ranking under the 49th order, *Compositæ-capitatae*. The corolla is radiated; and each of the little corollæ of the radius has five teeth.

Species. 1. The cancellata, or small cnicus, is an annual plant rising about eight or nine inches high, with a slender stem, garnished with hoary leaves, having spines on their edges. At the top of these branches are sent out two or three slender stalks, each terminated by a head of flowers like those of the thistle. The empalement is curiously netted over, and is narrow at the top, but swelling below; and contains many florets of a purplish colour. These are each succeeded by a single downy seed, which in cold years do not ripen in this country. 2. The humilis, or purple prickly cnicus, rises about a foot high, with indented leaves, having small spines on their edges. The upper part of the stalk is divided into two or three slender branches, each supporting a head of purple flowers, having rays inclosed in a scaly empalement. The flowers appear in June; but unless the season is warm, the seeds will not ripen in this country. 3. The gummifera, or prickly gum-bearing cnicus, known among physicians by the name of *carline thistle*. This sends out many narrow leaves, which are deeply serrated, and armed with spines on their edges. These lie close on the ground; and between them the flower is situated, without a stalk, and having many florets inclosed in a prickly empalement. Those on the border are white; but such as compose the disk are of a yellowish colour. It flowers in July, but never perfects seeds in Britain.

Culture. All these plants are natives of the warm parts of Europe, as Spain, Sicily, and the Archipelago islands, from whence their seeds must be procured. They must be sown upon an open bed of light earth, where the plants are to remain; and when the plants come up, they should be thinned, so as to leave them three or four inches asunder. The roots of the second will last two or three years, and the third is a perennial plant.

Medicinal Uses. The root of the third sort was for-

merly used as a warm diaphoretic and alexipharmic; but it never came much into use in Britain, and the present practice has entirely rejected it. The root is about an inch thick, externally of a pale rusty brown colour, corroded as it were in the surface; and perforated with numerous small holes, so as to appear worm-eaten when cut. It has a strong smell; and a subacid, bitterish, and weakly aromatic taste. Frederic Hoffman the Elder relates, that he has observed a decoction of it in broth to occasion vomiting.

ATRÆTI, in medicine, infants having no perforation in the anus, or persons imperforated in the vagina or urethra.

ATRAGENE, in botany: A genus of the polyandria order belonging to the polygamia class of plants. The calyx has four leaves; the petals are 12; and the seeds are candated. There are three species, all natives of the east.

ATRAPHAXIS: A genus of the digynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 12th order, *Holoraceæ*. The calyx has two leaves; the petals are two, and sinuated; and there is but one seed. There are two species, both natives of warm countries, but meriting no particular description.

ATREBATII, a people of Britain, seated next to the Bibroci, in part of Berkshire and part of Oxfordshire. This was one of those Belgic colonies which had come out of Gaul into Britain, and there retained their ancient name. For the Atrebatii were a tribe of the Belgæ, who inhabited the country which is now called Artois. They are mentioned by Cæsar among the nations which composed the Belgic confederacy against him; and the quota of troops which they engaged to furnish on that occasion was 15,000. Comius of Arras was a king or chieftain among the Atrebatii in Gaul in Cæsar's time: and he seems to have possessed some authority, or at least some influence, over our Atrebatii in Britain; for he was sent by Cæsar to persuade them to submission. This circumstance makes it probable that this colony of the Atrebatii had not been settled in Britain very long before that time. The Atrebatii were among those British tribes which submitted to Cæsar; nor do we hear of any remarkable resistance they made against the Romans at their next invasion under Claudius. It is indeed probable, that before the time of this second invasion they had been subdued by some of their neighbouring states, perhaps by the powerful nation of the Cattivellauni, which may be the reason they are so little mentioned in history. Calliva Atrebatum, mentioned in the seventh, twelfth, thirteenth, and fourteenth itinera of Antoninus, and called by Ptolemy *Calva*, seems to have been the capital of the Atrebatii; though our antiquaries differ in their sentiments about the situation of this ancient city, some of them placing it at Wallingford, and others at Ilchester.

ATREUS, in fabulous history, the son of Pelops and Hippodamia, and the father of Agamemnon and Menelaus, is supposed to have been king of Mycenæ and Argos about 1228 years before the Christian æra. He drove his brother Thyestes from court, for having a criminal commerce with Ærope his wife: but understanding that he had had two children by her, he sent for him again, and made him eat them; at

Atræti
 ||
 Atreus.

Atri
||
Atriplex.

which horrid action the sun, it is said, withdrew his light.

ATRI, a town of Italy, in the farther Abruzzo in the kingdom of Naples, with the title of a duchy; it is the see of a bishop, and is seated on a craggy mountain, four miles from the Adriatic Sea. E. Long. 13. 8. N. Lat. 42. 45.

ATRIENSES, in antiquity, a kind of servants or officers in the great families at Rome, who had the care and inspection of the atria and the things lodged therein.

These are otherwise called atriarum, though some make a distinction between *atrienses* and *atriarii*; suggesting that the latter were an inferior order of servants, perhaps assistants of the *atrienses*, and employed in the more servile offices of the atrium, as to attend at the door, sweep the area, &c.

The *atrienses* are represented as servants of authority and command over the rest: they acted as procurators, or agents, of their master, in selling his goods, &c. To their care were committed the statues and images of the master's ancestors, &c. which were placed round the atrium; and which they carried in procession at funerals, &c.

In the villas, or country-houses, the *atrienses* had the care of the other furniture and utensils, particularly those of metal, which they were to keep bright from rust. Other things they were to hang from time to time in the sun, to keep them dry, &c. They were clothed in a short white linen habit, to distinguish them, and prevent their loitering from home.

ATRIP, in nautical language, is applied either to the anchor or sails. The anchor is atrip, when it is drawn out of the ground in a perpendicular direction, either by the cable or buoy-rope. The top-sails are atrip, when they are hoisted up to the mast-head, or to their utmost extent.

ATRIPLEX, ORACH, or ARACH: A genus of the monœcia order, belonging to the polygamia class of plants; and, in the natural method, ranking under the 12th order, *Holoracea*. The calyx of the hermaphrodite flower has five leaves; there is no corolla; the stamina are five, and the stylus is bifid; the seed is one, and depressed.

Species. 1. The hortenfis, or garden orach, was formerly cultivated in gardens, and used as a substitute for spinage, to which it is still preferred by some, tho' in general it is disliked by the English; however, it still maintains its credit in France, as also in the northern parts of England. There are three or four varieties of this plant, whose only difference is their colour; one is a deep green, another a dark purple, and a third with green leaves and purple borders. 2. The halimus, or broad-leaved orach, was formerly cultivated in gardens as a shrub, by some formed into hedges, and constantly sheared to keep them thick: but this is a purpose to which it is by no means adapted, as the shoots grow so vigorous, that it is impossible to keep the hedge in any tolerable order; and, what is worse, in severe winters the plants are often destroyed. 3. The petulacoides, or shrubby sea-orach, grows wild by the sea-side in many places of Britain. It is a low undershrub, seldom rising above two feet and an half, or at most three feet high; but becomes very bushy. This may have a place in gardens among other low shrubs,

where it will make a pretty diversity. Besides these, nine other species are enumerated by botanical writers, but the abovementioned are the most remarkable.

Culture, &c. The first sort is annual, so must be propagated by seeds. These are to be sown at Michaelmas, soon after the seeds are ripe. The plants require no other culture than to be kept free from weeds, to hoe them when they are about an inch high, and to cut them down when they are too thick, so as to leave them about four inches asunder. When these plants are sown in a rich soil, and allowed a good distance from each other, the leaves will grow very large, and in this their goodness consists. This must be eaten whilst it is young; for when old, the leaves become tough, and are good for nothing. This species is an article of the materia medica; a decoction of the leaves is recommended in costiveness, where the patient is of a hot bilious disposition.—The second sort may be propagated by cuttings. These are to be planted in any of the summer-months, in a shady border; where they will soon take root, and be fit against the following Michaelmas to transplant into those places where they are to remain.—The third sort requires very little culture. It may be also propagated from cuttings, and is to be planted in a poor gravelly soil.

ATRIUM, in ecclesiastical antiquity, denotes an open place or court before a church, making part of what was called the *narthex* or *antetemple*.

The atrium in the ancient churches was a large area or square plat of ground, surrounded with a portico or cloyster, situate between the porch or vestibule of the church, and the body of the church.

Some have mistakenly confounded the atrium with the porch or vestibule, from which it was distinct; others with the *narthex*, of which it was only a part.

The atrium was the mansion of those who were not suffered to enter farther into the church. More particularly, it was the place where the first class of penitents stood to beg the prayers of the faithful as they went into the church.

ATRIUM is also used, in the canon law, for the cemetery or church-yard. In this sense we find a law prohibiting buildings to be raised in *atrio ecclesie*, except for the clergy; which the glossary explains thus, *id est in cameterio*, which includes the space of forty paces around a large church, or thirty round a little church or chapel.

ATROPA, DEADLY NIGHT-SHADE: A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 25th order, *Lurida*. The corolla is campanulated; the stamina are distant; the berry is globular, and consists of two cells. The species are five; of which the three following are the most remarkable.

1. The belladonna grows wild in many parts of Britain. It hath a perennial root, which sends out strong herbaceous stalks of a purplish colour, which rise to the height of four or five feet, garnished with entire oblong leaves, which towards autumn change to a purplish colour. The flowers are large, and come out singly between the leaves, upon long foot-stalks; bell-shaped, and of a dusky colour on the outside, but purplish within. After the flower is past, the green turns to a large round berry a little flattened at the top. It is first green; but when ripe, turns to a shining black.

Atrium
Atropa

Acropa.

black, fits close upon the empalement, and contains a purple juice of a nauseous sweet taste, and full of small kidney-shaped seeds. 2. The frutescens is a native of Spain, and rises with a shrubby stem to the height of six or eight feet, dividing into many branches garnished with round leaves, in shape like those of the storax tree: these are placed alternately on the branches. The flowers come out between the leaves on short foot-stalks, shaped like those of the former, but much less: of a dirty yellowish colour, with a few brown stripes: but these are never succeeded by berries in Britain. 3. The herbacea, with an herbaceous stalk, is a native of Campeachy. This hath a perennial root, which puts forth several channelled herbaceous stalks rising about two feet; and towards the top they divide into two or three small branches garnished with oval leaves four inches long and three broad, having several prominent transverse ribs on their under side. The flowers come out from between the leaves on short foot-stalks; they are white, and shaped like those of the common foot, but smaller. It flowers in July and August, but seldom ripens its fruit in Britain. 3. The mandragora, or mandrake, which has been distinguished into the male and female. The male mandrake has a very large, long, and thick root; it is largest at the top or head, and from thence gradually grows smaller. Sometimes it is single and undivided to the bottom; but more frequently it is divided into two or more parts. When only parted into two, it is pretended that it resembles the body and thighs of a man. From this root there arise a number of very long leaves, broadest in the middle, narrow towards the base, and obtusely pointed at the end; they are of a foot or more in length, and five inches or thereabouts in breadth; they are of a dusky and disagreeable green colour, and of a very foetid smell. The female mandrake perfectly resembles the other in its manner of growth; but the leaves are longer and narrower, and of a darker colour, as are also the seeds and roots. It grows naturally in Spain, Portugal, Italy, and the Levant.

Culture. The first species, which is remarkable for its poisonous qualities, is very seldom admitted in gardens, nor should it ever be cultivated or allowed to grow in those places to which children have access. The other kinds are propagated by seeds, and placed in a stove, as is requisite for the more tender plants.

Qualities, &c. The first species, as we have already observed, is a strong poison. Mr Ray gives a good account of the symptoms that follow the taking of it inwardly, by what happened to a mendicant friar upon his drinking a glass of mellow wine in which the herb was infused. In a short time he became delirious, and soon after was seized with a grinning laughter; then with several irregular motions, and at last with a real madness, and such a stupidity as those have who are sottishly drunk: but after all, he was cured by a draught of vinegar. Buchanan also gives an account of the destruction of the army of Sweno the Dane, when he invaded Scotland, by mixing a quantity of the belladonna berries with the drink which the Scots were, according to a treaty of truce, to supply them with. This so intoxicated the Danes, that the Scots fell upon them in their sleep, and killed the greatest part of them, so that there were scarcely men enough left to

carry off their king. There have also been many instances in Britain of children being killed by eating berries of a fine black colour, and about the size of a small cherry, which are no other than those of belladonna. When an accident of this kind is discovered in time, a glass of warm vinegar will prevent the bad effects.

The third species has been recommended in cases of barrenness, but without foundation. Its fresh root is a violent purge, the dose being from ten grains to twenty in substance, and from half a dram to a dram in infusion. It has been found to do service in hysteric complaints; but must be used with great caution, otherwise it will bring on convulsions, and many other mischievous symptoms. It has also a narcotic quality. At present only the fresh leaves are sometimes used in anodyne and emollient cataplasms and fomentations. It used to be an ingredient in one of the old officinal unguents; but both that and the plant itself are now rejected from our pharmacopœias. It still however retains a place in the foreign ones, and may perhaps be considered as deserving farther attention.

Naturalists tell strange stories of this plant: but setting aside its soporiferous virtue, the modern botanists will scarce warrant any of them, nor even that human figure ordinarily ascribed to its roots, especially since the discovery of the artifice of charletans in fashioning it, to surprize the credulity of the people. The figure given in Plate XCI. however, was taken from a genuine root.

Moses informs us (Gen. xxx. 14.) that Reuben, the son of Leah, being in the field, happened to find mandrakes, which he brought home to his mother. Rachel had a mind to them, and obtained them from Leah, upon condition that she should consent that Jacob should be Leah's bedfellow the night following. The term *דודאים* *dudaim*, here made use of by Moses, is one of those words of which the Jews at this day do not understand the true signification. Some translate it *violets*, others *lilies*, or *jessamine*. Junius calls it *agreeable flowers*; Codurquus makes it *truffle*, or *mushroom*; and Calmet will have it to be the *citron*. Those that would support the translation of *mandrakes* plead, that Rachel being barren, and having a great desire to conceive, coveted Leah's mandrakes, it may be presumed, with a view to its prolific virtues. The ancients have given to mandrakes the name of the *apples of love*, and to Venus the name of *Mandragoritis*; and the emperor Julian, in his epistle to Calixenes, says, that he drinks the juice of mandrakes to excite amorous inclinations.

ATROPHY, in medicine, a disease, wherein the body, or some of its parts, does not receive the necessary nutriment, but waste and decay incessantly. See **MEDICINE-Index**.

ATROPOS, in fabulous history, the name of the third of the Parœ, or Fates, whose business it was to cut the thread of life.

ATTACHMENT, in the law of England, implies the taking or apprehending a person by virtue of a writ or precept. It is distinguished from an *arrest*, by proceeding out of a higher court by precept or writ; whereas the latter proceeds out of an inferior court by precept only. An arrest lies only on the body

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Attach-
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Attach-
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Attainder.

of a man; whereas an attachment lies often on the goods only, and sometimes on the body and goods. An attachment by writ differs from *distress*, in not extending to lands, as the latter does; nor does a distress touch the body, as an attachment does.

ATTACHMENT of the *Chancery*, is obtained upon an affidavit made, that the defendant was served with a subpoena, and made no appearance; or it issues upon not performing some order or decree. Upon the return of this attachment by the sheriff, *quod non est inventus in balliva sua*, another attachment, with a proclamation, issues; and if he still refuses to appear, a commission of rebellion.

ATTACHMENT of the *Forest*, is one of the three courts held in the forest. The lowest court is called the *court of attachment*, or *wood-mote court*; the mean, *swan-mote*; and the highest, the *justice in eyre's seat*. The court of attachments has its name from the verdurers of the forest having no other authority in it, but to receive the attachments of offenders against vert and venison taken by the foresters, and to enroll them, that they may be presented or punished at the next justice in eyre's seat. This attachment is by three means: by goods and chattels; by body, pledges, or mainprize; or by the body only. This court is held every 40 days throughout the year; and is thence called *forty-days court*.

Foreign ATTACHMENT is an attachment of money or goods found within a liberty or city, to satisfy some creditor within such liberty or city. By the custom of London, and several other places, a man can attach money or goods in the hands of a stranger, to satisfy himself.

ATTACK, a violent attempt upon any person or thing, an assault, or the act of beginning a combat or dispute.

ATTACK, in the military art, is an effort made to force a post, break a body of troops, &c.

ATTACK of a Siege, is a furious assault made by the besiegers with trenches, covers, mines, &c. in order to make themselves masters of a fortress, by storming one of its sides. If there are two or three attacks made at the same time, there should be a communication betwixt them. See **WAR**.

ATTACOTTI, an ancient people of Britain, mentioned by Ammianus, Marcellinus and St Jerome, as well as in the *Notitia Imperii*. They are represented as allies and confederates of the Scots and Picts, and therefore probably their neighbours: though their precise situation has not been determined by antiquaries.

ATTAINDER, in law. When sentence of death, the most terrible and highest judgment in our laws, is pronounced, the immediate inseparable consequence by the common law is attainder. For when it is now clear beyond all dispute, that the criminal is no longer fit to live upon the earth, but is to be exterminated as a monster and a bane to human society, the law sets a note of infamy upon him, puts him out of its protection, and takes no farther care of him than barely to see him executed. He is then called *attaint*, *attinctus*, *stained*, or *blackened*. He is no longer of any credit or reputation; he cannot be a witness in any court; neither is he capable of performing the functions of an

other man: for, by an anticipation of his punishment, he is already dead in law. This is after judgment: for there is great difference between a man *convicted* and *attainted*; though they are frequently through inaccuracy confounded together. After conviction no man is liable to none of these disabilities: for there is still in contemplation of law a possibility of his innocence. Something may be offered in arrest of judgment: the indictment may be erroneous, which will render his guilt uncertain, and thereupon the present conviction may be quashed: he may obtain a pardon, or be allowed the benefit of clergy; both which suppose some latent sparks of merit, which plead in extenuation of his fault. But when judgment is once pronounced, both law and fact conspire to prove him completely guilty; and there is not the remotest possibility left of any thing to be said in his favour. Upon judgment, therefore, of death, and not before, the attainder of a criminal commences: or upon such circumstances as are equivalent to judgment of death; as judgment of outlawry on a capital crime, pronounced for absconding or fleeing from justice, which tacitly confesses the guilt: and therefore, upon judgment either of outlawry, or of death, for treason or felony, a man shall be said to be attainted.

A person attainted of high treason forfeits all his lands, tenements, and hereditaments; his blood is corrupted, and he and his posterity rendered base; and this corruption of blood cannot be taken off but by act of parliament*.

Attainders may be reversed or falsified, (i. e. proved to be false) by writ of error, or by plea. If by writ of error, it must be by the king's leave, &c.; and when by plea, it may be by denying the treason, pleading a pardon by act of parliament, &c.

Persons may be attainted by act of parliament.—Acts of attainder of criminals have been passed in several reigns, on the discovery of plots and rebellions, from the reign of king Charles II. when an act was made for the attainder of several persons guilty of the murder of king Charles I. Among acts of this nature, that for attainting Sir John Fenwick, for conspiring against king William, is the most remarkable; it being made to attain and convict him of high treason on the oath of one witness, just after a law had been enacted, "That no person should be tried or attainted of high treason where corruption of blood is incurred, but by the oath of two lawful witnesses, unless the party confess, stand mute, &c." Stat. 7 and 8 W. III. cap. 3. But in the case of Sir John Fenwick there was something extraordinary; for he was indicted of treason on the oaths of two witnesses, though but only one could be produced against him on his trial.

ATTAINT, is a writ that lies after judgment against a jury of twelve men that have given false verdict in any court of record, in an action real or personal, where the debt or damages amount to above 40s. Stat. 5 and 34 Ed. III. c. 7. It is called *attaint*, because the party that obtains it endeavours thereby to stain or taint the credit of the jury with perjury, by whose verdict he is grieved.

The jury who are to try this false verdict must be twenty-four, and are called *the grand-jury*; for the law

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Attain

* See ta-
articles
Forfeiture
and Cor-
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Blood.

wills

Attaint
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Attalica.

wills not that the oath of one jury of twelve men should be attainted or fet aside by an equal number, nor by less indeed than double the former. And he that brings the attaint can give no other evidence to the grand jury, than what was originally given to the petit. For as their verdict is now trying, and the question is whether or no they did right upon the evidence that appeared to them, the law adjudged it the highest absurdity to produce any subsequent proof upon such trial, and to condemn the prior jurisdiction for not believing evidence which they never knew. But those against whom it is brought are allowed, in the affirmance of the first verdict, to produce new matter: because the petit jury may have formed their verdict upon evidence of their own knowledge, which never appeared in court; and because very terrible was the judgment which the common law inflicted upon them, if the grand jury found their verdict a false one. The judgment was, 1. That they should lose their *liberam legem*, and become for ever infamous. 2. That they should forfeit all their goods and chattels. 3. That their lands and tenements should be seized into the king's hands. 4. That their wives and children should be thrown out of doors. 5. That their houses should be rased and thrown down. 6. That their trees should be rooted up. 7. That their meadows should be ploughed. 8. That their bodies should be cast into jail. 9. That the party should be restored to all that he lost by reason of the unjust verdict. But as the severity of this punishment had its usual effect, in preventing the law from being executed, therefore by the statute 11 Hen. VII. c. 24. revived by 23 Hen. VIII. c. 3. and made perpetual by 13 Eliz. c. 25. it is allowed to be brought after the death of the party, and a more moderate punishment was inflicted upon attainted jurors; viz. perpetual infamy, and if the cause of action were above L. 40 value, a forfeiture of L. 20 a-piece by the jurors; or, if under L. 40, then L. 5 a-piece; to be divided between the king and the party injured. So that a man may now bring an attaint either upon the statute or at common law, at his election; and in both of them may reverse the former judgment. But the practice of setting aside verdicts upon motion, and granting new trials, has so superseded the use of both sorts of attainments, that there is hardly any instance of an attaint later than the 16th century.

ATTAINMENT, among farriers, a knock or hurt in a horse's leg, proceeding either from a blow with another horse's foot, or from an over-reach in frosty weather, when a horse, being rough-shod, or having shoes with long caulkers, strikes his hinder feet against his fore-leg.

ATTAINED, in law, is applied to a person's being under attainder. See **ATTAINDER**.

ATTALICÆ VESTES, in antiquity, garments made of a kind of cloth of gold. They took the denomination from Attalus, surnamed Philometer, a wealthy

king of Pergamus, who was the first, according to Pliny, who procured gold to be woven into cloth.

ATTALUS, the name of several kings of Pergamus. See **PERGAMUS**.

ATTELABUS, in zoology, a genus of insects belonging to the order of coleoptera or beetle-kind. It has four wings, of which the superior are crustaceous, and serve as a sheath or cover to the inferior, which are membranous. The head tapers behind, and is inclined; the feelers turn thicker towards the apex. The species are 13; viz. 1. The coryli is black, with red elytra or crustaceous wings. 2. The avellana is black, with the breast, feet, and elytra red. 3. The curculionoides is black, with red elytra and breast. The above three species frequent the leaves of the hazel and filbert nut-trees. 4. The furinamentis has a double indentation (or two teeth) in the top of the elytra. It is a native of Surinam. 5. The pensilvanicus is black, with red elytra, a black belt round the middle, and another towards the apex of the elytra. It is a native of Philadelphia. 6. The melanurus is black, with testaceous elytra, black at the apex. It is a native of Sweden. 7. The betula has saltatory or springy legs, and the whole body is of a dark-red colour. It frequents the leaves of the birch-tree. 8. The formicarius is black, with red elytra, and a double white belt towards the base. It is a native of Europe. 9. The sipylus is green, with a hairy breast, and a double yellow belt upon the elytra. 10. The apiarius is bluish, with red elytra, and three black belts. It is a native of Germany. 11. The mollis is yellowish and hairy, with pale elytra, and three belts. It is a native of Europe. 12. The ceramoides is of a blackish red colour, and the elytra is furrowed. It frequents the spongy boletus, a species of mushroom. 13. The buprestoides is of a dark-red colour, with a globular breast, and nervous elytra. It is a native of Europe.

ATTENTION, a due application of the ear, or the mind, to any thing said or done, in order to acquire a knowledge thereof. The word is compounded of *ad*, "to," and *tendo*, "I stretch."

Attention of mind is not properly an act of the understanding; but rather of the will, by which it calls the understanding from the consideration of other objects, and directs it to the thing in hand. Nevertheless, our attention is not always voluntary: an interesting object seizes and fixes it beyond the power of controul.

Attention, in respect of hearing, is the stretching or straining of the *membrana tympani*, so as to make it more susceptible of sounds, and better prepared to catch even a feeble agitation of the air. Or it is the adjusting the tension of that membrane to the degree of loudness or lowness of the sound to which we are attentive.

According to the degree of attention, objects make a stronger or weaker impression (A). Attention is requisite

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Attention.

(A) Bacon, in his natural history, makes the following observations. "Sounds are meliorated by the intention of the sense, where the common sense is collected most to the particular sense of hearing, and the sight suspended. Therefore sounds are sweeter, as well as greater, in the night than in the day; and I suppose they are sweeter to blind men than to others; and it is manifest, that between sleeping and waking, when all the senses are bound and suspended, music is far sweeter than when one is fully waking."

Attention,
Attenuants.

quisite even to the simple act of seeing: the eye can take in a considerable field at one look; but no object in the field is seen distinctly but that singly which fixes the attention: in a profound reverie that totally occupies the attention, we scarce see what is directly before us. In a train of perceptions, no particular object makes such a figure as it would do singly and apart; for when the attention is divided among many objects, no particular object is intitled to a large share. Hence, the stillness of night contributes to terror, there being nothing to divert the attention:

Horror ubique animos, simul ipsa silentia terrent. *Æn. ii.*

Zara. Silence and solitude are ev'ry where!
Through all the gloomy ways and iron doors
That hither lead, nor human face nor voice
Is seen or heard. A dreadful din was wont
To grate the sense, when enter'd here, from groans
And howls of slaves condemn'd, from clink of chains,
And crash of rusty bars and craking hinges;
And every and anon the fight was dash'd
With frightful faces, and the meagre looks
Of grim and ghastly executioners.
Yet more this stillness terrifies my soul
Than did that scene of complicated horrors.

Mourning Bride, act 5. sc. 3.

In matters of slight importance, attention is mostly directed by will; and for that reason, it is our own fault if trifling objects make any deep impression. Had we power equally to with-hold our attention from matters of importance, we might be proof against any deep impression. But our power fails us here: an interesting object seizes and fixes the attention beyond the possibility of controul; and while our attention is thus forcibly attached to one object, others may solicit for admittance; but in vain, for they will not be regarded. Thus a small misfortune is scarce felt in presence of a greater:

Lear. Thou think'st 'tis much, that this contentious storm
Invades us to the skin: so 'tis to thee:
But where the greater malady is fix'd,
The lesser is scarce felt. Thou'dst shun a bear;
But if thy flight lay toward the roaring sea,
Thou'dst meet the bear i' th' mouth. When the mind's free,
The body's delicate: the tempest in my mind
Doth from my senses take all feeling else.
Save what beats there.

King Lear. act. 3. sc. 5.

ATTENUANTS, or ATTENUATING Medicines, are such as subtilize and break the humour into finer parts; and thus dispose them for motion, circulation, excretion, &c.

Attenuating and inciding medicines are of very extensive use in physic, and come under different denominations, according to the different effects they produce. Thus, when tenacious and viscid juices not only stagnate in the cavities of the vessels, but obstruct the minute ducts of the viscera and emunctories, these medicines, by the inciding and attenuating quality, discharge the humours, and remove the obstructions; for which reason they are not improperly called *aperients*.

Attenuants produce so great a variety of effects, that it is proper we should be well acquainted with their several kinds, as appropriated to the several dis-

orders, and know which will prove most serviceable in each. According to Hoffman, the dissolving and attenuating of viscid crudities in the stomach and *primæ viæ*, is well answered by the roots of arum, acorus, pepper, ginger, and the like; as also by sal ammoniac, vitriolated tartar, the fixed alkaline salts, and the simple or dulcified spirit of salt. When crude and uncocted humours are to be evacuated by stool, this intention is very well answered by the neutral salts, as the salts of the purging waters, and the *sal polycrestum*, with a sufficient quantity of a watery vehicle.

When viscid humours, occasioning disorders of the breast, are to be attenuated and expectorated, the intention is most effectually answered by elecampane and orice roots; and by gum ammoniacum, myrrh, or benjamin, and balsam of Peru; or by regenerated tartar, oxymel of squills, a solution of crabs eyes in distilled vinegar, and the syrups of tobacco, and the like.

When the mass of blood is tainted by thick and tenacious fordes, and the emunctories are by that means obstructed, and the humours contaminated by a saline sulphureous and scorbutic dyscrasy, the most efficacious of the attenuants are the horse-radish, scurvy-grass, water and garden cresses, mustard, gum ammoniacum, benjamin, myrrh, the oil of fixed nitre, oil of tartar *per deliquium*, solutions of nitre, spirit of sal ammoniac, salt of wormwood with lemon juice, and the salts of the medicinal waters.

When grumous or coagulated blood, occasioned by contusions or blows, is to be attenuated, and again dissolved, the intention is sure to be answered by the roots of Solomon's seal, vinegar, and crabs eyes, the regenerated tartar, and nitre prepared with antimony.

And in cases where the lymph has acquired a preternatural thickness and viscidness, especially if from a venereal taint, the curative intention is most effectually answered by guaiacum, the acrid tincture of antimony, calomel æthiops mineral, and the like; which, when skilfully used, are of singular efficacy in dissolving and attenuating the viscid juices impacted in the glands of the liver.

ATTENUATION, the act of attenuating; that is, of making any fluid thinner, and less consistent, than it was before. The word is compound of *ad* 'to,' and *tenuis* 'thin.' Attenuation is defined more generally by Chauvin, the dividing or separating of the minute parts of any body, which before, by their mutual *nexus* or implication, formed a more continuous mass. Accordingly, among alchemists, we sometimes find the word used for pulverization, or the act of reducing a body into an impalpable powder, by grinding, pounding, or the like.

ATTERBURY (Dr Francis), son of Dr Lewis Atterbury, was born at Milton in Buckinghamshire, 1662; educated at Westminster; and from thence elected to Christ-Church in Oxford, where he soon distinguished himself by his fine genius and turn for polite literature. The year he was made M. A. 1687, he exerted himself in the controversy with the Papists, vindicated Luther in the strongest manner, and showed an uncommon fund of learning, enlivened with great vivacity. In 1690 he married Miss Osborn, a distant rela-

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Atterbury. relation of the Duke of Leeds; a lady of great beauty, but with little or no fortune, who lived at or in the neighbourhood of Oxford.

In Feb. 1690-1, we find him resolved "to bestir himself in his office in the house;" that of censor probably, an officer (peculiar to Christ-Church) who presides over the classical exercises; he then also held the catechetical lecture founded by Dr Busby.

About this period it must have been that he took orders, and entered into another scene, and another sort of conversation; for in 1691 he was elected lecturer of St Bride's church in London, and preacher at Bridewell chapel. An academic life, indeed, must have been irksome and insipid to a person of his active and aspiring temper. It was hardly possible that a clergyman of his fine genius, improved by study, with a spirit to exert his talents, should remain long unnoticed; and we find that he was soon appointed chaplain to King William and Queen Mary.

The share he took in the controversy against Bentley (about the genuineness of Phalaris's Epistles) is now very clearly ascertained. In one of the letters to his noble pupil, dated "Chelsea 1698 (he says), the matter had cost him some time and trouble. In laying the design of the book, in writing above half of it, in reviewing a good part of the rest, in transcribing the whole, and attending the press (he adds), half a year of my life went away."

In 1700, a still larger field of activity opened, in which Atterbury was engaged four years with Dr Wake (afterwards Archbishop of Canterbury) and others, concerning "the Rights, Powers, and Privileges of Convocations:" in which, however the truth of the question may be supposed to lie, he displayed so much learning and ingenuity, as well as zeal for the interests of his order, that the Lower House of Convocation returned him their thanks, and the university of Oxford complimented him with the degree of D. D. January 29, 1700, he was installed archdeacon of Totness, being promoted to that dignity by Sir Jonathan Trelawny, then bishop of Exeter. The same year he was engaged, with some other learned divines, in revising an intended edition of the "Greek Testament," with Greek "Scholia," collected chiefly from the fathers, by Mr Archdeacon Gregory. At this period he was popular as preacher at the Rolls Chapel; an office which had been conferred on him by Sir John Trevor, a great discerner of abilities, in 1698, when he resigned Bridewell, which he had obtained in 1693. Upon the accession of Queen Anne in 1702, Dr Atterbury was appointed one of her Majesty's chaplains in ordinary; and, in October 1704, was advanced to the deanery of Carlisle. About two years after this, he was engaged in a dispute with Mr Hoadly, concerning the advantages of virtue with regard to the present life; occasioned by his sermon, preached August 30, 1706, at the funeral of Mr Thomas Bennet, a bookteller. In 1707, Sir Jonathan Trelawny, then bishop of Exeter, appointed him one of the canons residentiaries of that church. In 1709, he was engaged in a fresh dispute with Mr Hoadly, concerning "Passive Obedience;" occasioned by his Latin Sermon, intitled "Concio ad Clerum Londinensem, habita in Ecclesia S. Elphegi." In 1710, came on the famous trial of Dr Sacheverell, whose remarkable

speech on that occasion was generally supposed to have been drawn up by our author, in conjunction with Dr Smalridge and Dr Freind. The same year Dr Atterbury was unanimously chosen prolocutor of the Lower House of Convocation, and had the chief management of affairs in that house. May 11, 1711, he was appointed by the convocation one of the committee for comparing Mr Whiston's doctrines with those of the church of England; and in June following, he had the chief hand in drawing up "A Representation of the Present State of Religion." In 1712, Dr Atterbury was made dean of Christ-Church, notwithstanding the strong interest and warm applications of several great men in behalf of his competitor Dr Smalridge. The next year saw him at the top of his preferment, as well as of his reputation: for, in the beginning of June 1713, the Queen, at the recommendation of Lord Chancellor Harcourt, advanced him to the bishopric of Rochester, with the deanery of Westminster in commendam; he was confirmed July 4, and consecrated at Lambeth next day.

At the beginning of the succeeding reign, his tide of prosperity began to turn; and he received a sensible mortification presently after the coronation of King George I. when, upon his offering to present his Majesty (with a view, no doubt, of standing better in his favour) with the chair of state and royal canopy, his own perquisites as dean of Westminster, the offer was rejected, not without some evident marks of dislike to his person.

During the rebellion in Scotland, when the Pretender's declaration was dispersed, the archbishop of Canterbury, and the bishops in and near London, had published a *Declaration of their Abhorrence of the present Rebellion, and an Exhortation to the Clergy and People to be zealous in the discharge of their duties to his Majesty King George*: but the bishop of Rochester refused to sign it; and engaged bishop Smalridge in the same refusal, on account of some reflections it contained against the high-church party. He appeared generally among the protestors against the measures of the ministry under the king, and drew up the reasons of the protests with his own hand.

In 1716, we find him advising Dean Swift in the management of a refractory chapter. April 26, 1722, he sustained a severe trial in the loss of his lady; by whom he had four children; Francis, who died an infant; Osborn, student of Christ Church; Elizabeth, who died September 29, 1716, aged 17; and Mary, who had been then seven years married to Mr Morrice.

In this memorable year, on a suspicion of his being concerned in a plot in favour of the Pretender, he was apprehended August 24, and committed prisoner to the tower.

Two officers, the under-secretary, and a messenger, went about two o'clock in the afternoon to the Bishop's house at Westminster, where he then was, with orders to bring him and his papers before the council. He happened to be in his night gown when they came in; and being made acquainted with their business, he desired time to dress himself. In the mean time his secretary came in; and the officers went to search for his papers; in the sealing of which the messenger brought a paper, which he pretended to have found

Atterbury found in his close-stool, and desired it might be sealed up with the rest. His Lordship observing it, and believing it to be a forged one of his own, desired the officers not to do it, and to bear witness that the paper was not found with him. Nevertheless they did it; and though they behaved themselves with some respect to him, they suffered the messengers to treat him in a very rough manner, threatening him, if he did not make haste to dress himself, they would carry him away undrest as he was. Upon which he ordered his secretary to see his papers all sealed up, and went himself directly to the Cock-pit, where the council waited for him. The behaviour of the messengers, upon this occasion, seems to have been very unwarrantable, if what the author of "A Letter to the Clergy of the Church of England," &c. tells us be true, that the persons, directed by order of the King and council, to seize his Lordship and his papers, received a strict command to treat him with great respect and reverence. However this was, when he came before the council, he behaved with a great deal of calmness, and they with much civility towards him. He had liberty to speak for himself as much as he pleased, and they listened to his defence with a great deal of attention; and, what is more unusual, after he was withdrawn, he had twice liberty to re-enter the council-chamber, to make for himself such representations and requests as he thought proper. It is said, that, while he was under examination, he made use of our Saviour's answer to the Jewish council, while he stood before them; "If I tell you, ye will not believe me; and if I also ask you, ye will not answer me, nor let me go." After three quarters of an hour's stay at the Cock-pit, he was sent to the Tower, privately, in his own coach, without any manner of noise or observation.

This commitment of a bishop upon a suspicion of high treason, as it was a thing rarely practised since the Reformation, so it occasioned various speculations among the people. Those who were the Bishop's friends, and pretended to the greatest intimacy with him, laid the whole odium of the matter upon the ministry. They knew the Bishop so well, they said, his love to our constitution, and attachment to the Protestant succession, his professed abhorrence of Popery and settled contempt of the Pretender, and his caution, prudence, and circumspection, to be such, as would never allow him to engage in an attempt of subverting the government, so hazardous in itself, and so repugnant to his principles; and therefore they imputed all to the malice and management of a great minister of state or two, who were resolved to remove him, on account of some personal prejudices, as well as the constant molestation he gave them in parliament, and the particular influence and activity he had shown in the late election. The friends to the ministry, on the other hand, were strongly of opinion, that the Bishop was secretly a favourer of the Pretender's cause, and had formerly been tampering with things of that nature, even in the Queen's time, and while his party was excluded from power; but upon their re-admission, had relinquished that pursuit, and his confederates therein, and became a good subject again. They urged, that the influence which the late Duke of Ormond had over him, assisted by his own private ambi-

tion and revenge, might prompt him to many things contrary to his declared sentiments, and inconsistent with that cunning and caution which in other cases he was master of. And to obviate the difficulty, arising from the Bishop's aversion to Popery, and the Pretender's bigotry to that religion, they talked of a new-invented scheme of his, not to receive the Pretender, whose principles were not to be changed, but his son only, who was to be educated a Protestant in the church of England, and the bishop to be his guardian, and Lord Protector of the kingdom, during his minority. These, and many more speculations, amused the nation at that time; and men, as usual, judged of things by the measure of their own affections and prejudices.

March 23. 1722-3, a bill was brought into the House of Commons, for "inflicting certain pains and penalties on Francis Lord Bishop of Rochester;" a copy of which was sent to him, with notice that he had liberty of counsel and solicitors for making his defence. Under these circumstances, the Bishop applied, by petition, to the House of Lords, for their direction and advice, as to his conduct in this conjuncture; and April 4, he acquainted the speaker of the House of Commons, by a letter, that he was determined to give that house no trouble, in relation to the bill depending therein; but should be ready to make his defence against it when it should be argued in another House, of which he had the honour to be a member. On the 9th the bill passed the House of Commons, and was the same day sent up to the House of Lords for their concurrence.

May 6th, being the day appointed by the lords for the first reading of the bill, Bishop Atterbury was brought to Westminster to make his defence. The counsel for the Bishop were, Sir Constantine Phipps, and William Wynne, Esq; for the King, Mr Reeve and Mr Wearg. The proceedings continued above a week: and on Saturday May 11th, the Bishop was permitted to plead for himself. This he did in a very eloquent speech; which he feelingly opens by complaining of the uncommon severity he had experienced in the Tower; which was carried to so great a length, that not even his son-in-law Mr Morice was permitted to speak to him in any nearer mode than standing in an open area, whilst the Bishop looked out of a two-pair-of-stairs window. In the course of his defence he observes, "Here is a plot of a year or two standing, to subvert the government with an armed force; an invasion from abroad, an insurrection at home: just when ripe for execution, it is discovered; and twelve months after the contrivance of this scheme, no consultation appears, no men corresponding together, no provision made, no arms, no officers provided, not a man in arms; and yet the poor Bishop has done all this. What could tempt me to step thus out of my way? Was it ambition, and a desire of climbing into a higher station in the church? There is not a man in my office farther removed from this than I am. Was money my aim? I always despised it too much, considering what occasion I am now like to have for it: for out of a poor bishopric of L. 500 *per annum*, I have laid out no less than L. 1000 towards the repairs of the church and episcopal palace; nor did I take one shilling for dilapidations. The rest of my little income has been spent,

Atterbury. spent, as is necessary, as I am a bishop. Was I influenced by any dislike of the established religion, and secretly inclined towards a church of greater pomp and power? I have, my lords, ever since I knew what Popery was, opposed it; and the better I knew it, the more I opposed it. I began my study in divinity, when the Popish controversy grew hot, with that immortal book of Tillotson's, when he undertook the Protestant cause in general; and as such, I esteemed him above all. You will pardon me, my lords, if I mention one thing: Thirty years ago, I writ in defence of Martin Luther; and have preached, expressed, and wrote to that purpose from my infancy; and whatever happens to me, I will suffer any thing, and, by God's grace, burn at the stake, rather than depart from any material point of the Protestant religion as professed in the church of England. Once more: Can I be supposed to favour arbitrary power? The whole tenor of my life has been otherwise: I was always a friend to the liberty of the subject; and, to the belt of my power, constantly maintained it. I may have been thought mistaken in the measures I took to support it; but it matters not by what party I was called, so my actions are uniform." Afterwards, speaking of the method of proceeding against him as unconstitutional, he says: "My ruin is not of that moment to any number of men, to make it worth their while to violate, or even to seem to violate, the constitution in any degree, which they ought to preserve against any attempts whatsoever. Though I am worthy of no regard, though whatsoever is done to me may for that reason be looked upon to be just; yet your lordships will have some regard to your own lasting interest and that of posterity. This is a proceeding with which the constitution is unacquainted; which, under the pretence of supporting it, will at last effectually destroy it. For God's sake, lay aside these extraordinary proceedings; set not up these new and dangerous precedents. I, for my part, will voluntary and cheerfully go into perpetual banishment, and please myself that I am in some measure the occasion of putting a stop to such precedents, and doing some good to my country: I will live, wherever I am, praying for its prosperity; and do, in the words of Father Paul to the state of Venice, say, *Esto perpetua*. It is not my departing from it I am concerned for. Let me depart, and let my country be fixed upon the immovable foundation of law and justice, and stand for ever."—After a solemn protestation of his innocence, and an appeal to the Searcher of Hearts for the truth of what he had said, he concludes thus: "If, on any account, there shall still be thought by your lordships to be any

VOL. II. Part II.

seeming strength in the proofs against me; if, by your lordships judgments, springing from unknown motives, I shall be thought to be guilty; if, for any reasons or necessity of state, of the wisdom and justice of which I am no competent judge, your lordships shall proceed to pass this bill against me; I shall dispose myself quietly and tacitly to submit to what you do; God's will be done: Naked came I out of my mother's womb, and naked shall I return; and, whether he gives or takes away, blessed be the name of the Lord!"

On monday the 13th he was carried for the last time from the Tower to hear the reply of the King's counsel to his defence. These were both men of great knowledge and sagacity in law, but of different talents in point of eloquence. Their speeches on this occasion were made public; and they seem to have formed their "Replies," designedly, in a different way. The former sticks close to the matter in evidence, and enforces the charge against the Bishop with great strength and perspicuity: The latter answers all his objections, and refutes the arguments brought in his defence, in an easy soft manner, and with great simplicity of reasoning. Mr Reeve is wholly employed in facts, in comparing and uniting together circumstances, in order to corroborate the proofs of the Bishop's guilt: Mr Wear is chiefly taken up in silencing the complaints of the Bishop and his counsel, and replying to every thing they advance, in order to invalidate the allegations of his innocence. The one, in short, possesses the minds of the Lords with strong convictions against the Bishop: The other dispossesses them of any favourable impression that might possibly be made upon them by the artifice of his defence. And accordingly Mr Reeve is strong, nervous, and enforcing; but Mr Wear, smooth, easy, and insinuating, both in the manner of his expression and the turn of his periods. Mr Wear pays the highest compliments to the Bishop's eloquence: but, at the same time, represents it as employed to impose upon the reason, and misguide the judgment of his hearers, in proportion as it affected their passions; and he endeavours to strip the Bishop's defence of all its ornaments and colours of rhetoric.

On the 15th the bill was read the third time; and, after a long and warm debate, passed on the 16th, by a majority of 83 to 43. On the 27th the King came to the House, and confirmed it by his royal assent. June 18. 1723, this eminent Prelate, having the day before taken leave of his friends, who, from the time of passing the bill against him to the day of his departure, had free access to him in the Tower (B), embarked on board the Aldborough man of war, and

4 L

landed

(B) The following anecdote was first communicated to the public by the late Dr Maty, on the credit of Lord Chesterfield: "I went (said Lord Chesterfield) to Mr Pope, one morning, at Twickenham, and found a large folio bible, with gilt clasps, lying before him upon his table; and, as I knew his way of thinking upon that book, I asked him, jocosely, if he was going to write an answer to it? It is a present, said he, or rather a legacy, from my old friend the bishop of Rochester. I went to take my leave of him yesterday in the Tower, where I saw this bible upon his table. After the first compliments, the Bishop said to me, 'My friend Pope, considering your infirmities, and my age and exile, it is not likely that we should ever meet again; and therefore I give you this legacy to remember me by it. Take it home with you; and let me advise you to abide by it.'—'Does your Lordship abide by it yourself?'—'I do.'—'If you do, my Lord, it is but lately. May

Atterbury landed the Friday following at Calais. When he went on shore, having been informed that Lord Bolingbroke, who had, after the rising of the parliament, received the King's pardon, was arrived at the same place on his return to England, he said, with an air of pleafantry, "Then I am exchanged!" and it was, in the opinion of Mr Pope on the same occasion, "a sign of the nation's being curfedly afraid of being over-run with too much politeness, when it could not regain one great man, but at the expence of another." But the severity of his treatment did not cease even with his banishment. The same vindictive spirit pursued him in foreign climes. No British subject was even permitted to visit him without the king's sign manual, which Mr Morice was always obliged to solicit, not only for himself, but for every one of his family whom he carried abroad with him, for which the fees of office were very high.

When bishop Atterbury first entered upon his banishment, Brussels was the place destined for his resi-

dence; but, by the arts and instigations of the British ministers, he was compelled to leave that place, and retire to Paris. There being solicited by the friends of the Pretender to enter into their negotiations, he changed his abode for Montpellier in 1728; and, after residing there about two years, returned to Paris, where he died Feb. 15. 1731-2. The affliction which he sustained by the death of his daughter in 1729, was thought to have hastened his own dissolution. The former event he hath himself related in a very affecting manner, in a letter to Mr Pope: "The earnest desire of meeting one I dearly loved, called me abruptly to Montpellier; where, after continuing two months under the cruel torture of a sad and fruitless expectation, I was forced at last to take a long journey to Toulouse; and even there I had missed the person I sought, had she not, with great spirit and courage, ventured all night up the Garonne to see me, which she above all things desired to do before she died. By that means she was brought where I was, between seven and eight in

I beg to know what new light or arguments have prevailed with you now, to entertain an opinion so contrary to that which you entertained of that book all the former part of your life?"—The bishop replied, "We have not time to talk of these things; but take home the book; I will abide by it, and I recommend you to do so too; and so God bless you."

These anecdotes Mr Nichols has inserted in the "Epistolary Correspondence," Vol. II. p. 79. with the professed view of vindicating Atterbury, in the following words of an ingenious correspondent.

"Dr Warton hath revived this story, which he justly calls an 'uncommon' one, in his last 'Essay on the Genius and Writings of Pope.' It was indeed very uncommon; and I have my reasons for thinking it equally groundless and invidious. Dr Warton, though he retails the story from 'Maty's Memoirs,' yet candidly acknowledges, that it ought not to be implicitly relied on. That this caution was not unnecessary, will, I apprehend, be sufficiently obvious, from the following comparison between the date of the story itself and Mr Pope's letters to the Bishop.

"According to Lord Chesterfield's account, this remarkable piece of conversation took place but a few days before the Bishop went into exile: and it is insinuated that Mr Pope, till that period, had not even entertained the slightest suspicion of his friend's reverence for the bible: Nay, it is asserted, that the very commendation of it from a quarter so unexpected, staggered Mr Pope to such a degree, that in a mingled vein of raillery and seriousness, he was very eager to know the grounds and reasons of the Bishop's change of sentiment.

"Unfortunately for the credit of Lord Chesterfield and his story, there is a letter on record, that was written nine months before this pretended dialogue took place, in which Mr Pope seriously acknowledged the Bishop's piety and generosity, in interesting himself so zealously and affectionately in matters which immediately related to his improvement in the knowledge of the holy scriptures. The passage I refer to is a very remarkable one: and you will find it in a letter, dated July 27. 1722. It appears undeniably from this letter, that the Bishop had earnestly recommended to Mr Pope the study of the bible; and had softened his zeal with an unusual urbanity and courtesy, in order to avoid the imputation of ill-breeding, and remove all occasion of disgust from a mind so 'trembling alive' as Mr Pope's. I will transcribe the passage at large. 'I ought first to prepare my mind for a better knowledge even of good profane writers, especially the moralists, &c. before I can be worthy of tasting the Supreme of books, and Sublime of all writings, in which, as in all the intermediate ones, you may (if your friendship and charity towards me continue so far) be the best guide to, Yours, A POPE.'

"The last letter of Mr Pope to the Bishop, previous to his going into exile, was written very early in June 1723. It must have been about this time that Pope paid his farewell visit to the Bishop in the Tower. But whether such a conversation as that which hath been pretended actually took place, may be left to the determination of every man of common sense, after comparing Lord Chesterfield's anecdote with Mr Pope's letter.

"There must have been a mistake, or a wilful misrepresentation somewhere. To determine its origin, or to mark minutely the various degrees of its progress, till it issued forth into calumny and falsehood, is impossible. I have simply stated matters of fact as they are recorded; and leave it to your readers to settle other points not quite so obvious and indisputable, as they may think fit. My motives in this very plain relation arose from an honest wish to remove unmerited obloquy from the dead. I should sincerely rejoice if the cloud which in other respects still shades the character of this ingenious Prelate could be removed with equal facility and success. I am, dear Sir, your faithful humble servant,

SAMUEL BADCOCK."

Atterbury. in the morning, and lived 20 hours afterwards; which time was not lost on either side, but passed in such a manner as gave great satisfaction to both, and such as, on her part, every way became her circumstances and character: For she had her senses to the very last gasp, and exerted them to give me, in those few hours, greater marks of duty and love than she had done in all her lifetime, though she had never been wanting in either. The last words she said to me were the kindest of all; a reflection on the goodness of God, which had allowed us in this manner to meet once more, before we parted for ever. Not many minutes after that, she laid herself on her pillow, in a sleeping posture,

Placidaque ibi demum morte quievit.

Judge you, Sir, what I felt, and still feel on this occasion, and spare me the trouble of describing it. At my age, under my infirmities, among utter strangers, how shall I find out proper reliefs and supports? I can have none, but those with which reason and religion furnish me; and those I laid hold on, and grasp as fast as I can. I hope that he who laid the burden upon me (for wife and good purposes no doubt) will enable me to bear it in like manner as I have borne others, with some degree of fortitude and firmness."

How far the Bishop might have been attached in his inclinations to the Stuart family, to which he might be led by early prejudices of education, and the divided opinions of the times, it is not necessary here to inquire: But that he should have been weak enough to engage in a plot so inconsistent with his station, and so clumsily devised (to say the least of it, and without entering into his solemn asseveration of innocence), is utterly inconsistent with that cunning which his enemies allowed him. The Duke of Wharton, it is well known, was violent against him, till convinced by his unanswerable reasoning.

It has been said that Atterbury's wishes reached to the bishopric of London, or even to York or Canterbury. But those who were better acquainted with his views, knew that Winchester would have been much more desirable to him than either of the others. And there are those now living, who have been told from respectable authority, that that bishopric was offered to him whenever it should become vacant (and till that event should happen a pension of L. 5000 a-year, besides an ample provision for Mr Morice), if he would cease to give the opposition he did to Sir Robert Walpole's administration, by his speeches and protests in the House of Lords. When that offer was rejected by the Bishop, then the contrivance for his ruin was determined on.

In his speech in the House of Lords, the Bishop mentions his being "engaged in a correspondence with two learned men (Bishop Potter and Dr Wall) on settling the times of writing the four gospels." Part of this correspondence is still in being, and will soon be published. The same subject the Bishop pursued during his exile, having consulted the learned of all nations, and had nearly brought the whole to a conclusion when he died. These laudable labours are an ample confutation of Bishop Newton's assertion, that Atterbury "wrote little whilst in exile but a few criticisms on French authors."

His body was brought over to England, and in-

tered on the 12th of May following in Westminster abbey, in a vault which in the year 1722 had been prepared by his directions. There is no memorial over his grave: nor could there well be any, unless his friends would have consented (which it is most probable they refused to do) that the words implying him to have died bishop of Rochester should have been omitted on his tomb.

Some time before his death, he published a vindication of himself, Bishop Smalridge, and Dr Aldrich, from a charge brought against them by Mr Oldmixon, of having altered and interpolated the copy of Lord Clarendon's "History of the Rebellion." Bishop Atterbury's "Sermons" are extant in four volumes in octavo: those contained in the two first were published by himself, and dedicated to his great patron Sir Jonathan Trelawny bishop of Winchester; those in the two last were published after his death by Dr Thomas Moore his Lordship's chaplain. Four admirable "Visitation Charges" accompany his "Epistolary Correspondence."

As to Bishop Atterbury's character, however the moral and political part of it may have been differently represented by the opposite parties, it is universally agreed, that he was a man of great learning and uncommon abilities, a fine writer, and a most excellent preacher. His learned friend Smalridge, in the speech he made when he presented him to the Upper House of Convocation, as prolocutor, styles him *Vir in nullo literarum genere hospes, in plerisque artibus et studiis diu et feliciter exercitatus, in maxime perfectis literarum disciplinis perfectissimus*. In his controversial writings, he was sometimes too severe upon his adversary, and dealt rather too much in satire and invective: but this his panegyrist imputes more to the natural fervour of his wit than to any bitterness of temper or propense malice. In his sermons, however, he is not only every way unexceptionable, but highly to be commended. The truth is, his talent as a preacher was so excellent and remarkable, that it may not improperly be said, that he owed his preferment to the pulpit; nor any hard matter to trace him, through his writings, to his several promotions in the church. We shall conclude Bishop Atterbury's character, as a preacher, with the encomium bestowed on him by the author of "the Tatler;" who, having observed that the English clergy too much neglect the art of speaking, makes a particular exception with regard to our prelate; who, says he, "has so particular a regard to his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person (continues this author), it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to propriety of speech (which might pass the criticism of Longinus) an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience, who could not be intelligent hearers of his discourse were there no explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions, till he has convinced your reason. All the objections which you can form are laid open and dispersed before he uses the least vehemence

Attestation
||
Attica.

hence in his sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to show the beauty of holiness, till he has convinced you of the truth of it."—In his letters to Pope, &c. Bishop Atterbury appears in a pleasing light, both as a writer and as a man. In ease and elegance they are superior to those of Pope, which are more studied. There are in them several beautiful references to the classics. The Bishop excelled in his allusions to sacred as well as profane authors.

ATTESTATION, the act of affirming, or witnessing the truth of something, more especially in writing.

ATTIC, any thing relating to Attica, or to the city of Athens: thus Attic salt, in philology, is a delicate poignant sort of wit and humour peculiar to the Athenian writers; Attic witness, a witness incapable of corruption, &c.

ATTIC Order. See ARCHITECTURE.

ATTIC Base, a peculiar kind of base used by the ancient architects in the Ionic order; and by Palladio, and some others, in the Doric.

ATTIC Story, in architecture; a story in the upper part of a house, where the windows are usually square.

I
Boundaries,
extent, &c.

ATTICA, an ancient kingdom of Greece, situated along the north coast of the gulf of Saron, bounded on the west by Megara, mount Cithæron, and part of Bœotia; on the north by the gulph of Euripus, now *Stretto di negro ponte*, and the rest of Bœotia; and on the east by the Europius. It extended in length from north-west to south-east about 60 miles; its breadth from north to south was 56, decreasing as it approached the sea.

The soil of this country was naturally barren and craggy, though by the industry of its inhabitants it produced all the necessaries of life. On this account Attica was less exposed to invasions than other more fertile countries; and hence it preserved its ancient inhabitants beyond all the other kingdoms in its neighbourhood; so that they were reputed to be the spontaneous productions of the soil; and as a badge of this, Thucydides tells us, they wore golden grasshoppers in their hair.

2
Inhabitants
thought to
be produced
from the
soil.

3
Cities.

The chief cities in the kingdom of Attica were Athens the capital; next to it Eleusis, situated on the same gulph, near the coasts of Megara; and next to that Rhamnus, famed for the temple of Amphiaras and the statue of the goddess Nemesis.

4
Cecrops
the first
king.

The first king of this country, of whom we have any distinct account, was Cecrops. Others indeed are said to have reigned before him, particularly one Actæus, whose daughter Cecrops married, and in her right laid the foundation of his new monarchy. Cecrops is said to have been the first who deified Jupiter, set up altars and idols, and instituted marriage among the Greeks. He is likewise affirmed to have taught his subjects navigation; and for the better administration of justice, and promoting intercourse among them, to have divided them into the first four tribes, called *Cecropis*, *Autochthon*, *Actæa*, and *Paralia*; and he is also by some said to be the founder of the Areopagus. From this monarch the Athenians affected to call themselves *Cecropidae* till the reign of Erechtheus their sixth king, after whom they took the name of *Erechthyde*.

Cecrops dying after a reign of 50 years, left three

daughters; by marrying one of which, probably, Cranaus a wealthy citizen ascended the throne. He enjoyed his crown peaceably for ten years; till, having married one of his daughters, named *Attis*, to Amphictyon the son of Deucalion, he was by him dethroned, and forced to lead a private life to the last. From this daughter, the country, which before had been called *Actæa*, took the name of *Attica*.

5
Cranaus.
6
Whence the
country was
called *At-
tica*.
7
Erechtho-
nius.
8
Pandion.

After a reign of 10 or 12 years, Amphictyon was himself deposed by Erechthonius, said to be the son of Vulcan and Tethys. Being lame of both his feet, he is said to have invented coaches, or, as others will have it, instituted horse and chariot races in honour of Minerva. He is also reported to have been the first who stamped silver coin. He reigned 50 years, and was succeeded by his son Pandion the father of Progne and Philomela; whose hard fate, so famous among the poets, is supposed to have broke his heart, after a reign of about 40 years. In his time Triptolemus taught the Athenians agriculture, which he had learned from Ceres.

9
Erechtheus.

Pandion was succeeded by his son Erechtheus, who being reckoned the most powerful prince of his time, Boreas king of Thrace demanded his daughter Orithia in marriage, and on being refused carried her off by force. After a reign of 50 years, Erechtheus being killed in a battle with the Elufians, was succeeded by his son Cecrops II. who is generally allowed to have been the first who gathered the people into towns; they having till then lived in houses and cottages scattered here and there, without order or regular distance. After a reign of 40 years he was driven out by his brethren Metion and Pandorus, who forced him to fly into Ægialea, where he died.

10
Cecrops.

11
Pandion.

Cecrops II. was succeeded by his son Pandion II. and he was likewise driven out by Metion, who assumed the government. Pandion in the mean time fled into Megara, where he married Pelia the daughter of Pylas king of that place, and was appointed successor to the kingdom. Here he had four sons, who returning to Athens, whether with or without their father is uncertain, expelled the sons of Metion, and after the decease of Pandion their father, divided the government among themselves; notwithstanding which, the royal dignity did in effect remain with Ægeus the eldest.

12
Ægeus.

Ægeus, when he ascended the throne, finding himself despised by his subjects because he had no sons, and sometimes insulted by his brother Pallas, who had no less than fifty, consulted the oracle of Apollo at Delphi. Receiving here, as was commonly the case, an answer which could not be understood without a commentator, he applied to Pittheus king of Troezen, famous for his skill in expounding oracles. This prince easily prevailed with him to lie with his daughter Æthra, who proved with child; and as none but these three were privy to the secret, Ægeus, before his return to Athens, hid a sword and a pair of shoes under a stone, leaving orders with the princess, that if the child proved a boy, she should send him to Athens with these tokens as soon as he was able to lift up that stone. He charged her moreover to use all imaginable secrecy, lest the sons of his brother Pallas should way-lay and murder him.

13
Thefeus
named

Æthra being delivered of a son, Pittheus gave out that Neptune was the father of it. This child was born,

Attica. named *Theſeus*, and proved one of the moſt famous heroes of antiquity. Being arrived at the age of 16, his mother brought him to the ſtone abovementioned; and he having liſted it with eaſe, was deſired to take up the ſword and ſhoes and prepare himſelf to go to his father. He was adviſed to go by ſea rather than by land, as, ever ſince the departure of *Hercules*, the roads had been exceedingly infeſted by banditti. *Theſeus*, however, who had already begun to diſcover marks of uncommon ſtrength and courage, no ſooner heard the name of *Hercules* mentioned, than he became deſirous of imitating ſo great a pattern; and after performing a number of glorious exploits, for which ſee the article *THEſEUS*, he arrived ſafe at his father's capital.

14 made down to father. The great achievements of our young hero procured him a welcome reception at the court of *Ægeus*, though his birth was unknown to all except *Medea*, to whom the king had lately been married. This queen being a forcerereſs, it is not to be ſuppoſed any thing could be concealed from her: ſhe therefore, by her diabolical penetration, quickly found out that *Theſeus* was the king's ſon; after which ſhe became ſo jealous of him on account of his valour, that ſhe perſuaded her old huſband to invite the young ſtranger to a banquet, and poiſon him in a glaſs of wine. The poiſon was accordingly prepared, and *Theſeus* invited; but the prince ſuddenly drawing his ſword, it was immediately recognized by *Ægeus* to be the ſame he had formerly buried below the ſtone. Upon this he ſtepped forward to *Theſeus*, throwing down the poiſoned draught in his way; and, embracing him with much tenderneſs, owned him for his ſon before all the court.

15 kills the notaur. At this time the king of Athens had great occaſion for ſuch a champion as *Theſeus*. The ſons of *Pallas*, who had all along behaved with great inſolence, upon *Theſeus* being diſcovered to be the king's ſon, and heir apparent to the crown, broke out in open rebellion. They were ſoon diſcomfited; but *Ægeus* and the whole country of Attica were ſtill in great diſtreſs on the following account. Some years before, *Androgeus*, the ſon of *Minos* king of *Crete*, came to Athens to be preſent at one of their feaſts. During this viſit he contracted ſuch an intimacy with the fifty ſons of *Pallas*, that *Ægeus*, fearing ſome fatal conſequences, cauſed him to be privately murdered. According to others, *Androgeus* having undertaken to encounter the *Marathonian bull*, was killed by it. Be this as it will, *Minos* having received news of his ſon's death, imputed it to the people of Attica; and therefore, after ſeveral unſucceſsful attempts to revenge his own quarrel, prayed to the gods to do it for him. The Athenians, in conſequence of this prayer, were viſited with earthquakes, famine, and peſtilence; on account of which they applied to the oracle. Here they were informed, that no relief was to be had till they were reconciled to the *Cretan king*. *Minos* reſolving to make them pay dear for their deliverance, impoſed upon them a tribute of ſeven young men and as many virgins, whom he condemned to be devoured by the *Minotaur*, a monſter feigned by the poets to have been half man and half bull. This bloody tribute had been twice paid, and *Minos* had already ſent his meſſengers the third time, when *Theſeus* willingly offered himſelf to be one of the unhappy victims; and embarking with

them in one ſhip, he gave the pilot two ſails, the one black to fail with, and the other white to be hoisted up at his return in caſe he came off victorious. Our hero had all the ſucceſs he could wiſh: he killed the *Minotaur*, prevailed with *Minos* to remit the tribute, and his daughter *Ariadne* to run away with him; but her he left with child in the iſle of *Naxos*. Unfortunately, however, for *Ægeus*, the joy of *Theſeus* and his company was ſo great, that at their return they forgot to hoist the white ſag in token of their victory: upon which the old king, taking for granted that his ſon was killed, threw himſelf into the ſea, which ever ſince has from him been called the *Ægean ſea*.

16 Death of Ægeus. *Theſeus* being thus left in poſſeſſion of the kingdom of Attica, began immediately to think of indulging his warlike genius, and rendering the civil affairs of his kingdom as little troubleſome as poſſible. To accompliſh this purpoſe, he began with gathering moſt of the people of Attica into the old and new town, which he incorporated into one city. After this he diveſted himſelf of all his regal power, except the title of king, the command of the army, and the guardianship of the laws. The reſt he committed to proper magiſtrates choſen out of three different orders of the people, whom he divided into nobles, huſbandmen, and artificers. The firſt he inveſted with the power of interpreting and executing the laws, and regulating whatever related to religion. The other two choſe their inferior magiſtrates from among themſelves, to take care of whatever related to their ſeparate orders: ſo that the kingdom was in ſome meaſure reduced to a commonwealth, in which the king had the greateſt poſt, the nobles were next to him in honour and authority, the huſbandmen had the greateſt profit, and the artiſts exceeded them in number. He likewiſe aboliſhed all their diſtinct courts of judicature, and built one common council-hall called *Prytaneum*, which ſtood for many ages afterwards.

17 Theſeus king of Attica. Having thus new-modelled the government, his next care was to join to his dominions the kingdom of *Megara*, in right of his grandfather *Pandion II.* who had married the daughter of *Pylas*, as abovementioned. On this occaſion he erected the famous pillar in the iſthmus, which ſhewed the limits of the two countries that met there. On the one ſide of this pillar was inſcribed, "This is not *Peloponneſus*, but *Ionia*;" and on the other, "This is *Peloponneſus*, not *Ionia*." After this he undertook an expedition againſt the *Amazons*, whom he overcame, took their queen *Hippolita*, and afterwards married her. Soon after this, *Theſeus* contracted an intimacy with *Perithous* the ſon of *Ixion*; and being invited to his nuptials, aſſiſted him in killing a number of *Centaurs*, or rather *Theſſalian horſemen* (who in their cups had offered violence to their female gueſts), and drove the reſt out of the country. Our two aſſociates then proceeded to *Sparta*, where *Theſeus* fell in love with the famed *Helena*, at that time not above nine years old, while he himſelf was upwards of fifty. Her they carried off: and of the rape there are various accounts; but the following one, which is given by *Plutarch*, is generally allowed to be the moſt authentic.

18 New-models the government. According to that hiſtorian, they ſtole this beauty, the greateſt in the world at that time, out of the temple of *Diana Ortia*, where *Helena* happened to be dancing. They were purſued as far as *Tegæa*, but made their

Attica. their escape out of Peloponnesus; and thinking themselves now secure of their prey, they agreed to cast lots for her; upon condition that he to whose lot she fell should assist the other in procuring some celebrated beauty. Fortune having declared for Theseus, he assisted his companion in the like attempt upon Proserpina daughter of Aidonius king of the Mollossi in Epirus; who, being the next beauty to Helena, was guarded by the dog Cerberus, which had three heads, and was consequently a very formidable enemy. Her father, however, understanding that they designed to steal away his daughter, threw Perithous to be torn in pieces by Cerberus, and put Theseus in prison, from whence he was afterwards relieved at the intercession of Hercules.

20
Imprisoned
by the king
of Epirus.

After this misfortune, Theseus at length returned to Athens, but found himself very coolly received by his subjects. Mnestheus, the son of Peteus, and great-grandson of Erechtheus, had made use of the king's absence to ingratiate himself with the people; and, upon the commencement of a war with Castor and Pollux, the two brothers of Helena, he persuaded the people of Athens to open their gates to the two brothers. Upon this, Theseus was under the necessity of conveying away himself and family with all possible privacy. This he luckily accomplished; and designed to have sailed to Crete, to have obtained assistance from Deucalion son of Minos, and now brother-in-law to Theseus himself, he having lately married Phædra sister to Deucalion. Unfortunately, however, our hero was shipwrecked on the island of Scyros. Here he was at first kindly received by Lycomedes the king of that island; but was soon after killed by a fall from a high rock, over which some say he was pushed by Lycomedes himself, who had been prevailed upon to destroy Theseus in that manner by Mnestheus, that he might with the more security enjoy the kingdom of Athens.

21
Driven out
of Athens.

22
His death

Mnestheus reigned 24 years, but lost his life at the siege of Troy; and was succeeded by Demophon one of the sons of Theseus by Phædra, who was likewise at the siege of Troy, but had the good fortune to return in safety. In his reign was erected the famous court of the Epheta; consisting originally of 50 Athenians and as many Argives, for trying of wilful murders. By this court the king himself afterwards submitted to be tried for having accidentally killed one of his subjects. He reigned 33 years, and was succeeded by his son, according to some, or according to others his brother, Oxyntes, who reigned 12 years. Oxyntes was succeeded by his son Aphydas, who was murdered by Thymætus the bastard son of Oxyntes.

23
Mnestheus,
Demophon,
&c.

24
Thymætus
deposed.

This king discovered many base qualities unworthy of his dignity; and at last was deposed by his subjects on the following occasion. Xanthus king of Bœotia had a contest with the Athenians about one of their frontier towns. He offered to decide the matter by single combat with the king; but this was declined by Thymætus. It happened, that at that time one Melanthus a Messenian, who had been driven out of his country by the Heraclidæ, was come to Athens; who accepted the king of Bœotia's challenge. At the first onset, Melanthus asked his adversary, why he had, contrary to the articles, brought a second into the field with him? and as Xanthus immediately looked about to see who was behind him, Melanthus run him thro' with

his lance. This victory, though it did little honour to him who gained it, was so agreeable to the Athenians, that they deposed their cowardly king Thymætus, after he had reigned 8 years; and appointed Melanthus in his stead, who after a reign of 37 years left the kingdom to his son Codrus.

Attica
25
Melanthus

This prince reigned about 21 years; during which time the Dores and Heraclidæ had regained all Peloponnesus, and were upon the point of entering into Attica. Codrus, being informed that the oracle had promised them victory provided they did not kill the king of the Athenians, came immediately to a resolution of dying for his country. Disguising himself, therefore, like a peasant, he went into the enemy's camp, and, quarrelling with some of the soldiers, was killed by them. On the morrow, the Athenians knowing what was done, sent to demand the body of their king; at which the invaders were so terrified, that they decamped without striking a blow.

26
Codrus the
last king
sacrifices
himself to
his country

Upon the death of Codrus, a dispute which happened among his sons concerning the succession, furnished the Athenians with a pretence for ridding themselves of their kings altogether, and changing the monarchical form of government into a republican one. It was improbable, they said, that they should ever have so good a king as Codrus; and to prevent their having a worse, they resolved to have no king but Jupiter. That they might not, however, seem ungrateful to the family of Codrus, they made his son Medon their supreme magistrate, with the title of *archon*. They afterwards rendered that office decennial, but continued it still in the family of Codrus. The extinction of the Medontidæ at last left them without restraint; upon which they not only made this office annual, but created nine archons. By the latter invention they provided against the too great power of a single person, as by the former they took away all apprehension of the archons having time to establish themselves, so as to change the constitution. In a word, they now attained what they had long sought, viz. the making the supreme magistrates dependent on the people.

27
Republic
govern-
ment in-
duced.

We have a list of these archons for upwards of 600 years, beginning with Creon, who lived about 684 years before Christ, to Herodes, who lived only 60 years before that time. The first archon of whom we hear any thing worth notice, is named *Draco*. He reigned in the second, or, as others say, in the last year of the 39th Olympiad, when, it is supposed, he published his laws: but though his name is very frequently mentioned in history, yet no connected account can be found either of him or his institutions; only, in general, his laws were exceedingly severe, inflicting death for the smallest faults; which gave occasion to one Demades an orator to observe, that the laws of Draco were written with blood and not with ink. For this extraordinary severity he gave no other reason, than that small faults seemed to him to be worthy of death, and he could find no higher punishment for the greatest. He was far advanced in years when he gave laws to Athens; and to give his institutions the greater weight, he would not suffer them to be called *nomoi*, or laws, but *thesmoi*, or sanctions proceeding from more than human wisdom. The extreme severity of these laws, however, soon made the Athenians weary both of them and the author of them; upon which Draco was obliged

28
Draco leg-
islator of A-
thens.

29
Expelled
the city.

obliged

Attica. obliged to retire to Ægina. Here he was received with the highest honours: but the favour of the inhabitants of this place proved more fatal to him than the hatred of the Athenians; for coming one day into the theatre, the audience, to show their regard, threw, as the custom then was, their cloaks upon him; and the multitude of these being very great, they stifled the old man, who was too weak to disengage himself from their load.

After the expulsion of Draco, nothing remarkable happened at Athens till the year before Christ 606, when we find the republic engaged in a war with the Mitylenians about the city Sigæum, situated near the mouth of the river Seamander. The Athenian army was commanded by Phrynon, a person equally remarkable for the comeliness of his person and the generosity of his mind. The Mitylenians were commanded by Pittacus, one of the celebrated sages of Greece. As these commanders looked upon the honour of their respective countries to be concerned, they exerted themselves to the utmost. At last they met in single combat: where in Phrynon depended on his valour only; but Pittacus concealed behind his shield a net, wherewith he suddenly entangled his antagonist, and easily slew him. This, however, not putting an end to the war, Pericles tyrant of Corinth interposed; and both parties having submitted to his arbitration, he decreed that Sigæum should belong to the Athenians.

About seven years after this war, a conspiracy was formed by Cylon son-in-law to Theagenes tyrant of Megara, who, having by his affable behaviour procured many friends, formed a design of seizing the sovereignty of Athens. Having consulted the oracle as to the most proper time, he was directed to make the attempt when the citizens of Athens were employed in celebrating their highest feast to Jupiter. When many of the citizens therefore were gone to the Olympic games, Cylon and his associates made themselves masters of the citadel. Here they were instantly besieged by Megacles at that time archon, and soon reduced to great distress for want of water. The chief, together with his brother, found means to make their escape, but the meaner sort were left to shift for themselves. In this extremity they fled to the temple of Minerva; from whence Megacles with much ado prevailed upon them to come down and submit themselves to the mercy of their country. Having at last assented to this, they tied a cord to the image of the goddess, and carried the clue with them, to demonstrate, that though they were out of the temple they were still under Minerva's protection. Unfortunately, for them, however, as they passed the temple of the furies, the line snapt of itself; which Megacles construing into a renunciation by the goddess, caused his men fall upon them and dispatch as many as they could find. Such as were without the temple were immediately massacred, and those who fled thither again were murdered in their sanctuary. In short, none escaped but such as bribed the wives of the officers of justice. This carnage, however, did not put an end to the sedition. The remains of Cylon's faction created great disturbances, by insinuating that the violation of Minerva's sanctuary had drawn down the anger of the gods; and these discourses had such an effect, that Megacles and his officers were stiled execrable, and held to be persons under the displeasure of heaven.

During the time of this confusion, the Megarensians attacked Nisea, which they took, as well as Salamis; and so completely routed the Athenians in every attempt to recover the latter, that a law was at last passed, by which it should be capital for any one to propose the recovery of Salamis. About the same time the city was disturbed by reports of frightful appearances, and filled with superstitious fears; the oracle at Delphi was therefore consulted, and an answer returned that the city behoved to be expiated. Upon this, Epimenides the Phestian was sent for from Crete, to perform the necessary ceremonies, he being reputed an holy man, and one that was deeply skilled in all the mysteries of religion. His expiation consisted in taking some black, and some white sheep, turning them all loose, and directing some persons to follow them to those places where they couched, and there to sacrifice them to the local deity. He caused also many temples and chapels to be erected, two of which have been particularly noted, viz. the chapel of *Contumely* and that of *Impudence*. This man is said to have looked wistfully on the port of Mynelia for a long time, and then to have spoke as follows to those that were near him. "How blind is man to future things? for did the Athenians know what mischief will one day be derived to them from this place, they would eat it with their teeth." This prediction was thought to be accomplished 270 years after, when Antipater constrained the Athenians to admit a Macedonian garrison into that place.

About 597 years before Christ, Solon the famed Athenian legislator began to show himself to his countrymen. He is said to have been lineally descended from Codrus; but left by his father in circumstances rather necessitous, which obliged him to apply to merchandize: it is plain, however, both from his words and writings, that he was a disinterested patriot. The shameful decree, that none under pain of death should propose the recovery of Salamis, grieved him so much, that having composed an elegy of 100 verses, such as he thought would be most proper to inflame the minds of the people, he ran into the market-place as if he had been mad, with his night-cap on his head, repeating his elegy. A crowd being gathered round the pretended madman, his kinsman Pisistratus mingled among the rest, and observing the people moved with Solon's words, he also seconded him with all the eloquence he was master of; and between them they prevailed so far as to have the law repealed, and a war was immediately commenced against the people of Megara. Who was commander in this expedition is not certain; but the city was recovered, according to the most general account, by the following stratagem. Solon coming with Pisistratus to Colias, and finding there the women busy in celebrating, according to custom, the feast of Ceres, sent a confidant of his to Salamis, who pretended to be no friend to the people of Attica, telling the inhabitants of Salamis, that if they had a mind to seize the fairest of the Athenian ladies, they might now do it by passing over to Colias. The Megarensians giving ealy credit to what the man said, immediately fitted out a ship; which Solon perceiving from the opposite shore, dismissed the women, and having dressed a number of beardless youths in female habits, under

Attica. 351 Unsuccessful war with Megara.

36 Epimenides' expiation and prophecy.

37 Solon the wise legislator.

38 Salamis recovered by his means.

which

Attica.

which they concealed every one a dagger, he sent them to the sea-side to dance and divert themselves as the women were wont to do. When those who came from Salamis saw these young persons skipping up and down, they strove who should be first on shore; but were every one of them killed, and their vessel seized; aboard which the Athenians embarking, sailed immediately to Salamis and took it.

39
Cirrha like-
wife re-
duced by
Solon's wis-
dom.

On the return of Solon to Athens, he was greatly honoured by the people, to whom another occasion of admiring his wisdom was quickly afforded. The inhabitants of Cirrha, a town situated in the bay of Corinth, after having by repeated incursions wasted the territory of Delphic, at last besieged the capital itself, with a view of making themselves masters of the treasures contained in the temple of Apollo. Advice of this intended sacrilege being sent to the Amphictyons, who were the states-general of Greece, Solon advised that the matter should be universally repented, and that all the states should join in punishing the Cirrhæans, and saving the Delphic oracle. This advice was complied with, and a general war against Cirrha declared. Clisthenes, tyrant of Sicyon, commanded in chief, and Alcmaeon was general of the Athenian quota. Solon went as assistant or counsellor to Clisthenes, and by following his advice the war was conducted to a prosperous issue. For when the Greek army had besieged Cirrha for some time without any appearance of success, the oracle at Delphi was consulted, from whence the following answer was returned:

“ In vain you hope to take the place before
“ The sea's blue waves roll o'er the hallowed shore.”

This answer struck the whole army with surprise, till Solon advised Clisthenes to consecrate solemnly the whole territory of Cirrha to the Delphic Apollo; so as that was a maritime country, the sea must then wash the sacred coast. According to Pausanias, the city was reduced by the following stratagem, likewise invented by Solon. He caused the river Plitus, which run through Cirrha, to be turned into another channel, hoping thereby to have distressed the inhabitants for want of water: but finding they had many wells within the city, and were not to be reduced by that means, he caused a vast quantity of roots of hellebore to be thrown into the river, which was then suffered to return into its former bed. The inhabitants, overjoyed at the sight of running water, came in troops to drink of it; whereupon an epidemic flux ensued, and the citizens being no longer able to defend the walls, the town was easily taken.

40
Athens in
great con-
fusion.

On the return of Solon to Athens he found things again in the utmost confusion. The remnant of Cylon's faction gave out, that all sorts of misfortunes had befallen the republic on account of the impiety of Megacles and his followers; which clamour was heightened by the retaking of Salamis about this time by the Megarensians. Solon interposed, and persuaded those who were styled *excrable* to abide a trial, and 300 persons were chosen to judge them. The event was, that 300 of Megacles's party who were alive were sent into perpetual banishment, and the bones of such as were dead were dug up and sent without the limits of their country.

N^o 36.

41
Megacles's
party ba-
nished.

Though this decision restored the public quiet for the present, it was not long before the people were divided into three factions, contending about the proper form of government. These were called the *Diacrii*, *Pedieci*, and *Parali*: the first of these were the inhabitants of the hilly country, who declared positively for democracy; the second, dwelling in the lower parts, and who were far more opulent than the former, declared for an oligarchy, as supposing the government would fall mostly into their hands; the third party, who lived on the sea-coast, were people of moderate principles, and therefore were for a mixed government. Besides the disturbances raised on this account, others were occasioned by the rich oppressing the poor. According to Plutarch, the poor being indebted to the rich, either tilled their grounds and paid them the sixth part of the produce, or engaged their bodies for their debts, so that many were made slaves at home, and many sold into other countries; nay, some were obliged to sell their children to pay their debts, and others in despair quitted Attica altogether. The greatest part, however, were for throwing off the yoke, and began to look about for a leader, openly declaring that they intended to change the form of government, and make a repartition of lands. In this extremity, the eyes of all the citizens were cast upon Solon. The most prudent were for offering him the sovereignty; but he perceiving their intentions, behaved in such a manner as to cheat both parties, and showed a spirit of patriotism perhaps never equalled. He refused the sovereignty as far as it might have benefited himself; and yet took upon himself all the care and trouble of a prince, for the sake of his people.

Attica.
42
Three fac-
tions star-
up.

He was chosen archon without having recourse to lots, and after his election disappointed the hopes of both parties. It was Solon's fundamental maxim, That those laws will be best observed which power and justice equally support. Wherever, therefore, he found the old constitution consonant to justice in any tolerable degree, he refused to make any alteration at all, and was at extraordinary pains to show the reason of the changes he did make. In short, being a perfect judge of human nature, he sought to rule only by showing his subjects that it was their interest to obey, and not by forcing upon them what he himself esteemed best. Therefore, to a person who asked whether he had given the Athenians the best laws in his power, he replied, “ I have established the best they could receive.”

As to the main cause of sedition, viz. the oppressed state of the meaner sort, Solon removed it by a contrivance which he called *sisachthia*, i. e. *discharge*; but what this was, authors are not agreed upon. Some say that he released all debts then in being, and prohibited the taking any man's person for payment of a debt for the future. According to others, the poor were eased, not by cancelling the debts, but by lowering the interest, and increasing the value of money; a mina, which before was made equal to 73 drachms only, being by him made equal to 100; which was of great advantage to the debtor, and did the creditor no hurt. It is, however, most probable that the *sisachthia* was a general remittance of all debts whatever, otherwise Solon could not have boasted in his verses that

43
Solon cho-
sen archon

44
Settles a
disorders

he

Attica. he had removed so many marks of mortgages (B) as were every where frequent; that he had freed from apprehension such as were driven to despair, &c.

45 famous Davour his three ends. But in the midst of all Solon's glory, an accident befel him, which for a time hurt his reputation, and had almost entirely ruined his schemes. He had consulted Conon, Clinias, and Hipponicus, his three friends, on an oration prepared with a view to engage the people's consent to the discharge; and these three men, thus knowing there was to be a general discharge of debts, safely took the opportunity of borrowing vast sums before the law was promulgated, in consequence of which they were never obliged to return them.

This was thought at first to have been done with Solon's consent, and that he had shared in the money; but this asperion was quickly wiped off when it appeared that the lawgiver himself was a very considerable loser by his own law. His friends, however, could never recover their credit, but were ever afterwards stigmatized with the opprobrious appellation of *chreocopidæ*, or *debt-sinkers*.

46 in bla at first, after- ds ap- ped and ten le- ator. The Athenians were as little pleased with Solon's management as with their former condition; the rich thinking he had done too much in cancelling the moneys due to them, and the poor that he had done too little, because he had not divided the lands of Attica equally. In a short time, however, they acquiesced in the new institutions, and gave a more public token of their repentance than they had before shown of their displeasure, instituting a solemn sacrifice under the name of *Sisuthia*, at the same time that Solon was unanimously elected legislator of Athens, with full power to make laws, and alter or new model the constitution as he thought fit.

47 Capiles a body ows. Solon being now invested with unlimited authority, set about the arduous task of compiling new laws for the turbulent people of Attica; which having at last completed in the best manner he was able, or in the best manner the nature of the people would admit, he procured them to be ratified for 100 years. Such as related to private actions were preserved on parallelograms of wood, with cases which reached from the ground, and turned about upon a pin like a wheel. These were thence called *Axones*; and were placed first in the citadel, and afterwards in the prytæneum, that all the subjects might have access to them when they pleased. Such as concerned public institutions and sacrifices were contained in triangular tables of stone called *cyrbes*. The Athenian magistrates were sworn to observe both; and in process of time these monuments of Solon's wisdom became so famous, that all public acts were from them named *Axones* and *Cyrbes*.

8 Hoes a- brd for ter. After the promulgation of the laws, Solon found himself obliged to leave Athens, to prevent his being continually teased for explanations and alterations of them. He therefore pretended an inclination to merchandize, and obtained leave to absent himself for 10 years, during which time he hoped the laws would be grown familiar. From Athens Solon travelled into

Vol. II. Part. II.

Egypt, where he conversed with Psenophis the Heliopolitan, and Sonchis the Saite, the most learned priests of that age. From these he learned the situation of the island Atlantis, of which he wrote an account in verse, which Plato afterwards continued*. From Egypt he went to Cyprus, where he was extremely well received by one of the petty kings. This prince lived in a city called *Apeia*, built by Demophon the son of Theseus, on an eminence near the river Clarius, but in a soil craggy and barren. Solon observing a very pleasant plain below, engaged the king to remove thither; assisted in executing the scheme he had formed; and succeeded so well, that a new city was formed, which soon became populous, and out of gratitude to the Athenian legislator was called *Solos*.

49 Things fall into disorder in his absence. But while Solon was thus travelling in quest of wisdom, and with a view to benefit those among whom he came, his countrymen, who seem to have resolved on being dissatisfied at all events, had again divided themselves into three factions. Lycurgus put himself at the head of the country people; Megacles the son of Alcmaeon was at the head of those who lived on the sea-coast; and Pisistratus put himself at the head of the poorer sort, to protect them, as he pretended, from tyranny, but in reality to seize on the sovereignty for himself. All the factions pretended to have a vast regard for Solon and his laws, at the same time that they were very desirous of a change; but how they were to be bettered, none of them knew, or pretended to know.

50 He returns to Athens, but refuses to resume his office. In the midst of this confusion the legislator returned. Each of the factions paid their court to him, and affected to receive him with the deepest reverence and respect; beseeching him to reassume his authority, and compose the disorders which they themselves kept up. This Solon declined on account of his age, which, he said, rendered him unable to speak and act for the good of his country as formerly; however, he sent for the chiefs of each party, beseeching them in the most pathetic manner not to ruin their common parent, but to prefer the public good to their own private interest.

Pisistratus, who of all the three had perhaps the least intention to follow Solon's advice, seemed to be the most affected with his discourses; but as Solon perceived he affected popularity by all possible methods, he easily penetrated into his designs of assuming the sovereign power. This he spoke of to Pisistratus himself, at first privately; but as he saw that his admonitions in this way had no effect, he then said the same things to others, that the public might be on their guard against him.

51 Pisistratus assumes the sovereignty. All the wise discourses of Solon, however, were lost upon the Athenians. Pisistratus had got the meane sort entirely at his devotion, and therefore resolved to cheat them out of the liberty which they certainly deserved to lose. With this view he wounded himself, and, as Herodotus says, the mules that drew his chariot; then he drove into the market-place, and there showed his bleeding body, imploring the protection of the people from those whom his kindness to them had

(B) The Athenians had a custom of hanging up billets to show that houses were engaged for such and such sums of money.

Attica.

rendered his implacable enemies. A concourse of people being instantly formed, Solon came among the rest, and suspecting the deceit, openly taxed Pisistratus with his perfidious conduct; but to no purpose. A general assembly of the people was called, wherein it was moved by one Ariston, that Pisistratus should have a guard. Solon was the only person present who had resolution enough to oppose this measure; the richer Athenians, perceiving that the multitude implicitly followed Pisistratus, and applauded every thing he said, remaining silent through fear. Solon himself, when he saw he could prevail nothing, left the assembly, saying he was *wiser* than some, and *stouter* than others. A guard of 400 men was now unanimously decreed to Pisistratus, as we are told by Solon himself. This inconsiderable body he made use of to enslave the people, but in what manner he accomplished his purpose is not agreed. Certain it is, that with his guard he seized the citadel; but Polyænus hath given an account of a very singular method which he took to put it out of the power of the Athenians to defend themselves even against such a small number. He summoned an assembly to be held at the Anacium, and directed that the people should come thither armed. They accordingly came; and Pisistratus harangued them, but in a voice so low that they could not tell what he said. The people complaining of this, Pisistratus told them that they were hindered from hearing him by the clangour of their arms; but if they would lay them down in the portico, he would then be heard distinctly. This they did; and while they listened very attentively to a long and eloquent oration, Pisistratus's guard conveyed away their arms, so that they found themselves deprived of all power of resistance. During the confusion which followed this event, another assembly was held, wherein Solon inveighed bitterly against the meanness of his countrymen, inviting them to take up arms in defence of their liberty. When he saw that nothing would do, he laid down his own arms, saying, that he had done his utmost for his country and his laws. According to Plutarch, he refused to quit the city; but the most probable opinion is, that he immediately retired from the dominion of Athens, and refused to return, even at the solicitation of Pisistratus himself.

52
Solon leaves
Athens.

53
Pisistratus
governs
with great
moderation.

54
Driven out
by Megacles.

Pisistratus, having thus obtained the sovereignty, did not overturn the laws of Solon, but used his power with the greatest moderation. It is not to be expected, however, that so turbulent a people as the Athenians could be satisfied by any method of government he could lay down. At the beginning of his administration, Megacles and his family retired out of Athens to save their own lives, yet without despairing of being able some time or other to return. With this view Megacles and his associates entered into a treaty with Lycurgus; and having brought him and his party into a scheme for deposing Pisistratus, they concerted matters so well, that Pisistratus was soon obliged to seek for shelter somewhere else; and, on his departure, the Athenians ordered his goods to be sold. Nobody, however, except one person (*Callias*), would venture to buy any of them, from an apprehension, no doubt, that they would soon be restored to their proper owner, which accordingly happened in a very short time.

As Megacles and his party had negotiated with Ly-

curgus to turn out Pisistratus, so they now entered into a treaty with Pisistratus to reinstate him in his principality, as soon as they found Lycurgus would not be implicitly governed by them. To accomplish this, they fell upon a very ridiculous project; which, however, was attended with the desired success. They found out a woman whose name was *Phya*, of a mean family and fortune, but of a great stature, and very handsome. Her they dressed in armour, placed her in a chariot, and having disposed things so as to make her appear with all possible advantage, they conducted her towards the city, sending heralds before, with orders to speak to the people in the following terms: "Give a kind reception, O Athenians, to Pisistratus, who is so much honoured by Minerva above all other men, that she herself condescends to bring him back to the citadel." The report being universally spread that Minerva was bringing home Pisistratus, and the ignorant multitude believing this woman to be the goddess, addressed their prayers to her, and received Pisistratus with the utmost joy. When he had recovered the sovereignty, Pisistratus married the daughter of Megacles as he had promised, and gave the pretended goddess to his son Hipparchus.

Pisistratus did not long enjoy the kingdom to which he had been restored in so strange a manner. He had married the daughter of Megacles, as already observed; but having children by a former wife, and remembering that the whole family of Megacles was reprobated by the Athenians, he thought proper to let his new spouse remain in a state of perpetual widowhood. This she patiently bore for some time, but at last acquainted her mother. An affront so grievous could not fail to be highly resented. Megacles instantly entered into a treaty with the malcontents, of whom there were always great plenty at Athens whatever was the form of government. This Pisistratus being apprized of, and perceiving a new storm gathering, he voluntarily quitted Athens, and retired to Eretria. Here having consulted with his sons, it was resolved to reduce Athens by force. With this view he applied to several of the Greek states, who furnished him with the troops he desired, but the Thebans exceeded all the rest in their liberality; and with this army he returned to Attica, according to Herodotus, in the 11th year of his banishment. They first reduced Marathon, the inhabitants of which had taken no measures for their defence, tho' they knew that Pisistratus was preparing to attack them. The republican forces in the mean time marched out of Athens to attack him; but behaving in a secure and careless manner, they were surpris'd by Pisistratus, and totally routed. While they were endeavouring to make their escape, he caus'd his two sons ride before him with all speed, and tell those they came up with that nobody had any thing to fear, but that they might every one return to his own home. This stratagem so effectually dispersed the republican army, that it was impossible to rally them, and Pisistratus became a third time absolute master of Attica.

Pisistratus being once more in possession of the sovereignty, took a method of establishing himself on the throne directly opposite to what Theseus had done. Instead of collecting the inhabitants from the country into cities, Pisistratus made them retire from the cities into the country, in order to apply them-

Attica
53
Who fed
after re-
states h

56
Driven
a second
time.

57
But ret-
with an
army.

58
He tak-
possession
the city

59
His sub-
still dis-
tent-
withsta-
ing his
deration

Attica. selves to agriculture. This prevented their meeting together, and caballing against him in such bodies as they had been accustomed to do. By this means also the territory of Athens was greatly meliorated, and great plantations of olives were made over all Attica, which had before not only been destitute of corn, but also bare of trees. He also commanded, that, in the city, men should wear a kind of sheep-skin vest, reaching to the knees; but so intolerable were the laws of Pisistratus to his subjects, that this kind of garment in succeeding times became proverbially the habit of slavery.

As prince of Athens, Pisistratus received the tenth part of every man's revenues, and even of the fruits of the earth; and this also, though for the service of the state, seemed to the Athenians a most grievous burden. In short, though Pisistratus behaved in all respects as a most excellent prince, his subjects fancied themselves oppressed by tyranny, and were perpetually grumbling from the time he first ascended the throne to the day of his death, which happened about 33 years after he had first assumed the sovereignty, of which time, according to Aristotle, he reigned 17 years.

60 Pisistratus left behind him two sons named *Hipparchus* and *Hippias*, both men of great abilities, who shared the government between them, and behaved with lenity and moderation. But though by the mildness of their government the family of the Pisistratidæ seemed to be fully established on the throne of Athens, a conspiracy was unexpectedly formed against both the brothers, by which Hipparchus was taken off, and Hippias narrowly escaped. The most material facts relating to this conspiracy are what follow.

61 There were at that time in Athens two young men called *Harmodius* and *Aristogiton*; the former of these was exquisitely beautiful in his person, and on that account, according to the infamous custom of the Greeks, violently beloved of the other. This Harmodius was also beloved of Hipparchus; who, if we may believe Thucydides, forced him. This was grievously resented, and revenge determined on; to hasten which, another accident concurred. Hipparchus, finding that Harmodius endeavoured to avoid him, publicly affronted him, by not suffering his sister to carry the offering of Minerva, as if she was a person unworthy of that office. The two young men, not daring to show any public signs of resentment, consulted privately with their friends; among whom it was resolved, that at the approaching festival of Panathenæa, when the citizens were allowed to appear in arms, they should attempt to restore Athens to its former liberty. In this they imagined that they should find themselves seconded by the whole body of the people. But when the day appointed was come, they perceived one of their number talking very familiarly with Hippias; and fearing that they were discovered, they immediately fell upon Hipparchus, and dispatched him with a multitude of wounds. In this exploit the people were so far from seconding them, as they expected, that they suffered Harmodius to be killed by Hipparchus's guards, and seizing Aristogiton themselves, delivered him up to Hippias. Some time afterwards, however, the respect they paid to these two young men exceeded all bounds. They caused their praises to be sung at the

Panathenæa, forbid any citizen to call a slave by either of their names, and erected brazen statues to them in the forum; which statues were afterwards carried into Persia by Xerxes, and sent back from thence by Alexander the Great, Antiochus, or Seleucus, for authors are not agreed by which. Several immunities and privileges were also granted to the descendants of these two patriots, and all possible means were taken to render their memory venerable and respected by posterity.

Hippias being now sole master of Athens, and probably exasperated by the murder of his brother, began to alter his conduct greatly, and treat his subjects in an oppressive and cruel manner. He began with torturing Aristogiton, in order to make him confess his accomplices: but this proved fatal to his own friends: for Aristogiton impeaching such as he knew to be best affected to Hippias, they were immediately put to death; and when he had destroyed all those he knew, at last told Hippias, that now he knew of none that deserved to suffer death except the tyrant himself. Hippias next vented his rage on a woman named *Leæna*, who was kept by Aristogiton. She endured the torture as long as she could; but finding herself unable to bear it any longer, she at last bit off her tongue, that she might not have it in her power to make any discovery. To her the Athenians erected the statue of a lioness, alluding to her name, without a tongue, on which was engraved a suitable inscription.

After the conspiracy was, as Hippias thought, thoroughly quashed, he set himself about strengthening his government by all the means he could think of. He contracted leagues with foreign princes, increased his revenues by various methods, &c. But these precautions were of little avail: the lenity of Pisistratus's government had alone supported it; and Hippias pursuing contrary methods, was deprived of the sovereignty in less than four years after the death of his brother.

This revolution was likewise owing to the family of *Megacles*, who were styled *Alcæonidæ*, and had settled at Lipsydrum. In times of discontent, which at Athens were very frequent, this family was the common refuge of all who fled from that city; and at last they thought of a method of expelling the Pisistratidæ altogether. The method they took to accomplish their purpose was as follows. They agreed with the Amphictyons to rebuild the temple at Delphi; and being possessed of immense riches, they performed their engagement in a much more magnificent manner than they were bound to do; for having agreed only to build the front of common stone, they built it of Parian marble. At the same time they corrupted the prophetess Pythia, engaging her to exhort all the Lacedæmonians that came to consult the oracle either in behalf of the state, or their own private affairs, to attempt the delivery of Athens. This had the desired effect: the Lacedæmonians, surprised at hearing this admonition incessantly repeated, at last resolved to obey the divine command, as they imagined it to be; and sent Anchimolius, a man of great quality, at the head of an army into Attica, though they were at that time in league with Hippias, and accounted by him his good friends and allies. Hippias demanding assistance from the Thessalians, they readily sent him 1000 horse,

Attica. ⁶³ The confir-
rators ex-
travagantly
honoured.

⁶⁴ Cruelty of
Hippias.

⁶⁵ He is driven
out of A-
thens,

Attica. under the command of one of their princes named *Cleomenes*. The Lacedæmonians being landed, Hippias fell upon them so suddenly, that he defeated them with great slaughter, killed their general, and forced the shattered remains of their army to fly to their ships. The Spartans, incensed at this unfortunate expedition, determined to send another army into Attica; which they accordingly did soon after under their king Cleomenes: and he having, at his entrance into the Athenian territories, defeated the Thessalian horse, obliged Hippias to shut himself up in the city of Athens, which he was soon after forced to abandon altogether. He was, however, in no want of a place of refuge; the Thessalian princes inviting him into their country, and the king of Macedon offering his family a city and territory, if they chose to retire into his dominions. But Hippias chose rather to go to the city of Sigeum, which Pisistratus had conquered, and left to his own family.

66
And retires
to Sigeum.

67
Two fac-
tions in
Athens.

68
The Spar-
tans support
Isagoras.

After the expulsion of the Pisistratidæ, the Athenians did not long enjoy the quiet they had proposed to themselves; they were quickly divided into two factions; at the head of one was Clysthenes, one of the chief of the Alcæonidæ; and of the other, Isagoras, a man of great quality, and highly in favour with the Athenian nobility. Clysthenes applied himself to the people, and endeavoured to gain their affection by increasing their power as much as possible. Isagoras perceiving that by this means his rival would get the better, applied to the Lacedæmonians for assistance, reviving at the same time the old story of Megacles's sacrilege, and insisting that Clysthenes ought to be banished as being of the family of Megacles. Cleomenes king of Sparta readily came into his measures, and suddenly dispatched an herald to Athens with a declaration of war in case all the Alcæonidæ were not immediately banished. The Athenians did not hesitate to banish their benefactor Clysthenes, and all his relations; but this piece of ingratitude did not answer their purpose. Cleomenes entered Attica at the head of a Spartan army; and, arriving at Athens, condemned to banishment 700 families more than what had been sent into exile before. Not content with this, he would have dissolved the senate, and vested the government in 300 of the chief of Isagoras's faction. This the Athenians would by no means submit to; and therefore took up arms, and drove Cleomenes and his troops into the citadel, where they were besieged for two days. On the third day Cleomenes surrendered, on condition that all those who were in the citadel should retire unmolested. This, though agreed to, was not performed by the Athenians. They fell upon such as were separated from the army, and put them to death without mercy. Among the number of those slain on this occasion was Timestheus the brother of Cleomenes himself.

69
But with-
out success.

The Spartan king was no sooner withdrawn from Athens, than he formed a strong combination in favour of Isagoras. He engaged the Bœotians to attack Attica on the one side, and the Chalcidians on the other, while he at the head of a powerful Spartan army entered the territories of Eleusina. In this distress, the Athenians, not being able to cope with so many enemies at once, resolved to suffer their territories to be ravaged by the Chalcidians and Bœo-

tians, contenting themselves with opposing the army commanded by Cleomenes in person. But this powerful confederacy was quickly dissolved: the Corinthians, who were allied with Cleomenes, doubting the justice of their cause, returned home; his other allies, likewise beginning to waver, and his colleague Ariston, the other king of Sparta, differing in sentiments, Cleomenes was obliged to abandon the enterprise. The Spartans and their allies being withdrawn, the Athenians took a severe revenge of the Bœotians and Chalcidians, totally routing their forces, and carrying off a great number of prisoners. The prisoners taken in this war were put in irons, but afterwards set at liberty on paying a ransom of two minæ per head. Their fetters were, however, hung up in the citadel; and the Athenians consecrating the tenth of what they had received for ransom, purchased a statue, representing a chariot and four horses, which they set up in the portico of the citadel, with a triumphant inscription in token of their victory.

These indignities rousing the Bœotians, they immediately vowed revenge, and engaged on their side the people of Ægina, who had an hereditary hatred at the Athenians; and while the latter bent all their attention to the Bœotian war, the Æginetans landing a considerable army, ravaged the coasts of Attica.

But while the Athenians were thus employed against the Bœotians and Æginetans, a jealousy sprung up on the part of Lacedæmon, which was never afterwards eradicated. Cleomenes, after his unsuccessful expedition against Attica, produced at Sparta certain oracles which he said he had found in the citadel of Athens while he was besieged therein; the purport of these oracles was, that Athens would in time become a rival to Sparta. At the same time it was discovered, that Clysthenes had bribed the priests of Apollo to cause the Lacedæmonians expel the Pisistratidæ from Athens; which was sacrificing their best friends to those whom interest obliged to be their enemies. This had such an effect, that the Spartans, repenting their folly in expelling Hippias, sent for him from Sigeum, in order to restore him to his principality: but this not being agreed to by the rest of the states, they were forced to abandon the enterprise, and Hippias returned to Sigeum as he came.

About this time too, Aristagoras the Milesian having set on foot a revolt in Ionia against the Persian war with Persia. king, applied to the Spartans for assistance; but they declining to have any hand in the matter, he next applied to the Athenians, and was by them furnished with 20 ships under the command of Melanthus, a nobleman universally esteemed. This rash action cost the Greeks very dear, as it brought upon them the whole power of the Persian empire; for no sooner did the king of Persia hear of the assistance sent from Athens to his rebellious subjects, than he declared himself the sworn enemy of that city, and solemnly besought God that he might one day have it in his power to be revenged on them.

The Ionian war being ended, by the reduction of that country again under the Persian government, the king of Persia sent to demand earth and water as tokens of submission from the Greeks. Most of the islanders yielded to this command out of fear, and among the rest the people of Ægina; upon which the Athenians accused

Attica

70
Bœotian
and Chal-
cicians de-
feated.71
Attens
the Spar-
tans to
restore H-
ippias.72
Cause
Persia.

Attica. accused the inhabitants of this island of treachery towards Greece, and a war was carried on with them for a long time. How it ended we are not informed; but its continuance was fortunate for Greece in general, as, by inuring them to war, and sea-affairs in particular, it prevented the whole of the Grecian states from being swallowed up by the Persians who were now about to invade them.

Besides the displeasure which Darius had conceived against the Athenians on account of the assistance they had afforded the Ionians, he was further engaged to an expedition against Greece by the intrigues of Hippias. Immediately on his returning unsuccessfully from Lacedæmon, as above related, Hippias passed over into Asia, went to Artaphernes governor of the adjacent provinces belonging to the Persian king, and excited him to make war upon his country, promising to be obedient to the Persian monarch provided he was restored to the principality of Athens. Of this the Athenians being apprized, sent ambassadors to Artaphernes, desiring leave to enjoy their liberty in quiet: but that nobleman returned for answer, that if they would have peace with the great king, they must immediately receive Hippias; upon which answer the Athenians resolved to assist the enemies of Darius as much as possible. The consequence of this resolution was, that Darius commissioned Mardonius to revenge him of the insults he thought the Greeks had offered him. But Mardonius having met with a storm at sea, and other accidents, which rendered him unable to do any thing, Datis and Artaphernes the son of Artaphernes abovementioned, were commissioned to do what he was to have done.

74 They in-
e
cecc.
75
tra de-
yed.
The Persian commanders, fearing again to attempt to double the promontory of Athos, where their fleet had formerly suffered, drew their forces into the plains of Cilicia; and passing from thence through the Cyclades to Eubœa, directed their course to Athens. Their charge from Darius was to destroy both Eretria and Athens; and to bring away the inhabitants, that they might be at his disposal. Their first attempt was on Eretria, the inhabitants of which sent to Athens for assistance on the first approach of the Persian fleet. The Athenians, with a magnanimity almost unparalleled at such a juncture, sent 4000 men to their assistance; but the Eretrians were so much divided among themselves, that nothing could be resolved on. One party among them was for receiving the Athenian succours into the city; another for abandoning the city and retiring into the mountains of Eubœa; while a third sought to betray their country to the Persians for their own private interest. Seeing things in this situation, therefore, and that no good could possibly be done, one Æschines, a man of great authority among the Eretrians, generously informed the Athenian commanders that they might return home. They accordingly retired to Oropus, by which means they escaped destruction: for Eretria being soon after betrayed to the Persians, was pillaged, burnt, and its inhabitants sold for slaves.

On the news of this disaster the Athenians immediately drew together all the forces they were able, which after all amounted to no more than 9000 men. These, with 1000 Platæans who afterwards joined them, were commanded by ten general officers, who had equal

power; among whom were Miltiades, Aristides, and Themistocles, men of distinguished valour and great abilities. But it being generally imagined that so small a body of troops would be unable to resist the formidable power of the Persians, a messenger was dispatched to Sparta to intreat the immediate assistance of that state. He communicated his business to the senate in the following terms: "Men of Lacedæmon, the Athenians desire you to assist them, and not to suffer the most ancient of all the Grecian cities to be enslaved by the barbarians. Eretria is already destroyed, and Greece consequently weakened by the loss of so considerable a place." The assistance was readily granted; but at the same time the succours arrived so slowly, that the Athenians were forced to fight without them. In this memorable engagement in the plains of Marathon, whither Hippias had conducted the Persians, the latter were defeated with the loss of 6300 men, while the Greeks lost only 192. The Persians being thus driven to their ships, endeavoured to double Cape Sunium, in order to surprize Athens itself before the army could return: but in this they were prevented by Miltiades; who, leaving Aristides with 1000 men to guard the prisoners, returned so expeditiously with the other 9000, that he was at the temple of Hercules, which was but a small way distant, before the barbarians could attack the city.

76 Persians de-
feated at
Marathon.
77 Integrity of
Aristides.
After the battle, Aristides discharged the trust reposed in him with the greatest integrity. Though there was much gold and silver in the Persian camp, and the tents and ships they had taken were filled with all sorts of riches, he not only forbore touching any thing himself, but to the utmost of his power prevented others from doing it. Some, however, found means to enrich themselves; among the rest, one Callias, cousin-german to Aristides himself. This man being a torch-bearer, and, in virtue of his office, having a fillet on his head, one of the Persians took him for a king, and, falling down at his feet, discovered to him a vast quantity of gold hid in a well. Callias not only seized, and applied it to his own use, but had the cruelty to kill the poor man who discovered it to him, that he might not mention it to others; by which infamous action he entailed on his posterity the name of *Laccopluti*, or *enriched by the well*.

78
After the battle of Marathon, all the inhabitants of Miltiades
Platæa were declared free citizens of Athens, and Mil-
ungratefully treated
by the A-
thenians.
tiades, Themistocles, and Aristides, were treated with all possible marks of gratitude and respect. This, however, was but very short-lived; Miltiades proposed an expedition against the island of Paros, in which having been unsuccessful, through what cause is not well known, he was, on his return, accused, and condemned to pay 50 talents, the whole expence of the scheme; and being unable to pay the debt was thrown into prison, where he soon died of a wound received at Paros.

79
As likewise
Aristides.
If any thing can exceed the enormity of such a proceeding as this, it was the treatment Aristides next received. Miltiades had proposed an expedition which had not proved successful, and in which he might possibly have had bad designs; but against Aristides not so much as a shadow of guilt was pretended. On the contrary, his extraordinary virtue had procured him the title of *Just*, and he had never been found to swerve
6
from

Attica. from the maxims of equity. His downfall was occasioned by the intrigues of Themistocles: who being a man of great abilities, and hating Aristides on account of the character he deservedly bore among his countrymen, took all opportunities of insinuating that his rival had in fact made himself master of Athens without the parade of guards and royalty. "He gives laws to the people (said he); and what constitutes a tyrant, but giving laws?" In consequence of this strange argument, a strong party was formed against the virtuous Aristides, and it was resolved to banish him for 10 years by the Ostracism. In this case, the name of the person to be banished was written upon a shell by every one who desired his exile, and carried to a certain place within the forum inclosed with rails. If the number of shells so collected exceeded 6000, the sentence was inflicted; if not, it was otherwise. When the agents of Themistocles had sufficiently accomplished their purpose, on a sudden the people flocked to the forum desiring the ostracism. One of the clowns who had come from a borough in the country, bringing a shell to Aristides, said to him, "Write me Aristides upon this." Aristides, surprised, asked him if he knew any ill of that Athenian, or if he had ever done him any hurt? "Me hurt! (said the fellow), no, I don't so much as know him; but I am weary and sick at heart on hearing him every where called *the just*." Aristides therefore took the shell, and wrote his own name upon it; and when informed that the ostracism fell upon him, modestly retired out of the forum, saying, "I beseech the Gods that the Athenians may never see that day which shall force them to remember Aristides."

80
Themistocles advises the building of a fleet.

After the battle of Marathon, the war with Ægina was revived with great vigour; but the Æginetans generally had the superiority, on account of their great naval power. Themistocles observing this, was continually exhorting his countrymen to build a fleet, not only to make them an equal match for the Æginetans, but also because he was of opinion, that the Persians would soon pay them another visit. At last, he had the boldness to propose, that the money produced by the silver mines, which the Athenians had hitherto divided among themselves, should be applied to the building of a fleet: which proposal being complied with, 100 galleys were immediately put upon the stocks; and this sudden increase of the maritime power proved the means of saving all Greece from slavery.

81
Xerxes invades Greece.

About three years after the banishment of Aristides, Xerxes king of Persia sent to demand earth and water: but Themistocles desiring to make the breach with that monarch still wider, put to death the interpreter for publishing the decree of the king of Persia in the language of the Greeks; and having prevailed upon the several states to lay aside their animosities, and provide for their common safety, got himself elected general of the Athenian army.

When the news arrived that the Persians were advancing to invade Greece by the straits of Thermopylæ, and that they were for this purpose transporting their forces by sea, Themistocles advised his countrymen to quit the city, embark on board their galleys, and meet their enemies while yet at a distance. This they would by no means comply with; for which reason Themistocles put himself at the head of the army, and having joined the Lacedæmonians, marched towards

Attica. Tempe. Here, having received advice that the straits of Thermopylæ were forced, and that both Bœotia and Thessaly had submitted to the Persians, the army returned without doing any thing.

In this distress the Athenians applied to the oracle at Delphi: from whence they received at first a very severe answer, threatening them with total destruction; but after much humiliation, a more favourable one was delivered, in which, probably by the direction of Themistocles, they were promised safety in *walls of wood*. This was by Themistocles and the greatest part of the citizens interpreted as a command to abandon Athens, and put all their hopes of safety in their fleet. Upon this, the opinion of Themistocles prevailing, the greatest part began to prepare for this embarkation; and had money distributed among them by the council of the Areopagus, to the amount of eight drachms per man: but this not proving sufficient, Themistocles gave out that somebody had stolen the shield of Minerva; under pretence of searching for which, he seized on all the money he could find. Some, however, there were who refused to embark with the rest, but raised to themselves fortifications of wood; understanding the oracle in its literal sense, and resolving to wait the arrival of the Persians, and defend themselves to the last. In the meantime Aristides was recalled, when the Athenians saw it their interest, lest he should have gone over to the Persians and assisted them with his advice.

The Persians having advanced to Athens soon after the inhabitants had deserted it, met with no opposition except from a few just now mentioned; who, as they would hearken to no terms of accommodation, were all cut in pieces, and the city utterly destroyed. Xerxes however, being defeated in a sea-fight at Salamis, was forced to fly with prodigious loss. See SALAMIS. Themistocles was for pursuing him, and breaking down the bridge he had cast over the Hellespont; but this advice being rejected, he sent a trusty messenger to Xerxes, acquainting him that the Greeks intended to break down his bridge, and therefore desired him to make all the haste he could, lest by that means he should be shut up in Europe. According to Herodotus, he also advised the Athenians to quit the pursuit and return home, in order to build their ruined houses. This advice, though misinterpreted by some, was certainly a very prudent one, as Xerxes, though once defeated, was still at the head of an army capable of destroying all Greece; and had he been driven to despair by finding himself shut up, or warmly pursued, it was impossible to say what might have been the event. After this, Themistocles formed a scheme, for the aggrandisement of Athens indeed, but a most unjust and infamous one. It was, in short, to make Athens mistress of the sea by burning all the ships except those belonging to that republic. He told his countrymen that he had something to propose of great consequence, but which could not be spoken publicly: whereupon he was desired to communicate it to Aristides, by whom the proposal was rejected; and Aristides having informed the Athenians that what Themistocles had said was very advantageous but very unjust, they desired him to think no more of it.

When the fleet returned to Salamis, extraordinary honours were paid to Themistocles by the Lacedæmonians. On his entering that city, they decreed him a

wreath

Attica

82
Athens abandoned by its inhabitants,

85
And destroyed by the Persians.

84
They are totally defeated at Salamis.

85
Themistocles honoured by the Lacedæmonians.

Attica. wreath of olive as the prize of prudence; presented him with the most magnificent chariot in Sparta; and when he returned to Athens, he was escorted by 500 horse, an honour never paid to any stranger but himself. On his arrival at Athens, however, there were not wanting some who insinuated that the receiving such honours from the Lacedemonians was injurious to the republic; but Themistocles confiding in his innocence, treated these clamours with contempt, and exhorted his countrymen to entertain no doubts of their allies, but rather endeavour to preserve the great reputation they had acquired throughout all Greece.

The defeat of Xerxes at Salamis made Mardonius, who was left to carry on the war by land, more ready to treat with the Athenians than to fight them; and with this view he sent Alexander king of Macedon to Athens to make proposals of alliance with that republic, exclusively of all the other Grecian states. This proposal, however, was rejected; and the consequence was, that Athens was a second time destroyed, the Spartans sending assistance so slowly, that the Athenians were forced to retire to Salamis: but they were soon freed from all apprehensions by the total defeat and death of Mardonius at Platæa; where Aristides, and the body of troops under his command, distinguished themselves in a most extraordinary manner.

The same day that the battle of Platæa was fought, the Persians were defeated in a sea-fight at Mycale in Ionia, wherein it was allowed that the Athenians who were there behaved better than any of the other Greeks; but when it was proposed to transport the Ionians into Europe, that they might be in perfect safety, and give them the territories of such Grecian states as had sided with the Persians, the Athenians refused to comply, fearing the Ionians would rival them in trade, or refuse the obedience they used to pay them: besides which, they would then lose the opportunity of plundering the Persians in case of any quarrel with Ionia. Before they returned home, however, the Athenians crossed over to the Chersonesus, and besieged Sestos. The siege was long and troublesome: but at last the garrison, being pressed with hunger, and having no hopes of relief, divided themselves into two bodies, and endeavoured to make their escape; but were pursued, and all either killed or taken. *Oibasus*, one of their commanders, was sacrificed to a Thracian god; and the other, called *Artyastes*, impaled alive, and his son stoned before his face, because he had rifled the sepulchre of Protefilaus.

After the victories at Platæa and Mycale, the Athenians returned without any apprehension, and began to rebuild their city in a more magnificent manner than before. Here they were no sooner arrived than a dispute was ready to be commenced about the form of government. The commons, with Themistocles at their head, were for a democracy; to which Aristides, rather than hazard the raising disturbances, consented. It was therefore proposed, that every citizen should have an equal right to the government; and that the archons should be chosen out of the body of the people, without preference or distinction: and this proposal being agreed to, put an end to all discontents for the present.

At this time also Themistocles proposed that the city of Athens should be fortified in the best manner pos-

sible, that it might not be liable to be again destroyed, when the Persians should take it into their heads to invade Greece. At this proposal the Lacedemonians were exceedingly alarmed; and therefore remonstrated, that should Athens once be strongly fortified, and the Persians become possessed of it, it would be impossible to get them out of it again. At last, seeing these arguments had no effect, they absolutely forbid the Athenians to carry their walls any higher. This command gave great offence; but Themistocles, considering the power of Sparta at that time, advised the Athenians to temporize; and to assure the ambassadors, that they should proceed no farther in their work, till, by an embassy of their own, satisfaction should be given to their allies. Being named ambassador at his own desire to Sparta, with some other Athenians, Themistocles set out alone, telling the senate that it would be for the interest of the state to delay sending the other ambassadors as long as possible. When arrived at Sparta, he put off from time to time receiving an audience, on account of his colleagues not being arrived: but in the mean time the walls of Athens were building with the utmost expedition; neither houses nor sepulchres being spared for materials; and men, women, children, strangers, citizens, and servants, working without intermission. Of this the Lacedemonians having notice, and the rest of the Athenian ambassadors being arrived, Themistocles and his colleagues were summoned before the ephori, who immediately began to exclaim against the Athenians for their breach of promise. Themistocles denied the charge: he said his colleagues assured him of the contrary: that it did not become a great state to give heed to vague reports, but that deputies ought to be sent from Sparta to inquire into the truth of the matter, and that he himself would remain as a hostage, to be answerable for the event. This being agreed to, he engaged his associates to advise the Athenians to commit the Spartan ambassadors to safe custody till he should be released; after which he publicly avowed the whole transaction, took the scheme upon himself, and told the Lacedemonians that "all things are lawful for our country." The Spartans seeing no remedy, concealed their resentment, and sent Themistocles home in safety.

The next year, being the last of the 75th Olympiad, Themistocles observing the inconvenience of the port Phalerum, thought of making the *Pyræum* the port of Athens. This he did not at first think proper to mention publicly; but having signified to the people that he had something of importance to communicate, they appointed Xanthippus and Aristides to judge of his proposal. They readily came into his measures, and told the people that what Themistocles proposed would be of the utmost advantage to the state, at the same time that it might be performed with ease. Upon this they were desired to lay the matter before the senate; who coming unanimously into their measure, ambassadors were dispatched to Sparta to insinuate there how proper it would be for the Greeks to have some great port, where a fleet might always watch the designs of the Persians; and thus having prevented any umbrage from their first undertakings, the work was set about with such expedition, that it was finished before the Lacedemonians knew well what they were about.

At this time also the sovereignty of the sea was trans-

Attica.

90
Themistocles advises to fortify Athens, and deceives the Spartans who oppose it.

91
Makes the port of the port of Athens.

trans.

Attica.
92
Sovereignty of the sea transferred to Athens.

transferred from Sparta to Athens, through the haughty behaviour of Pausanias the Lacedemonian. He had commanded at Platæa, and still enjoyed the supreme authority in the war which was all this time carrying on against the Persians; but being elated with his success at Platæa, and having entered into a treasonable correspondence with the enemy, he treated the captains under his command with the greatest haughtiness, giving the preference to the Spartans in such a manner that the rest of the Greeks could no longer bear his insolence. On the contrary, Aristides, and Cimon the son of Miltiades, who commanded the Athenians, by their obliging behaviour gained the favour of every body; so that the allies, having publicly affronted Pausanias, put themselves under the protection of the Athenian republic; and thenceforward the Athenians, and not the Lacedemonians, had the supreme command.

93
Aristides taxes Greece with extraordinary app. lause.

The Greeks being now sensible that they would always have occasion to be on their guard against the Persians, and that it was necessary to establish a fund by a common taxation of all the states, Aristides was pitched upon as the only person that could be trusted with the power of allotting to each of the states its proper quota. This difficult task he undertook, and executed in a manner unparalleled in the annals of history. All parties were pleased, and his taxation was styled *the happy lot of Greece*. The gross amount of it was 450 talents.

94
Themistocles banished.

It now came to the turn of Themistocles to experience the gratitude of his countrymen. His services had been so essential, that the treatment he received may perhaps be a sufficient excuse for modern patriots when they connect their own interest with the service of their country. Themistocles had plainly saved the state from ruin by his advice; he had distinguished himself by his valour; had rendered Athens, by his policy, superior to the other states of Greece; and entirely subverted the Lacedemonians scheme of power. Yet notwithstanding all this, he was banished by the ostracism, without the smallest crime pretended, unless that he was hated by the Lacedemonians, and that he had erected a temple, near his own house, dedicated to *Diana, the giver of the best council*: intimating that he himself had given the best council for the safety both of Athens and of all Greece, which was no more than the truth. Nay, he was not only driven out of Athens, but out of all Greece; so that he was forced to seek shelter from the king of Persia, against whom he had fought with so much valour. That monarch gave him a gracious reception; and he was never recalled, because the Greeks had no occasion for his services.

95
Success of Cimon against the Persians.

The war with Persia was not yet discontinued; the Greeks found their advantage in plundering and enriching themselves with the spoils of the king of Persia's subjects. For this reason, in the end of the 77th Olympiad, they equipped a navy, under a pretence of relieving such of the Greek cities in Asia as were subject to the Persians. Of this fleet Cimon, the son of Miltiades by the daughter of the king of Thrace, was appointed commander in chief. He had already tasted the justice and generosity of his countrymen, having been thrown into prison for his father's sin, from which he was released by *Collias*, whom his sister Elpinice married on account of his great wealth procured by no

very honourable means. He accepted of the command, however; and gained such immense booty in this expedition, that the Athenians were thereby enabled to lay the foundation of those long extended walls which united the port to the city. The foundation was laid in a moorish ground; so that they were forced to sink it very deep, and at a great expence; but to this Cimon himself contributed out of his own share of the spoils, which was very considerable. He also adorned the forum with palm trees, and beautified the academy with delightful walks and fountains.

The Persians having soon after this expedition invaded Chersonesus, and with the assistance of the Thracians made themselves masters of it, Cimon was sent against them in a great hurry. He had only four ships; but nevertheless with these he took 13 of the Persian galleys, and reduced the whole of the Chersonesus. After this he marched against the Thracians, who revolting against the Athenians, had made themselves masters of the gold mines lying between the rivers Nyssus and Strymon. The Thracians were quickly obliged to yield; after which the Athenians sent a great colony to Amphipolis a city of Thrace, which for some time made a considerable figure, but afterwards attempting to penetrate into the country of the *Edones*, great part of them were destroyed.

Cimon also fell upon the following expedient to make Athens irresistible at sea by the other states of Greece. Many of the Greek states, by virtue of Aristides's taxation, were bound to furnish men and galleys, as well as to pay the tax for their support. But when they saw themselves out of danger from the Persians, most of them were very unwilling to furnish their quota of men. This the Athenian generals being offended with, were for having recourse to force; but Cimon permitted such as were desirous of staying at home to do so, and accepted a sum of money in lieu of a galley completely manned. By this means he injured the Athenians, whom he took on board his galleys, to hardship and discipline; while the allies who remained at home became enervated through idleness, and from being confederates, dwindled into tributaries, and almost slaves. In the last year of the 77th Olympiad, Cimon was sent to assist the Lacedemonians against their Helotes, who had revolted from them. In this he was attended with his usual success; but, some time after, the Lacedemonians being engaged in the siege of Ithome, sent again to the Athenians for succour, and Cimon was a second time sent to their relief; but the Spartans having received a sufficient supply of troops from other quarters before the arrival of the Athenian general, he and his men were dismissed without doing any thing. This grievously offended the people of Athens, who thenceforward hated not only the Lacedemonians, but all their own citizens who were thought to be friends to that state.

It was not possible, however, that any person who had served the state should escape banishment at Athens. Cimon had gained great wealth both to the public and to himself. In his public character he had behaved with unimpeached honesty, and as a private citizen he dedicated his wealth to the most excellent purposes. He demolished the inclosures about his grounds and gardens, permitting every one to enter and take what fruits they pleased; he kept an open

Attica. table, where both rich and poor were plentifully entertained. If he met a citizen in a tattered suit of clothes, he made some of his attendants exchange with him; or if the quality of the person rendered that kindness unsuitable, he caused a sum of money to be privately given him. All this, however, was not sufficient: he did not concur with every measure of the commonality; and therefore the popular party determined not to banish him, but to put him to death. The crime laid to his charge was, that by presents from the Macedonians he was prevailed upon to let slip a manifest opportunity of enlarging his conquests, after taking from the Persians the gold mines of Thrace. To this accusation Cimon replied, that to the utmost of his power he had prosecuted the war against the Thracians and other enemies of the state of Athens; but that it was true he had not made any inroads into Macedonia, because he did not imagine he was to act as a public enemy of mankind, and because he was struck with respect for a nation modest in their carriage, just in their dealings, and strictly honourable in their behaviour towards him and the Athenians: that if his countrymen looked upon this as a crime, he must abide their judgment; but, for his part, he could never be brought to think such conduct amiss. Elpinice, Cimon's sister, used all her interest in his behalf, and amongst others spoke to Pericles the celebrated statesman and orator. He was indeed Cimon's rival, and had no doubt assisted in stirring up the prosecution against him; but he did not desire his death: and therefore, though appointed to accuse him, Pericles spoke in such a manner that it plainly appeared he did not think him guilty; and, in consequence of this lenity, Cimon was only banished by the ostracism.

The Athenian power was now risen to such an height, that all the other states of Peloponnesus looked upon this republic with a jealous eye, and were continually watching every opportunity of making war upon it when the state was engaged in troublesome affairs, and seemed to be less able to resist. These attempts, however, so far from lessening, generally contributed to increase, the power of the Athenians; but in the year before Christ 458, the republic entered into a war with Sparta, which was scarce put an end to but by the destruction of the city of Athens. For this war, there was no recent provocation on the part of the Spartans. They had sent a great army to assist the Dorians against the Phocians, and the Athenians took this opportunity to revenge themselves of former quarrels. Having therefore drawn in the Argives and Thessalians to be their confederates, they posted themselves on the Isthmus, so that the Spartan army could not return without engaging them. The Athenians and their confederates amounted to 14,000, and the Spartans to 11,500. The Spartan general, however, not very willing to hazard a battle, turned aside to Tanagra, a city in Bœotia, where some of the Athenians who inclined to aristocracy entered into a correspondence with him. But before their designs were ripe for execution, the Athenian army marched with great expedition to Tanagra, so that a battle became inevitable. When the armies were drawing up in order of battle, Cimon presented himself before his countrymen in complete armour, and went to take post among those of his own tribe; but the popular party raised such a clamour a-

Attica. gainst him, that he was forced to retire. Before he departed, however, he exhorted Euthippus and the rest of his friends to behave in such a manner that they might wipe off the aspersions thrown upon him, as if he had designed to betray his country's cause to the Lacedemonians. Euthippus desired him to leave his armour, which he did; and a battle ensuing, the Athenians were defeated with great loss, and Euthippus with the rest of Cimon's friends were all killed in defence of his armour which they had surrounded. Another engagement soon followed, wherein both armies suffered so much, that they were glad to conclude a short truce, that each might have time to recruit their shattered forces.

The scale of fortune now seemed to turn in favour of the Athenians. The Thebans, who had been deprived of the command of Bœotia on account of their having sided with Xerxes, were now restored to it by the Lacedemonians. At this the Athenians were so displeased, that they sent an army under Myronides the son of Callias into Bœotia to overturn all that had been done. That general was met by the Thebans and their allies, who composed a numerous and well-disciplined army. Nevertheless, though the Athenian army was but an handful in comparison of their enemies, Myronides gained a complete victory over the allies, in some sense more glorious than either that of Marathon or Plataea. In these battles they had fought against effeminate and ill-disciplined Persians, but now they encountered and defeated a superior army composed of the bravest Greeks. After this victory, Myronides marched to Tanagra; which he took by storm, and razed to the ground: he then plundered Bœotia; defeated another army which the Bœotians had drawn together to oppose him; then fell upon the Locrians; and, having penetrated into Thessaly, chastised the inhabitants of that country for having revolted from the Athenians, and from thence returned to Athens laden with riches and glory.

The next year Tolmides the Athenian admiral invaded Laconia, where he made himself master of several places; and on the back of this, Pericles invaded Peloponnesus with great success, burning, spoiling, or taking, whatever places he attempted. On his return he found the people greatly out of humour on account of Cimon's banishment; so he was immediately recalled.

Cimon was no sooner returned than he fell to his old employment of plundering the Persians; and, according to Plutarch, he had now nothing less in view than the conquest of the whole Persian empire. The Persian monarch finding he could have no rest, at last sent orders to Artabazus and Megabizus, his commanders, to conclude a treaty; which was done on the following conditions: 1. That the Greek cities in Asia should be free, and governed by their own laws. 2. That the Persians should send no army within three days journey of the sea. 3. That no Persian ship of war should sail between Thessaly and Cyrene, the former a city of Pamphylia, and the latter of Lycia.

While this treaty was carrying on Cimon died, whether of sickness or of a wound he had received is not known; and after his death the Athenian affairs began to fall into confusion. It was now the misfortune of this state to be alike hated by her enemies and allies; the consequence of which was, that the latter were perpetually

Attica.

petually revolting whenever they thought they had an opportunity of doing so with impunity. The Megarians, at this time, who had been long under the protection or dominion of Athens, thought proper for some reason or other to disclaim all dependence on their former protectors, and have recourse to Sparta, with which state they entered into a strict alliance. This the Athenians revenged by ravaging the country of the Megarians; which soon brought on a renewal of the Lacedæmonian war that had been for a little time suspended. Pericles, however, procured the return of the first Lacedæmonian army, without bloodshed, by bribing Chandrides the young king of Sparta's tutor. In the winter, Tolmides resolved to undertake an expedition into Bœotia with a small body of troops; which design he put in execution contrary to the advice of Pericles, and his rashness was soon punished by his own death and the total defeat of his army. Notwithstanding this misfortune, however, Pericles soon after invaded and reduced Eubœa; and the Lacedæmonians, finding it was not for their interest to carry on the war, concluded a truce with the Athenians for 30 years.

104
A. thirty
years truce
with the
Lacedæmo-
nians.

About this time Psammiticus, king of Egypt, sent by way of present to the people of Athens 40,000 bushels of wheat; which proved a great misfortune to the city: for Pericles, out of spite to Cimon, who had children by an Arcadian woman, had preferred a law whereby the Athenians of the half blood were disfranchised; and this law, on account of the distribution of the corn abovementioned, was prosecuted with such severity, that no less than 5000 persons, who till then had been considered as free-men, were sold for slaves. This piece of cruelty has been of great service to the critics, as by means of it we know exactly the number of Athenian citizens, which at this time amounted to no more than 14,040 persons, though Athens was now aiming at no less than erecting an universal monarchy.

105
Cruelty of
Pericles.

106
Number of
the Athe-
nian citi-
zens.

Six years after the conclusion of the peace between Athens and Sparta, a war broke out between the Samians and Milesians about the city of Priene, seated under mount Mycale in Ionia. How this war came to affect the Athenians is not certainly known: but, somehow or other, this republic was induced to take the part of the Milesians; and the island of Samos was reduced by Pericles, who established there a democracy, and left an Athenian garrison. He was no sooner gone, however, than the Samians, disliking their new form of government, drove out the garrison he had left; but Pericles quickly returning, besieged and took their city, demolished their walls, and fined them of the whole expence of the war; part of which he obliged them to pay down, and took hostages for the remainder. When Pericles returned, he procured himself to be appointed to pronounce the public oration in honour of those who fell; which he did with such eloquence, that when he came down from the pulpit the women gathered about him, took him by the hand, and crowned him with garlands.

107
Samos re-
duced by
Pericles.

108
War be-
tween the
Corcyrians
and Corin-
thians.

A little after this commenced the war between the Corcyrians and Corinthians, which by degrees brought the Athenians into those engagements that proved the ruin of their state. The causes of this war were the following. An intestine war breaking out in the little

territory of Epidamnus, a city of Macedonia founded by the Corcyrians, one party called in to their assistance the Illyrians, and the other the Corcyrians. The latter neglecting the matter, Corinth was applied to, as the Corcyrians were a colony from that place. The Corinthians, partly out of pity to the Epidamnians, and partly out of spleen to the Corcyrians, sent a very great fleet to the assistance of the former, by which means that party which had applied to Corinth was thoroughly established. This being resented by the Corcyrians, they sent a fleet to Epidamnus to support the exiles; and accordingly this fleet began to act offensively on its entering the port, the chief commanders having instructions to propose terms of accommodation, to which the Corinthians would by no means agree. The next year the Corcyrians defeated at sea the Corinthians and their allies, and took Epidamnus by storm; after which they wasted the territories of the allies of the Corinthians, which greatly exasperated the latter. At Corinth, therefore, they began to make great preparations for carrying on the war, and pressed their confederates to do the same, that they might be in a condition to retrieve the honour they had lost, and humble this ungrateful colony which had thus insulted her mother-city.

The Corcyrians were no sooner acquainted with these proceedings, than they dispatched ambassadors to Athens with their complaints; and these were quickly followed by others from Corinth on the same errand. At first the people of Athens inclined to favour the Corinthians; but they soon changed their minds, and took part with the Corcyrians: they contented themselves, however, with entering into a defensive alliance with that little state, whereby they promised to assist each other, in case either party should be attacked; and in consequence of this treaty, they furnished the Corcyrians with ten galleys, under Lacedæmonius the son of Cimon, with whom were joined Diotenes and Proteus as colleagues.

109
Athenians
with the
Corcyrian

As soon as the season of the year permitted, the Corinthians sailed for the coast of Corcyra with a fleet of 150 ships, under the command of Xenocides, assisted by four other Corinthian admirals; each squadron of their allies being commanded by a chief of their own. The Corcyrian and Athenian fleet amounted to 120, but the Athenians had orders to give as little assistance as possible. The action was very brisk for some time: the Corcyrian right wing broke the left of the Corinthian fleet; and forcing some of the ships on shore, landed, pillaged their camp, and made a great number of them prisoners: on the other hand, the Corinthian ships in their right wing beat the Corcyrian ships there, they being but very faintly assisted by the Athenians, till the latter were at last obliged to defend themselves, which they did so well, that the Corinthians were glad to retire. The next day preparations were made on both sides for another engagement; but 20 ships coming from Athens to the assistance of the Corcyrians, the Corinthians declined the combat.

As soon as the Corcyrian war broke out, the Athenians sent orders to the citizens of Potidæa to demolish a part of their wall, to send back the magistrates they had received from Corinth, and to give hostages for their own behaviour. Potidæa was a town in Macedonia,

110
Potidæa
sieged by
the Athe-
nians.

Attica. donia, founded by the Corinthians, but at that time in alliance with the Athenians. Perdiccas king of Macedon, who hated the Athenians, took this opportunity to persuade the Potidæans to revolt. Accordingly they sent ambassadors to Athens to intreat the revocation of these orders; but at the same time sent deputies to Sparta, to join with the Corinthians and Megarians in their complaints against the Athenians. The Athenians upon this sent a considerable fleet against Potidæa under the command of Calias, a nobleman of great courage. The Corinthians on their part dispatched one Aristeus with a considerable body of troops to the assistance of that city. An engagement following, the Athenians were victors, but with the loss of their general. Phormio, who succeeded in the command, invested the city in form, and shut up its port with his fleet; but the Potidæans dreading to fall into the hands of the Athenians, made a most obstinate defence, while in the mean time they warmly solicited the Corinthians to perform their promises, and engage the rest of the states of Peloponnesus in their quarrel.

The Lacedemonians having heard what the Corinthians and other little states of Greece had to say against the Athenians, sent ambassadors to the latter, demanding reparation for the injuries, with orders, in case of a refusal, to declare war. The terms demanded were, in the first place, the expulsion of those Athenians who were allied to the family of Megacles so often mentioned. This article was on account of Pericles; for he was the son of Xanthippus the Athenian commander at Mycale, by Agariste niece to the famous Clisthenes, who corrupted the priestess of Apollo in order to procure the expulsion of the Pisistratidæ. They next insisted that the siege of Potidæa should be raised; thirdly, that the inhabitants of Ægina should be left free; and lastly, that a decree made against the Megarians, whereby they were forbid the ports and markets of Athens, should be revoked, and all the Grecian states under the dominion of Athens set at liberty.

These terms the Athenians were persuaded by Pericles to reject. The arguments used by him were in substance as follows: That whatever the Lacedemonians might pretend as to the justice of the complaints of the allies, the true ground of this resentment was the prosperity of the Athenian republic, which the Spartans always hated, and now sought an opportunity of humbling; that it must be owing to the Athenians themselves if this design succeeded, because for many reasons Athens was better able to engage in a long and expensive war than the Peloponnesians. He then laid before the people an exact account of their circumstances; putting them in mind, that the treasure brought from Delos amounted to 10,000 talents; and that tho' 4000 of these had been expended on the stately gate of their citadel, yet that 6000 were still in hand; that they were also intitled to the subsidies paid by the confederate states; that the statues of their gods, the Persian spoils, &c. were worth immense sums; that private men were arrived at vast fortunes; and that, considering their trade by sea, they had a certain annual increase of wealth; that they had on foot an army of 12,000 men, and in their colonies and garrisons 17,000; that their fleet consisted of 300 sail;

whereas the Peloponnesians had no such advantages. For these reasons he proposed as the most feasible, and likewise the most equitable satisfaction that could be given, that they would reverse their decree against Megara, if the Lacedemonians would allow free egress and regress in their city to the Athenians and their allies; that they would leave all those states free who were free at the making of the last peace with Sparta, provided the Spartans would also leave all states free who were under their dominion; and that future disputes should be submitted to arbitration. In case these offers should be rejected, he advised them to hazard a war; telling them, that they should not think they ran that hazard for a trifle, or retain a scruple in their minds as if a small matter moved them to it, because on this small matter depended their safety, and the reputation of their constancy and resolution; whereas, if they yield in this, the next demand of the Lacedemonians would be of a higher nature; for having once discovered that the Athenians were subject to fear, they would thence conclude that nothing could be denied to Sparta, whereas a stiff denial in this case would teach them to treat Athens for the future on terms of equality. He enforced these reasons by showing that their ancestors had always acted on the like principles, and in all cases preferred their glory to their ease, and their liberty to their possessions.

This was the origin of the Peloponnesian war, which makes so great a figure in ancient history. The immediate preliminary to general hostilities was an attempt of the Thebans to surprise Platæa. With this view they sent Eurymachus with 300 Thebans to assist such of the Platæans as they had drawn over to their interest, in making themselves masters of the place. In this design they succeeded very well at first, the Platæans, who had promised to open the gates, keeping their words exactly, so that they were instantly in possession of the city. The other party, however, perceiving how small a number they had to contend with, unanimously rose upon them, killing a great many, and forcing the rest to surrender themselves prisoners of war. Another party came from Thebes to assist their countrymen; but they arrived too late: the Platæans, however, foreseeing that they would waste their country, promised to release the prisoners if they would forbear to spoil their lands. On this the Thebans withdrew; and the Platæans cruelly put to death all their prisoners, to the number of 180, with Eurymachus their chief, alleging that they had not promised their release but in case of peace. The Athenians, as soon as they had notice of this attempt of the Thebans, caused all the Bœotians in their territory to be arrested; and when they understood how the Platæans had delivered themselves, they sent a great convoy of provisions to that city, and a numerous body of troops to escort their wives and children to Athens.

Both parties now prepared in earnest for war, both sent ambassadors to the Persians, and both sought to rouse their allies. Most of the Greek states inclined to favour the Spartans, because they acted on this occasion as the deliverers of Greece, and because they either had been, or feared that they would be, oppressed by the Athenians. With the Spartans joined all the Peloponnesians, except the Argives and part of the A-chæans;

Attica.

113
Account of
the The-
bans on
Platæa.

114
They are
massacred.

115
Account of
the allies on
both sides.

Attica. chæans; without Peloponnesus, the Megarians, Phocians, Locrians, Bœotians, Ambraciots, Leucadians, and Anaclorians, declared themselves on their side. On the other hand, the Chians, Lesbians, Platæans, Messenians, Acarnanians, Corcyrians, Zacynthians, Carians, Dorians, Thracians, most part of the islands, and all the Cyclades excepting Melos and Thera, with Eubœa and Samos, joined the Athenians.

116
First year of the war.

The Peloponnesian war commenced 431 years before Christ. The Lacedæmonian army was assembled at the Isthmus, and consisted of no less than 60,000 men; but before Archidamus king of Sparta, who commanded in chief, would enter Attica, he dispatched a herald to Athens. The herald was sent back without any answer, by which all hopes of peace were cut off. As Archidamus was a friend to Pericles, the latter apprehended that he might forbear plundering his estates. With this he immediately acquainted the people; telling them at the same time, that in such a case he made a present of his lands to the public. He then advised the citizens to take no care of defending their country-seats, but to attend only to the city, busy themselves in the equipping of ships, and settle a thorough resolution not to be intimidated with the first evils of war. This proposal the Athenians readily complied with, and appointed Pericles commander in chief, with nine more generals to assist him.

The first year, the Spartan army committed great ravages in Attica, Pericles having no force capable of opposing it, and refusing to engage on disadvantageous terms, notwithstanding prodigious clamours were raised against him by his countrymen. The allies, however, had no great reason to boast of the advantages they gained this year; an Athenian fleet ravaged the coasts of Peloponnesus; another infested the Locrians, drove out the inhabitants of Ægina, and re-peopled the island from Athens. They likewise reduced Cephalenia, and some towns in Acarnania and Leucas which had declared for the Lacedæmonians; and in the autumn, when the Peloponnesians were retired, Pericles entering the Megarian territory, did all the mischief that could be expected from a provoked enemy.

117
Second year. A dreadful plague at Athens.

The spring of the second year was very fatal to Athens by a dreadful plague which destroyed great numbers of the citizens, while the Peloponnesians under Archidamus wasted every thing abroad. In the midst of these distresses, however, Pericles retained his courage, and would suffer none of his countrymen to stir without the city either to escape the plague or infect the enemy. He caused a great fleet to be equipped, on board which he embarked 4000 foot and 300 horses, with which he sailed to Epidaurus. Upon this the enemy withdrew their forces out of Attica; but Pericles was able to do no great matter on account of the plague, which made so great havoc among his men, that he brought back to Athens only 1500 of the 4000 he carried out. By this misfortune the Athenians were thrown into despair; they immediately sued for peace, which the Spartans were now too proud to grant; then turning their rage upon Pericles, they dismissed and fined him. Soon after, Pericles's children and almost all his relations died of the plague; so that this great statesman was overwhelmed with melancholy, and for some time shut himself up from public view: at last, through the persuasion of Alcibiades and some others,

118
Athenians sue for peace.

he showed himself to the people. They received him with acclamations, and at his request repealed the unjust law he had made, whereby all Athenians, of the half blood were disfranchised, and then reinstated him in all his former honours. Hereupon he inrolled the only son he had left, who before had been counted a bastard on account of his mother being a Milesian.

Attica.
119
Pericles requests the repeal of his law.

This year also the island of Zacynthus was wasted by the Peloponnesians; and the city of Potidæa submitted to the Athenians, after the inhabitants had been driven to such extremity as to feed upon human flesh. The Athenians permitted the men to depart with one garment, and the women with two; after which, the town was re-peopled by a colony from Athens.

The third year of the Peloponnesian war was remarkable for the death of the great Pericles, who was taken off by the plague. Platæa also was besieged by Archidamus; but without success, even though the greatest part of it was set on fire; the Platæans resolving to submit to every kind of misery rather than abandon the Athenian cause. In the end, therefore, the king of Sparta was obliged to turn the siege into a blockade; and having thrown up an intrenchment fortified with a deep ditch, he left a sufficient number of men to guard his lines, and then returned back to Peloponnesus.

120
Third year
Pericles dies.
121
Platæa besieged.

The following summer, the Peloponnesians under the command of Archidamus invaded Attica, where they wasted every thing with fire and sword; at the same time the whole island of Lesbos, except the district of Methymna, revolted from the Athenians, who hereupon inveited the city of Mitylene. All this time the city of Platæa was blocked up by the Peloponnesians; and its inhabitants being now greatly distressed for want of provisions, the garrison, consisting of 400 natives and 80 Athenians, came to the desperate resolution of forcing a passage through the enemy's lines. When they came to attempt this, however, many of them were intimidated: but 300 persisted in their resolution; and of these 212 got safe through and marched to Athens, but the rest were compelled to retire.

122
Fourth year
Desperate attempt of the Platæans.

In the beginning of the fifth year, the Peloponnesians sent 40 ships to the relief of Mitylene; but without effect, for the place had surrendered before the fleet could come to its assistance. Paches, the Athenian commander, likewise chased away the Peloponnesian fleet upon its arrival; and returning to Lesbos sent the Lacedæmonian minister whom he found in Mitylene, together with a deputation, to Athens. On their arrival, the Lacedæmonian was immediately put to death; and in a general assembly of the people, it was resolved, that all the Mitylenians who were arrived at man's estate should be put to death, and the women and children sold for slaves. The next day, however, this cruel decree was reversed, and a galley sent with all expedition to countermand these bloody orders. This last vessel, however, could not get before the other: but Paches, being a man of great humanity, had taken a day to consider on the orders he had received; during which time the last mentioned galley arrived; in consequence of which, only about 1000 of the most forward rebels were put to death; the walls of the city were also demolished, their ships taken away, and their lands divided among the Athenians, who let them again to their old masters at very high rents. The same summer

123
Fifth year
Mitylene, &c. taken by the Athenians.

mer the Athenians seized the island of Minoas, lying over against the territory of Megara; and likewise the port Nisæa, which last they fortified, and it proved afterwards a place of the utmost importance to them. At this time also the Platæans, driven to the last extremity, surrendered to the Lacedæmonians, by whom they were, to the number of 208, including 25 Athenians, put to death, and their women sold for slaves. Their city was soon after razed by their implacable enemies the Thebans, who left only an inn to show where it stood. The fame of Platea, however, induced Alexander the Great afterwards to rebuild it.

In this year happened the famous sedition of Corcyra, whence other seditions, when their effects rendered them terrible, have been called *Corcyrian*. It hath been already observed, that the war between the Corcyrians and Corinthians brought on the general war throughout Peloponnesus. A great number of Corcyrians were in the beginning of this war carried away prisoners into Peloponnesus, where the chief of them were very well treated, but the rest sold for slaves. The reason of this conduct of the Corinthians was a design they had formed of engaging these Corcyrians to influence their countrymen to side with them and their allies. With this view they treated them with all imaginable lenity and tenderness, instilling into them by degrees an hatred of democratic government; after which they were told, that they might obtain their liberty upon condition of using all their influence at home in favour of the allies, and to the prejudice of Athens. This the Corcyrians readily promised, and endeavoured to perform. At first, those who were for an aristocracy prevailed, and murdered all those of the opposite party that fell into their hands, in which they were assisted by a fleet of Peloponnesians: but the Athenians sending first one fleet and then another to the assistance of the distressed party, the Peloponnesians were forced to withdraw; after which, the democratic party sufficiently revenged themselves, and destroyed their antagonists without mercy. The worst of all was, that, this example once set, the several states of Greece felt in their turns the like commotions, which were always heightened by agents from Sparta and Athens; the former endeavouring to settle aristocracy, and the latter democracy, wherever they came.

While the Athenians were thus engaged in a war wherein they were already overmatched, they foolishly engaged in a new one, which in the end proved more fatal than all the rest. The inhabitants of Sicily were split into two factions; the one called the *Doric*, at the head of which was the city of Syracuse; the other the *Ionic*, which owned the Leontines for their chiefs: the latter perceiving themselves too weak without foreign aid, sent one Georgias, a celebrated orator, to apply to Athens for relief; and he by his fine speeches so captivated the giddy and inconstant Athenians, that they ran headlong into a war which they were unable to maintain while engaged with all the Peloponnesians. Enticed by this new prospect, therefore, and grasping at the conquest of Sicily, as well as of all Greece, they sent a fleet to the assistance of the Leontines, under the command of Lachetes and Chabrias; and they were no sooner sailed, than another fleet for the same purpose was begun to be fitted out. All this time the plague continued to rage with great vio-

lence at Athens, cutting off this year 4000 citizens, besides a much greater number of the meaner sort of people.

The sixth year of the Peloponnesian war was remarkable for no great exploit: Agis the son of Archidamus, king of Sparta, assembled an army in order to invade Attica, but was prevented from so doing by many great earthquakes which happened throughout Greece. The next year, however, he entered Attica with his army, while the Athenians on their part sent a fleet under the command of Demosthenes, to infest the coasts of Peloponnesus. As this fleet passed by Laconia, the commander took notice that the promontory of Pylus, which was joined to the continent by a narrow neck of land, had before it a barren island about two miles in circumference, in which, however, there was a good and safe port, all winds being kept off by the headland or by the isle. These advantages made him apprehend, that a garrison left here would give the Peloponnesians so much trouble, that they would find it more advisable to protect their own country than to invade that of their neighbours. Accordingly, having raised a strong fortification, he himself with five ships staid to defend it, while the rest of the fleet proceeded on their intended expedition. On the news of this event, the Peloponnesian army immediately returned to besiege Pylus. When they arrived before the place, they took possession of the harbour, and then caused a chosen body of Spartans take possession of the island of Sphacteria, after which they attacked the fort with great vigour. Demosthenes and his garrison defended themselves with great valour; and an Athenian fleet arriving very seasonably, offered battle to the Peloponnesian fleet. This being refused, the Athenians boldly sailed into the harbour, broke and sunk most of the vessels therein, after which they besieged the Spartans in Sphacteria. The Peloponnesians now began to treat with their enemies, and a truce was concluded during the time that negotiations were carried on at Athens. One of the articles of this truce was, that the Peloponnesians should deliver up all their ships, on condition of having them punctually returned in case the treaty did not take effect. The Athenians having heard the Spartan ambassadors, were inclined to put an end to this destructive war: but Cleon, one of their orators, a warm and obstinate man, persuaded his countrymen to insist on very unreasonable terms; upon which the ambassadors returned, and by doing so put an end to the truce. The Peloponnesians then demanded their vessels; but the Athenians refused to deliver them, under pretence of their having broke the truce.

Hostilities being thus recommenced on both sides, the Lacedæmonians attacked the Athenians at Pylus, while the latter attacked the Spartans at Sphacteria. The Spartans, though but a handful of men and under every imaginable discouragement, behaved with such bravery, that the siege proceeded very slowly, so that the people of Athens became very uneasy. They began then to wish they had embraced the offers of the Spartans, and to rail vehemently against Cleon, who, to excuse himself, said, it would be easy for the general of the forces they were at that time sending, to attack the Spartans in the isle, and reduce them at once. Nicias, who had been appointed to this command, replied, that if Cleon believed he could do such great things,

127 Sixth year.

128 Seventh year. Pylus fortified by the Athenians.

129 Besieged.

130 Spartan fleet destroyed.

131 Treachery of the Athenians.

132 They attacked Sphacteria.

133 Cleon the orator appointed general.

^{Attica.} he would do well to go thither in person: the latter, imagining this only meant to try him, said he was ready to go with all his heart; whereby Nicias caught him, and declared that he had relinquished his charge. Cleon thereupon said, that he was no general: but Nicias told him that he might become one; and the people pleased with the controversy, held the orator to his word. Cleon then advancing, told them he was so little afraid of the enemy, that, with a very inconsiderable force, he would undertake, in conjunction with those already at Pylus, to bring to Athens the Spartans who gave them so much trouble in 20 days. The people laughed at these promises: however, they furnished him with the troops he desired; and to their surprise, Cleon brought the Spartans prisoners to Athens within the time appointed.

¹³⁴
He takes
the place.

¹³⁵
End of the
Corcyrian
sedition.

This summer likewise an Athenian fleet was sent to Sicily, with instructions to put in at Corcyra, and assist the government against the Lacedæmonian faction which still subsisted in that island. This they effectually performed; for by their means the exiles fell into the hands of the other party: these they imprisoned; and then drew them out by 20 at a time, to suffer death, which was inflicted with all the circumstances of cruelty that party-rage could suggest. When only 60 remained, they intreated the Athenians to put them to death, and not to deliver them up to their countrymen: but upon this the Corcyrians surrounded the place where they were confined, endeavouring to bury them under their darts; upon which the unhappy captives all put an end to their own lives.

¹³⁶
Eighth
year.
Success of
the Athe-
nians.

In the eighth year Nicias reduced the isle of Cythera on the coast of Laconia; as likewise Thyræa, on the confines of that country. The latter had been given to the Æginetans when expelled from their own country by the Athenians; and they were now condemned to death, as inveterate enemies of the Athenian state and nation.—In Sicily, one Hermocrates of Syracuse persuaded all the inhabitants of the island to adjust their differences among themselves; upon which the Athenian generals returned home, and for so doing two of them were banished, and the third sentenced to pay a heavy fine.

¹³⁷
Spartan
party pre-
vails in Me-
gara.

The Athenians next laid siege to Megara under the conduct of Hippocrates and Demosthenes; but Brasidas a Spartan general coming to its relief, a battle ensued, by which, though neither party got the better, the Lacedæmonian faction prevailed in Megara, and many who favoured the Athenians were forced to withdraw. After this, such as had been banished for adhering to the Lacedæmonians were allowed to return, on their taking an oath to forget what was past, and attempt nothing that might disturb their country. As soon as they were settled, however, they forgot their oath; and causing 100 of those who were most obnoxious to be apprehended, forced the people to condemn them to death. They then changed the whole form of government, introduced an oligarchy, and possessed themselves of the supreme power.

¹³⁸
Athenians
lose their
power in
Bœotia.

In Bœotia some commotions were raised in favour of the Athenians; but their generals Hippocrates and Demosthenes being defeated by the opposite party, all hopes ceased of the Athenian power being established in Bœotia. In the mean time Brasidas reduced the city of Amphipolis, which greatly alarmed the Atheni-

ans, who thereupon sent new supplies of men, money, and ships, to the Macedonian coast; but all their care could not prevent a great desertion from their interest in those parts, where the valour and conduct of Brasidas carried all before him.

Attica.

In the ninth year, the Spartans made new proposals of peace, which the Athenians were now more inclined to accept than formerly; and finding their affairs very much unsettled by the loss of Amphipolis, a truce for a year was quickly agreed on, while negociations were in the mean time carrying on for a general peace. This pacific scheme, however, was very soon overthrown by the following accident in Thrace. The city of Scione, and that of Menda, revolted to Brasidas; who, knowing nothing of the truce, sought to draw over Potidæa also. The Athenians, pretending that Scione revolted two days after the truce was concluded, made heavy complaints, asserting that this was a breach of the truce, and that both it and Menda should be restored to them. This not being effected by negociations, an army was sent against the two cities, by which Menda was reduced; but Scione making an obstinate defence, the siege was turned into a blockade.

¹³⁹
Ninth year
A truce
concluded
and broke

In the tenth year, Brasidas made an attempt upon Potidæa; which having failed, the Athenians began to recover some courage. The truce expiring on the day of the Pythian games, Cleon persuaded the Athenians to send an army into Thrace under his own command. It consisted of 1200 foot and 300 horse, all Athenian citizens, who embarked on board 30 galleys. Brasidas had an army much inferior; but observing that the Athenian general was become careless, and neglected discipline, he attacked him. In this engagement Cleon was killed, and the Athenians defeated with the loss of 600, while the Spartans lost only seven; but among these was their brave commander Brasidas, whose death affected them almost as much as the loss of their army did the Athenians.

¹⁴⁰
Tenth year
Cleon de-
feated and
killed by
Brasidas.

As the death of Cleon deprived the Athenians of one of their best speakers, and one who had been very industrious in promoting the war, they were now much more disposed than formerly to hearken to terms of accommodation. Amongst the Spartans, too, there was a party, at the head of whom was Plistonax their king, who earnestly wished for peace; and as Nicias laboured no less assiduously at Athens to bring about this desirable event, a peace was at last concluded for fifty years between the two nations. The conditions were, that a restitution of places and prisoners should be made on both sides; excepting that Nisœa should remain to the Athenians who had taken it from the Megarians; and that Platæa should continue with the Thebans, because they absolutely would not give it up. The Bœotians, Corinthians, and Megarians, refused to be included in this peace; but the rest of the allies yielded to it; and it was accordingly ratified, receiving the name of the *Nician* peace, from Nicias who had so vigorously promoted it.

¹⁴¹
A fifty
years peace

By this means, however, tranquillity was far from being restored. Such of the states of Peloponnesus as were dissatisfied, began immediately to league among themselves, and to set on foot a new confederacy, the head of which was to be the state of Argos. The Lacedæmonians, too, found it impossible to perform exactly the articles of agreement; the city of Amphipolis

¹⁴²
New dis-
contents.

Attica. in particular, absolutely refused to return under the Athenian government; for which reason the Athenians refused to evacuate Pylus. In the winter, new negotiations were entered into on all sides, but nothing determined, and universal murmuring and discontent took place. These discontents were not a little heightened by Alcibiades, who now began to rival Nicias, and, perceiving the Lacedemonians made their court mostly to his rival, took all opportunities to incense his countrymen against that nation. Nicias, on the other hand, who wished for nothing so much as peace, used all his endeavours to bring about a reconciliation. The artifices of Alcibiades, however, added to the turbulent and haughty disposition of both nations, rendered this impossible; so that though Nicias went on purpose to Sparta, he returned without doing any thing.

Alcibiades having thus disposed every thing according to his wishes, and a war being inevitable, he began to take the most prudent methods for preserving his country in safety. With this view he entered into a league for 100 years with the Argives, which he hoped would keep the war at a distance: he next passed over into the territories of Argos, at the head of a considerable army; and laboured, both at that city and at Patræ, to persuade the people to build walls to the sea, that so they might the more easily receive assistance from the Athenians. But though great preparations for war were now made, nothing was undertaken this year; only the Argives thought to have made themselves masters of Epidaurus, but were hindered by the Lacedemonians putting a garrison into it.

The next year (the 14th after the Peloponnesian war was first begun) a Spartan army, under the command of Agis, entered the territory of Argos where the confederate army lay; but just as the engagement was about to begin, a truce was suddenly concluded by two of the Argive generals and the king of Sparta. With this neither party was pleased, and both the king and generals were very ill treated by their citizens. On the arrival of some fresh troops from Athens, therefore, the Argives immediately broke the truce: but the allied army was soon after defeated with great slaughter by Agis; notwithstanding which, however, the Eleans and Athenians invested Epidaurus. In the winter, a strong party in Argos joined the Lacedemonians; in consequence of which that city renounced her alliance with Athens, and concluded one with Sparta for 50 years. In compliment to their new allies, also, the Argives abolished democracy in their city, establishing an aristocracy in its place, and assisted the Lacedemonians with a considerable body of troops to force the Sicyonians to do the same.

In the beginning of the 15th year, the Argives, with a levity seemingly natural to all the Greeks, renounced their alliance with Sparta, abolished aristocracy, drove all the Lacedemonians out of the city, and renewed their league with Athens. The Athenians, in the mean time, being convinced of the treachery of Perdiccas king of Macedon, renounced their alliance with him, and declared war against him.

Next year Alcibiades terminated the disputes in the city of Argos, by the banishment of the Spartan faction; after which he sailed to the island of Melos, whose inhabitants had acted with the greatest inveteracy against his countrymen: perceiving, however, that

the reduction of the island would be a work of time, he left a considerable body of forces there, and returned to Athens. In his absence the capital of Melos surrendered at discretion, and the inhabitants were treated with the utmost cruelty; all the men capable of bearing arms being slaughtered, and the women and children carried into captivity.

In the beginning of the 17th year, Nicias was appointed commander of an expedition against the Syracusans, along with Alcibiades and Lamachus as colleagues. But while the necessary preparations were making, all things were thrown into confusion by the defacing of the Hermæ, or statues of mercury, of which there was a great number in the city. The authors of this sacrilege could by no means be discovered, though rewards were offered for this purpose: at last the suspicion fell upon Alcibiades; and for this weighty reason he was commanded to return from Sicily to take his trial. Alcibiades, however, knew the temper of his countrymen too well to trust himself to their mercy; and therefore, instead of returning to Athens, he fled immediately to Sparta, where he met with a gracious reception; while the infatuated Athenians were severely punished by the loss of their army, generals, and fleet, in Sicily, which the superior abilities of Alcibiades would in all probability have prevented.

The 19th and 20th years of the war were spent by the Athenians in equipping a new fleet in order to repair their vast losses: but Alcibiades hurt their interests very much, by persuading Tissaphernes the Persian to league with the Spartans against them; at the same time he persuaded several of the Ionian states to revolt from Athens, but they were in a short time obliged again to submit. Notwithstanding all these services, however, Alcibiades had rendered himself so hateful to Agis by debauching his wife, that he soon found himself obliged to fly to the Persians, where Tissaphernes gave him a very favourable reception, and profited much by his advice, which was, to let the Greeks weaken one another by their mutual wars, and that the Persians ought never to see one state totally destroyed, but always to support the weaker party.

When Tissaphernes had acquiesced with these counsels, Alcibiades privately wrote to some of the officers of the Athenian army at Samos, that he had been treating with the Persians in behalf of his countrymen, but did not choose to return till the democracy should be abolished; and to incline the citizens to comply with this measure, he told them that the Persian king disliked a democracy, but would immediately assist them if that was abolished, and an oligarchy erected in its stead.

On the arrival of Pisander and other deputies from the army, with the proposals of Alcibiades, the Athenians without hesitation resolved to overturn that democracy which they had all along so strenuously defended. The issue of their present debates was, that Pisander with ten deputies should return to Alcibiades, in order to know on what terms the king of Persia would make an alliance with them; but that cunning Athenian having perceived that Tissaphernes was by no means disposed to assist the Athenians on account of their having been lately successful, he set up such high demands in the king of Persia's name, that the Athenians of themselves broke off the treaty,

Attica

149

Seventeenth year. Athenian army in Sicily lost, and Alcibiades flies to Sparta.

150

Nineteenth and twentieth years, &c.

151

Alcibiades flies to Persia.

152

Proposals of the abolition of democracy at Athens.

Attica. and thus Alcibiades preserved the friendship of both parties.

153
New form
of govern-
ment esta-
blished.

Pisander having engaged the army at Samos in his scheme of overturning democracy, that form of government was abolished first in the cities subject to Athens, and lastly in the capital itself. Pisander's new scheme was, That the old form of government should be totally dissolved: that five prytanes should be elected: that these five should choose 100; and that each of the hundred should choose three: that the 400 thus elected should become a senate with full power; but should occasionally consult with 5000 of the most wealthy citizens, who should thenceforward be esteemed only *the people*; and that no authority should remain with the lowest class. Though the people were not very fond of this change, those who conducted it, being men of great parts, found means to establish it by force; for when the people were gone out of the city to their ordinary employments, the 400, having each a dagger concealed under his vest, attended by a guard of 120 men, entered the senate-house, dissolved the old senate, and without ceremony turned them out; after which the commons, not knowing whom to submit to, or to whom to apply, made no opposition.

The first step of the new governors was to destroy all their enemies; who, however, were not very numerous, so that little blood was shed. They next sent ambassadors to Agis to sue for peace; but he, taking for granted that the Athenians would never defend an oligarchy, gave no answer to the ambassadors, but immediately marched towards the capital with a design to attack it. On his arrival, however, he was quickly convinced of his mistake, being repulsed with loss, and obliged to retire to his old post.

154
The army
declare for a
democracy,
and recal
Alcibiades.

In the mean time the Athenian army declared again for a democracy; and having recalled Alcibiades, invested him with full power, and insisted on his immediate return to Athens to restore the ancient government. This measure he refused to comply with, and persuaded them to stay where they were, in order to save Ionia: he also prevailed on them to allow some deputies, who had been sent from the new governors of Athens, to come and deliver their message. To these deputies Alcibiades replied, that they should immediately return to Athens, and acquaint the 400, that they were commanded immediately to resign their power and restore the senate; but that the 5000 might retain theirs, provided they used it with moderation.

155
Great con-
fusion at A-
thens.

By this answer the city was thrown into the utmost confusion; but the new government party prevailing, ambassadors were dispatched to Sparta with orders to procure peace on any terms. This, however, was not to be effected; and Phrynæus, the head of the embassy, and likewise of the new government party, was murdered on his return. After his death, Theramenes, the head of the other party, seized the chiefs of the 400; upon which a tumult ensued that had almost proved fatal to the city itself. The mob, however, being at last dispersed, the 400 assembled, though in great fear, and sent deputies to the people, promising to set all things to rights. In consequence of this deputation, a day was appointed for convoking a general assembly, and settling the state; but when that day came,

N^o 37.

news was brought that the Lacedæmonian fleet appeared in view, and steered directly for Salamis. Thus all was again thrown into confusion; for the people, instead of deliberating on the subject proposed, ran in crowds down to the port, and perceiving the Spartans made towards Eubœa, a fleet of 36 ships was immediately dispatched under the command of Thymochares, to engage the enemy. This fleet was utterly defeated, 22 of the Athenian ships being taken, and most of the others sunk or disabled; but what was worse, this defeat was followed by the revolt of all the country of Eubœa except Orcus.

Attica.
156
Athenian
fleet de-
stroyed by
the Spar-
tans.

When these dismal tidings arrived at Athens, every thing was given up for lost; and had the Lacedæmonians taken this opportunity of attacking the city, they had undoubtedly succeeded, and thus put an end to the war: but being at all times slow, especially in naval affairs, they gave the Athenians time to equip a new fleet, and to retrieve their affairs. One good effect of this disaster, however, was the putting an end for a time to the internal dissensions of this turbulent people; insomuch that Thucydides the historian is of opinion, that the republic never enjoyed so much quiet as at this time.

Alcibiades now showed his abilities and inclination to serve his country in an eminent manner. By his intrigues he so effectually embroiled the Persians and Peloponnesians with each other, that neither party knew whom to trust. Thrasylbulus, with 55 ships, gained a victory over the Peloponnesian fleet consisting of 73: after which he took 8 galleys coming from Bazantium; which city had revolted from the Athenians, but was soon after taken, and the inhabitants severely fined. The fleet being afterwards joined by Alcibiades, nine more of the Peloponnesian galleys were taken, the Halicarnassians were constrained to pay a large sum of money, and Cos was strongly fortified; which transactions ended the 21st year of the Peloponnesian war.

157
Exploits
Alcibiades

In the succeeding years of this famous war, the Athenians had at first great advantages. Thrasylbulus gained a signal victory at sea; and Alcibiades gained two victories, one by sea and another by land, in one day, took the whole Peloponnesian fleet, and more spoil than his men could carry away. The Spartans were now humbled in their turn, and sued for peace; but the Athenians were so intoxicated with their success, that they sent back the ambassadors without an answer; which they soon had sufficient reason to repent of. The beginning of the Athenians misfortunes was the taking of Pylus by the Spartans. The Athenians had sent a fleet under the command of one Anytus to its defence: but he was driven back by contrary winds; upon which he was condemned to death, because he could not cause the wind blow from what quarter he pleased: this sentence, however, was remitted on his paying a vast sum of money. This misfortune was quickly followed by another. The Megarians surprised Nisæa; which enraged the Athenians so much, that they immediately sent an army into that country, who defeated the Megarians who opposed them, with great slaughter, and committed horrid devastations.

158
The Spar-
tans sue for
peace.

159
They take
Pylus.

These misfortunes as yet, however, were overbalanced by the great actions of Alcibiades, Thrasylbulus,

and

Attica.
160
Alcibiades
pers A-
mens in
umph.

and Theramenes. When Alcibiades returned, he brought with him a fleet of 200 ships, and such a load of spoils as had never been seen in Athens since the conclusion of the Persian war. The people left their city destitute, that they might crowd to the port, to behold Alcibiades as he landed; old and young blessed him as he passed; and next day when he made a harangue to the assembly, they directed the record of his banishment to be thrown into the sea, absolved him from the curses he lay under, and created him general with full power. Nor did he seem inclined to indulge himself in ease, but soon put to sea again with a fleet of 100 ships. He had not been long gone, however, before all this was forgot. Alcibiades sailed to the Hellespont with part of his fleet, leaving the rest under the command of Antiochus his pilot, but with strict orders to attempt nothing before his return. This command the pilot paid no regard to, but provoked Lyfander the Lacedemonian admiral to an engagement, and in consequence of his temerity was defeated with the loss of 15 ships, himself being killed in the engagement. On the news of this defeat Alcibiades returned, and endeavoured to provoke the Lacedemonians to a second battle: but this Lyfander prudently declined: and in the mean time the Athenians, with unparalleled ingratitude and inconstancy, deprived Alcibiades of his command, naming ten new generals in his room.

162
The Athe-
nians gain
a great vic-
tory and put
to death
of their
generals to
death.

This was the last step the Athenians had to take for perfecting their ruin. Conon, who succeeded to the command, was defeated by Callicratidas Lyfander's successor; but being afterwards strongly reinforced, the Lacedemonians were entirely defeated with the loss of 77 ships. Such a victory might at this time have inspired the Athenians with some kind of gratitude towards the generals who gained it: but instead of this, on pretence of their not having assisted the wounded during the engagement, eight of them were recalled: two were wise enough not to return; and the six who trusted to the justice of their country were all put to death.

163
They are
entirely de-
feated by
Lyfander;

The next year Lyfander was appointed commander of what fleet the Peloponnesians had left, with which he took Thafus and Lampfacus. Conon was dispatched against him with 180 ships, which being greatly superior to Lyfander's fleet, that general refused to come to an engagement, and was blocked up in the river Ægos. While the Athenians lay there, they grew quite idle and careless; infomuch that Alcibiades, who had built a castle for himself in the neighbourhood, intreated them to be more on their guard, as he well knew Lyfander's abilities. They answered, that they wondered at his assurance, who was an exile and a vagabond, to come and give laws to them; telling him, that if he gave them any farther trouble, they would seize and send him to Athens. At the same time they looked on victory as so certain, that they consulted what they should do with their prisoners; which, by the advice of Philocles their general, was to cut off all their right hands, or, according to Plutarch, their right thumbs; and Adiamantus one of their officers rendered himself very obnoxious by saying, that such idle discourse did not become Athenians. The consequences of such conduct may be easily imagined. Lyfander fell unexpectedly upon them, and gained a

VOL. II. Part II.

most complete victory; Conon, with eight galleys only, escaping to Cyprus; after which Lyfander returned to Lampfacus, where he put to death Philocles with 3000 of his soldiers, and all the officers except Adiamantus. This execution being over, he reduced all the cities subject to Athens; and with great civility sent home their garrisons, that so the city might be overstocked with inhabitants, and destitute of provisions, when he came to besiege it; which he did soon after by sea, while Agis with a great army invested it by land.

Attica.

161
is dif-
ficed.

For a long time the Athenians did not so much as desire a peace; but at last were forced to send deputies to Agis, who sent them to Sparta, where no terms could be granted except they consented to demolish their walls. They next sent to Lyfander, who after a long attendance referred them to Sparta; and thither Theramenes with some other deputies was immediately sent. On their arrival, they found the council of the confederates sitting, who all except the Spartans gave their votes that Athens should be utterly destroyed: but they would not consent to the ruin of that city, which had deserved so well of Greece. On the return of Theramenes, peace was concluded, on condition, that the long walls and the fortifications of the port should be demolished; that they should give up all their ships but 12, receive all they had banished, and follow the fortune of the Lacedemonians. These severe terms were punctually executed. Lyfander caused the walls to be pulled down; all the music in his army playing, on that very day of the year on which they had beat the Persians at Salamine. He likewise established an oligarchy expressly against the will of the people; and thus the ruin of Athens ended the 27th year of the Peloponnesian war, and the 404th before Christ.

164
Who takes
Athens.

165
Terms of
peace.

As soon as Lyfander had demolished the long walls, and the fortifications of the Pyræum, he constituted a council of thirty, with power, as was pretended, to make laws, but in truth to subjugate the state. These are the persons so famous in history, under the title of *the thirty tyrants*. They were all the creatures of Lyfander; who, as they derived their rise from conquest and the law of the sword, exercised their offices in a suitable manner; that is, with the highest testimonies of pride, insolence, and cruelty. Instead of making laws, they governed without them; appointed a senate and magistrates at their will; and, that they might do all things without danger of controul, they sent for a garrison from Lacedemon: which was accordingly granted them, under the command of Callidius, upon their promise to pay the soldiers regularly. One of the first steps they took was to punish all informers; which, though severe, was popular; but when, through flattery and bribes, they had wholly drawn over Callidius to their party, they suffered bad men to live in quiet, and turned their rage against the good.

166
The thirty
tyrants.

Critias and Theramenes were at the head of the thirty, men of the greatest power and abilities in Athens. The former was ambitious and cruel without measure; the latter was somewhat more merciful: the former pushed on all the bloody schemes framed by his confederates, and carried into execution many of his own; the latter always opposed them, at first with moderation, at last with vehemence. He said, that power was given them to rule, and not to spoil, the

167
Critias and
Therame-
nes, their
opposite
characters.

Attica.

commonwealth; that it became them to act like shepherds, not like wolves; and that they ought to beware of rendering themselves at once odious and ridiculous, by attempting to domineer over all, being such a landful of men as they were. The rest, disliking much the former part of his discourse, caught hold of the latter, and immediately chose out 3000, whom they made the representatives of the people, and to whom they granted this notable privilege, that none of them should be put to death but by judgment of the senate, thereby openly assuming a power of putting any other of the Athenian citizens to death by their own authority. A glorious use they made of this new-assumed privilege; for as many as they conjectured to be no friends to the government in general, or to any of themselves in particular, they put to death, without cause, and without mercy. Theramenes openly opposing this, and absolutely refusing to concur in such measures, Critias accused him to the senate as a man of unsteady principles, sometimes for the people, sometimes against them, always for new things and state-revolutions. Theramenes owned, that he had sometimes changed his measures, but alleged that he had always done it to serve the people. He said that it was solely with this view he made the peace with Sparta, and accepted the office of one of the thirty; that he had never opposed their measures while they cut off the wicked; but when they began to destroy men of fortune and family, then he owned he had differed with them, which he conceived to be no crime against the state.

168
Theramenes put to death.

While Theramenes was speaking, Critias withdrew, perceiving that the senate were thoroughly convinced of the truth of what Theramenes had said: but he quickly returned with a guard, crying out, that he had struck Theramenes's name out of the list of the 3000; that the senate had therefore no longer cognizance of the cause, which the thirty had already judged, and condemned him to death. Theramenes perceiving that they intended to seize him, fled to the altar, which was in the midst of the senate-house, and laying his hands thereon, said, "I do not seek refuge here because I expect to escape death or desire it; but that, tearing me from the altar, the impious authors of my murder may interest the gods in bringing them to speedy judgment, and thereby restore freedom to my country." The guards then dragged him from the altar, and carried him to the place of execution, where he drank the poison with undaunted courage, putting the people in mind with his last breath, that as they had struck his name out of the 3000, they might also strike out any of theirs. His death was followed by a train of murders, so that in a short time 60 of the worthiest and most eminent citizens of Athens fell by the cruelty of the thirty. Among these, the most pitied was Niceratus the son of Nicias; a man universally beloved for his goodness, and universally admired for his virtues. As for the Spartans, they, losing their former generosity, were extremely pleased with these things, and by a public decree commanded that such as fled from the thirty tyrants should be carried back bound to Athens: which extraordinary proceeding frightened all Greece; but the Argives and Thebans only had courage to oppose it: the former received the Athenian exiles with humanity and kindness; the latter punished with a mulct such of their citizens as did not

rise and rescue the Athenian prisoners, who in pursuance of the Lacedemonian decree were carried bound through their territories.

Attica.

Thrafsybulus, and such as with him had taken shelter in the Theban territory, resolved to hazard every thing rather than remain perpetual exiles from their country; and though he had but 30 men on whom he could depend, yet considering the victories he had heretofore obtained in the cause of his country, he made an irruption into Attica, where he seized Phyla, a castle at a very small distance from Athens, where in a very short space his forces were augmented to 700 men: and though the tyrants made use of the Spartan garrison in their endeavours to reduce him and his party, yet Thrafsybulus prevailed in various skirmishes, and at last obliged them to break up the blockade of Phyla, which they had formed. The thirty and their party conceiving it very advantageous for them to have the possession of Eleufina, marched thither, and having persuaded the people to go unarmed out of their city, that they might number them, took this opportunity most inhumanly to murder them. The forces of Thrafsybulus increasing daily, he at length possessed himself of the Piræum, which he fortified in the best manner he could; but the tyrants being determined to drive him from thence, came down against him with the utmost force they could raise. Thrafsybulus defended himself with great obstinacy; and in the end they were forced to retreat, having lost before the place not only a great number of their men, but Critias the president of the thirty, another of the same body, and one who had been a captain of the Piræum.

169
Thrafsybulus seizes Phyla.

170
Critias killed.

When they came to demand the dead from Thrafsybulus, in order for their interment, he caused a crier he had with him to make a short speech in a very loud voice to the people, intreating them to consider, that as they were citizens of Athens without, so those against whom they fought, and those who fought to preserve themselves within the fort, were Athenian citizens also; wherefore, instead of thinking how to ruin and destroy their brethren, they ought rather to consult how all differences ought to be composed, and especially ought to rid themselves of those bloody tyrants, who, in the short time they had had the administration in their hands, had destroyed more than had fallen in the Peloponnesian war. The people, though moved by these discourses, differed among themselves; the consequence of which was, that they expelled the thirty, and chose ten men out of each tribe to govern in their stead, whereupon the tyrants retired to Eleufina. The citizens, however, though they changed the government, made no agreement with those in the Piræum; but sent away deputies to Sparta, as did also the tyrants from Eleufina, complaining, that the Athenians had revolted, and desiring their assistance to reduce them. The Spartans sent thereupon a large sum of money to encourage their confederates, and appointed Lyfander commander in chief, and his brother to be admiral; resolving to send sea and land forces to reduce Athens a second time; intending, as most of the Greek states suspected, to add it now to their own dominions. It is very probable that this design of theirs would have taken effect, if Pausanias king of Sparta, envying Lyfander, had not resolved to obstruct it. With this view, he procured another army to be raised against the Athenians,

171
The tyrants expelled.

172
Attempt of the Spartans to reduce Athens a second time.

nians,

Attica.

nians, of which himself had the command, and with which he marched immediately to besiege the Piræum. While he lay before the place, and pretended to attack it, he entered into a private correspondence with Thraſybulus, informing him what propositions he should make in order to force the Lacedæmonians, who were suspected by their allies, to grant them peace.

173
now fru-
strated.

The intrigues of Pausanias had all the success he could wish. The Ephori who were with him in the camp concurred in his measures, so that in a short space a treaty was concluded on the following terms: That all the citizens of Athens should be restored to their houses and privileges, excepting the thirty, the ten which had succeeded them and who had acted no less tyrannically than they, and the eleven who during the time of the oligarchy had been constituted governors or keepers of the Piræum; that all should remain quiet for the future in the city; and that if any were afraid to trust to this agreement, they should have free leave to retire to Eleusina. Pausanias then marched away with the Spartan army, and Thraſybulus at the head of his forces marched into Athens, where, having laid down their arms, they sacrificed with the rest of the citizens in the temple of Minerva, after which the popular government was restored. Yet quiet was not thoroughly established. The exiles at Eleusina having endeavoured by the help of money to raise an army of foreigners, by whose aid they might recover the authority they had lost: but first depending on their friends in the city, they sent some of the principal persons amongst them as deputies, to treat with the citizens; but strictly instructed them to sow jealousies and excite discords among them. This the latter quickly perceiving, put these persons to death; and then remonstrating to those at Eleusina, that these contentions would undoubtedly end either in their own or the destruction of their country, they offered immediately to pass an act of oblivion, which they would confirm with an oath.

This being accepted, those who had withdrawn returned to the city, where all differences were adjusted, and both parties most religiously observed the agreement they had made, and thereby thoroughly resettled the state. In this whole transaction, the virtue of Thraſybulus deserves chiefly to be admired. When he first seized the castle of Phyla, the tyrants privately offered to receive him into their number instead of Theramenes, and to pardon at his request any 12 persons he should name: but he generously answered, That his exile was far more honourable than any authority could be, purchased on such terms; and by persisting in his design, accomplished, as we have seen, the deliverance of his country. A glorious deliverance it was; since, as Isocrates inform us, they had put 1400 citizens to death contrary to and without any form of law, and driven 5000 more into banishment; and procuring also the death of Alcibiades, as many think, tho' at a great distance from them.

From this time to the reign of Philip of Macedon, the Athenians continued in a pretty prosperous situation, though they never performed any such great exploits as formerly. By that monarch and his son Alexander all Greece was in effect subdued; and the history of all the Grecian states from that time becomes much less interesting. Of the history of Athens from that time to the present, the following elegant abridgment is gi-

ven by Dr Chandler*. "On the death of Alexander, the Athenians revolted, but were defeated by Antipater, who garrisoned Munychia. They rebelled again, but the garrison and oligarchy were reinstated. Demetrius the Phalerean, who was made governor, beautified the city, and they erected to him 360 statues; which on his expulsion they demolished, except one in the Acropolis. Demetrius Poliorcetes withdrew the garrison, and restored the democracy; when they deified him, and lodged him in the Opisthodomos or the back part of the Parthenon, as a guest to be entertained by their goddess Minerva. Afterwards they decreed, that the Piræus, with Munychia, should be at his disposal; and he took the Museum. They expelled his garrison, and he was persuaded by Craterus a philosopher to leave them free. Antigonus Gonatas, the next king, maintained a garrison in Athens: but, on the death of his son Demetrius, the people, with the assistance of Aratus, regained their liberty; and the Piræus, Munychia, Salamis, and Sunium, on paying a sum of money.

"Philip, son of Demetrius, encamping near the city, destroying and burning the sepulchres and temples in the villages, and laying their territory waste, the Athenians were reduced to solicit protection from the Romans, and to receive a garrison, which remained until the war with Mithridates king of Pontus, when the tyrant Aristion made them revolt.

"Archelaus the Athenian general, unable to withstand the Roman fury, relinquished the *long walls*, and retreated into the Piræus and Munychia. Sylla laid siege to the Piræus and to the city, in which Aristion commanded. He was informed that some persons had been overheard talking in the Ceramicus, and blaming Aristion for his neglect of the avenues about the Hep-tachalcos, where the wall was accessible. Sylla resolved to storm there, and about midnight entered the town at the gate called *Dypylon* or *the Piræan*; having levelled all obstacles in the way between it and the gate of the Piræus. Aristion fled to the Acropolis, but was compelled to surrender by the want of water; when he was dragged from the temple of Minerva, and put to death. Sylla burned the Piræus and Munychia, and defaced the city and suburbs, not sparing even the sepulchres."

The civil war between Cæsar and Pompey soon followed, and their natural love of liberty made them side with Pompey. Here again they were unfortunate, for Cæsar conquered. But Cæsar did not treat them like Sylla. With that clemency which made so amiable a part of his character, he dismissed them by a fine allusion to their illustrious ancestors, saying, that he spared the living for the sake of the dead.

Another storm followed soon after this; the wars of Brutus and Cassius with Augustus and Antony. Their partiality for liberty did not here forsake them: they took part in the contest with the two patriot Romans, and erected their statues near their own ancient deliverers Harmodius and Aristogiton, who had slain Hipparchus. But they were still unhappy, for their enemies triumphed.

"They next joined Antony, who gave them Ægina and Cea, with other islands. Augustus was unkind to them; and they revolted four years before he died. Under Tiberius the city was declining, but free, and regarded as an ally of the Romans. The high privilege

Attica.

* *Travels in Greece*, p. 28, &c.175
History of Athens from the time of Alexander the Great to the present.176
Athens besieged and taken by Sylla.174
virtue of
Thraſy-
bulus.

Attica.

lege of having a licitor to precede the magistrates was conferred on it by Germanicus; but he was censured as treating with too much condescension a mixture of nations, instead of genuine Athenians, which race was then considered as extinct.

“ The emperor Vespasian reduced Achaia to a province paying tribute and governed by a proconsul. Nerva was more propitious to the Athenians; and Pliny, under Trajan his successor, exhorts Maximus to be mindful whether he was sent, to rule genuine Greece, a state composed of free cities. ‘ You will revere the gods and heroes their founders. You will respect their pristine glory, and even their age. You will honour them for the famous deeds, which are truly, nay for those which are fabulously, recorded of them. Remember, it is Athens you approach.’ This city was now entirely dependent on Rome, and was reduced to sell Delos and the islands in its possession.

“ Hadrian, who was at once emperor and an archon of Athens, gave the city laws, compiled from Draco, Solon, and the codes of other legislators; and displayed his affection for it by unbounded liberality. Athens flourished, and its beauty was renewed. Antoninus Pius who succeeded, and Antoninus the Philosopher, were both benefactors.

“ The barbarians of the north, in the reign of Valerian, besieging Theffalonica, all Greece was terrified, and the Athenians restored their city-wall, which had been dismantled by Sylla, and afterwards neglected.

“ Under the next emperor, who was the archon Gallienus, Athens was besieged, the archontic office ceased; and the Strategus or general, who had before acted as overseer of the agora or market, then became the supreme magistrate. Under Claudius the successor, the city was taken, but soon recovered.

“ It is related, that Constantine, when emperor, gloried in the title of *general of Athens*; and rejoiced exceedingly on obtaining from the people the honour of a statue with an inscription, which he acknowledged by a yearly gratuity of many bushels of grain. He conferred on the governor of Attica and Athens the title of *grand duke* *κύριος δουξ*. That office was at first annual, but afterwards hereditary. His son Constantus bestowed several islands on the city, to supply it with corn.

“ In the time of Theodosius the First, 380 years after Christ, the Goths laid waste Theffaly and Epirus; but Theodore, general of the Achæans, by his prudent conduct preserved the cities of Greece from pillage, and the inhabitants from being led into captivity. A statue of marble was erected to him at Athens by order of the emperor, and afterwards one of brass, by command of the emperor, as appears from an inscription in a church dedicated to a saint of the same name, not far from the French convent. It is on a round pedestal, which supports a flat stone serving for the holy table. Eudocia the wife of Theodosius the Second was an Athenian.

“ The fatal period now approached, and Athens was about to experience a conqueror more savage even than Sylla. This was Alaric king of the Goths; who, under the emperors Arcadius and Honorius, over-ran Greece and Italy, sacking, pillaging, and destroying. Then the Peloponnesian towns were overturned, Arcadia and Lacedæmon were laid waste, the two seas by

the Isthmus were burnt with the flames of Corinth, and the Athenian matrons were dragged in chains by barbarians. The invaluable treasures of antiquity, it is related, were removed; the stately and magnificent structures converted into piles of ruin; and Athens was stripped of every thing splendid or remarkable. Synesius, a writer of that age, compares the city to a victim, of which the body had been consumed, and the hide only remained.

“ After this event, Athens became an unimportant place, and as obscure as it once had been famous. We read that the cities of Hellas were put into a state of defence by Justinian, who repaired the walls, which at Corinth had been subverted by an earthquake, and at Athens and in Bœotia were impaired by age; and here we take a long farewell of this city. A chasm of near 700 years ensues in its history, except that, about the year 1130, it furnished Roger the First king of Sicily with a number of artificers, whom he settled at Palermo, where they introduced the culture of silk, which then passed into Italy. The worms had been brought from India to Constantinople in the reign of Justinian.

“ Athens, as it were, re-emerges from oblivion in the 13th century, under Baldwin, but besieged by a general of Theodorus Lascaris, the Greek emperor. It was taken in 1427 by Sultan Morat. Boniface, marquis of Montferrat, possessed it with a garrison; after whom it was governed by Delves, of the house of Aragon. On his death, it was seized, with Macedonia, Theffaly, Bœotia, Thocis, and the Peloponnesus, by Bajazet; and then, with the island Zante, by the Spaniards of Catalonia in the reign of the Greek emperor Andronicus Palæologus the elder. These were possessed by Reinerius Acciaïoli, a Florentine; who, leaving no legitimate male issue, bequeathed it to the state of Venice. His natural son, Antony, to whom he had given Thebes with Bœotia, expelled the Venetians. He was succeeded in the dukedom by his kinsman Nerius, who was displaced by his own brother named *Antony*, but recovered the government when he died. Nerius leaving only an infant son, was succeeded by his wife. She was ejected by Mahomet on a complaint from Francus son of the second Antony, who confined her at Megara, and made away with her; but her son accusing him to Mahomet the Second, the Turkish army under Omar advanced, and he surrendered the citadel in 1455; the Latins refusing to succour him unless the Athenians would embrace their religious tenets. Mahomet, it is related, when he had finished the war with the despot of the Morea, four years after, surveyed the city and Acropolis with admiration. The janizaries informed him of a conspiracy; and Francus Acciaïoli, who remained lord of Bœotia, was put to death. In 1464 the Venetians landed at the Piræus, surprised the city, and carried off their plunder and captives to Eubœa.

“ It is remarkable, that after these events Athens was again in a manner forgotten. So lately as about the middle of the 16th century, the city was commonly believed to have been utterly destroyed, and not to exist, except a few huts of poor fishermen. Crusius, a learned and inquisitive German, procured more authentic information from his Greek correspondents residing in Turkey, which he published in 1584, to awaken curiosity and to promote farther discoveries. One of these letters is from a native of Nauplia, a town near Argos

Attica.

178
By the
Turks.177
By Alaric
the Goth.

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in the Mœrea. This writer says, that he had been often at Athens, and that it still contained many things worthy to be seen, some of which he enumerates, and then subjoins: "But why do I dwell on this place? It is as the skin of an animal which has been long dead."

It now remains to give some idea of the character, government, and religion, of this once so famous people.

The Athenians, says Plutarch, are very subject to violent anger; but they are soon pacified. They are likewise easily impressed with humanity and compassion. That this was their temper, is proved by many historical examples. We shall produce a few. The sentence of death pronounced against the inhabitants of Mitylene, and revoked the next day: The condemnation of Socrates, and that of the ten chiefs, each followed by quick repentance and most pungent grief.

The minds of the same people, adds Plutarch, are not formed for laborious researches. They seize a subject, as it were, by intuition; they have not patience and phlegm enough to examine it gradually and minutely. This part of their character may seem surprising and incredible. Artisans, and other people of their rank, are in general slow of comprehension. But the Athenians of every degree were endowed with an inconceivable vivacity, penetration, and delicacy of taste. Even the Athenian soldiers could repeat the fine passages of the tragedies of Euripides. Those artisans and those soldiers assisted at public debates, were bred to political affairs, and were equally acute in apprehension and in judgment. We may infer the understanding of the hearers of Demosthenes from the genius of his orations, which were laconic and poignant.

As their inclination, continues Plutarch, leads them to assist and support people of low condition, they like discourse seasoned with pleasantry, and productive of mirth. The Athenians patronize people of low degree; because from them their liberty is in no danger, and because such patronage tends to support a democratical constitution. They love pleasantry; which turn of mind proves that they are a humane social people, who have a taste for raillery and wit, and are not soured with that reserve which marks the despot or the slave.

They take pleasure in hearing themselves praised; but they can likewise patiently bear raillery and censure. We know with what art and success Aristophanes and Demosthenes applied their praise and their irony to the Athenian people. When the republic enjoyed peace, says the same Plutarch in another place, it encouraged the adulation of its orators: but when it had important affairs to discuss, when the state was in danger, it became serious; and preferred, to its eloquent sycophants, the honest orators who opposed its follies and its vices; such ingenious and bold patriots as a Pericles, a Phocion, and a Demosthenes.

The Athenians, continues Plutarch, often make their governors tremble, and show great humanity to their enemies. They were very attentive to the information and instruction of those citizens who were most eminent for their policy and eloquence; but they were on their guard against the superiority of their talents;

they often checked their boldness, and repressed their exuberant reputation and glory. That this was their temper, we are convinced by the ostracism; which was established to restrain the ambition of those who had great talents and influence, and which spared neither the greatest nor the best men. The detestation of tyranny and of tyrants, which was inherent in the Athenians, rendered them extremely jealous of their privileges, made them zealous and active in defence of their liberty, whenever they thought it was violated by men in power.

As to their enemies, they did not treat them with rigour. They did not abuse victory by a brutal inhumanity to the vanquished. The act of amnesty, which they passed after the usurpation of the 30 tyrants, proves that they could easily forgive injuries. It was this mildness, this humanity of disposition, which made the Athenians so attentive to the rules of politeness and decorum. In their war with Philip, having seized one of his couriers, they read all the letters he bore, except one from Olympias to her husband, which they sent back unopened. Such was their veneration of love and conjugal secrecy; those sacred rights, which no enmity, no hostility, warrants us to violate!

The views of conquest cherished by a small republic, were extensive and astonishing; but this people, so great, so ambitious in their projects, were, in other respects, of a different character. In the expences of the table, in dress, in furniture, in houses, in short, in private life, they were frugal, simple, modest, poor; but sumptuous and magnificent whenever the honour of the state was concerned. Their conquests, their victories, their riches, their connections with the inhabitants of Asia Minor, never reduced them to luxury, to riot, to pomp, to profusion. Xenophon remarks, that a citizen was not distinguished from a slave by his dress. The wealthiest citizen, the most renowned general, was not ashamed to go himself to market.

The taste of the Athenians, for all the arts and sciences, is well known. When they had delivered themselves from the tyranny of Pisistratus, and after this had defeated the vast efforts of the Persians, they may be considered as at the summit of their national glory. For more than half a century afterwards they maintained, without controul, the sovereignty of Greece; and that ascendant produced a security, which left their minds at ease, and gave them leisure to cultivate every thing liberal or elegant. It was then that Pericles adorned the city with temples, theatres, and other beautiful public buildings. Phidias, the great sculptor, was employed as his architect, who, when he had erected edifices, adorned them himself, and added statues and basso-relievo's, the admiration of every beholder. It was then that Polignotus and Myro painted; that Sophocles and Euripides wrote; and not long after, that they saw the divine Socrates.

Human affairs are, by nature, prone to change; and states, as well as individuals, are born to decay. Jealousy and ambition insensibly fomented wars, and success in these wars, as in others, was often various. The military strength of the Athenians was first impaired by the Lacedæmonians; after that, it was again

Attica. humiliated, under Epaminondas, by the Thebans: and last of all it was wholly crushed by the Macedonian, Philip.

Nor, when their political sovereignty was lost, did their love of literature and arts sink along with it. Just at the close of their golden days of empire flourished Xenophon and Plato, the disciples of Socrates, and from Plato descended that race of philosophers called the *Old Academy*. Aristotle, who was Plato's disciple, may be said, not to have invented a new philosophy, but rather to have tempered the sublime and rapturous mysteries of his master with method, order, and a stricter mode of reasoning. Zeno, who was himself also educated in the principles of Platonism, only differed from Plato in the comparative estimate of things, allowing nothing to be intrinsically good but virtue, nothing intrinsically bad but vice, and considering all other things to be in themselves indifferent. He too and Aristotle accurately cultivated logic, but in different ways; for Aristotle chiefly dwelt upon the simple syllogism; Zeno upon that which is derived out of it, the compound or hypothetic. Both too, as well as other philosophers, cultivated rhetoric along with logic; holding a knowledge in both to be requisite for those who think of addressing mankind with all the efficacy of persuasion. Zeno elegantly illustrated the force of these two powers by a simile, taken from the hand: the close power of logic he compared to the fist, or hand compressed; the diffuse power of logic, to the palm, or hand open.

The new academy was founded by Arcefilas, and ably maintained by Carneades. From a mistaken imitation of the great parent of philosophy Socrates (particularly as he appears in the dialogues of Plato), because Socrates doubted some things, therefore Arcefilas and Carneades doubted all.—Epicurus drew from another source; Democritus had taught him atoms and a void: by the fortuitous concurrence of atoms he fancied he could form a world; while by a feigned veneration he complimented away his gods, and totally denied their providential care, lest the trouble of it should impair their uninterrupted state of bliss. Virtue he recommended, though not for the sake of virtue, but pleasure: pleasure, according to him, being our chief and sovereign good. See ARISTOTLE, EPICURUS, PLATO, SOCRATES, &c.

We have already mentioned the alliance between philosophy and rhetoric. This cannot be thought wonderful, if rhetoric be the art by which men are persuaded, and if men cannot be persuaded without a knowledge of human nature: for what but philosophy can procure us this knowledge? It was for this reason the ablest Greek philosophers not only taught, but wrote also, treatises upon rhetoric. They had a farther inducement, and that was the intrinsic beauty of their language as it was then spoken among the learned and polite. They would have been ashamed to have delivered philosophy, as it has been too often delivered since, in compositions as clumsy as the common dialect of the mere vulgar.

The same love of elegance, which made them attend to their style, made them attend even to the places where their philosophy was taught. Plato delivered his lectures in a place shaded with groves, on the

banks of the river Ilissus; and which, as it once belonged to a person called *Academos*, was called after his name, the *ACADEMY*. Aristotle chose another spot of a similar character, where there were trees and shade; a spot called the *LYCÆUM*. Zeno taught in a portico or colonnade, distinguished from other buildings of that sort (of which the Athenians had many) by the name of the *Variiegated Portico*, the walls being decorated with various paintings of Polygnotus and Myro, two capital masters of that transcendent period. Epicurus addressed his hearers in those well-known gardens, called, after his own name, *The gardens of Epicurus*.

These places of public institution were called among the Greeks by the name of *Gymnasia*; in which, whatever that word might have originally meant, were taught all those exercises, and all those arts, which tended to cultivate not only the body but the mind. As man was a being consisting of both, the Greeks could not consider that education as complete, in which both were not regarded, and both properly formed. Hence their *Gymnasia*, with reference to this double end, were adorned with two statues, those of Mercury and of Hercules, the corporeal accomplishments being patronised (as they supposed) by the god of strength, the mental accomplishments by the god of ingenuity.

It was for the cultivation of every liberal accomplishment that Athens was celebrated (as we have said) during many centuries, long after her political influence was lost and at an end.

She was the place of education, not only for Greeks but for Romans. It was hither that Horace was sent by his father; it was here that Cicero put his son Marcus under Cratippus, one of the ablest philosophers then belonging to that city.—The sects of philosophers, which we have already described, were still existing when St Paul came thither. We cannot enough admire the superior eloquence of that apostle, in his manner of addressing so intelligent an audience. We cannot enough admire the sublimity of his exordium; the propriety of his mentioning an altar which he had found there; and his quotation from Aratus, one of their well-known poets. Nor was Athens only celebrated for the residence of philosophers, and the institution of youth: men of rank and fortune found pleasure in a retreat, which contributed so much to their liberal enjoyment.

We shall finish this picture of the Athenians by the addition of one object more, to which every one will admit they have a right; an object which was prominent and striking, in all their actions and in all their enterprizes: We mean their ardent love of liberty. This was their predominant quality; the main spring of their government. From the beginning of the Persian war, they sacrificed every thing to the liberty of Greece. They left, without hesitation, their cities, their houses, to fight at sea the common enemy, from whom they were in danger of servitude. What a glorious day was it for Athens, when all her allies, growing flexible to the advantageous offers which were made to them by the king of Persia, she replied by Aristides, to the ambassadors of that monarch,—“That it was impossible for all the gold in the world to tempt the republic of Athens: to prevail with her to sell her liberty, and that of Greece.” It was by these generous senti-

Attica. sentiments that the Athenians not only became the bulwark of Greece, but likewise guarded the rest of Europe from a Persian invasion.

These great qualities were blended with great failings, seemingly incompatible with patriotism. For the Athenians, notwithstanding their tenacious jealousy of the rights of their country, were a volatile, inconstant, capricious people.

180 There never was a people more attentive to the worship of the gods than the Athenians. The worship of their principal deities was diffused over all Greece, and even beyond its limits.

Each temple had its particular religious rites: the pomp, the ceremonies, the duration, and the succession of the solemn feasts, were all appointed by fixed rules. The worship paid to each divinity, whether public or private, was founded on traditions, or on laws constantly obeyed. The feast of Bacchus, the Panathenæa, the feast of the mysteries of Eleusis, were celebrated according to established rules, most of which were as ancient as the feasts themselves. The old customs, of which the priests were the guardians, were observed in the temples. It is probable that the priests were consulted on affairs in which the worship of a deity was interested, and that their answer was decisive. We are certain that the Eumolpidæ had this authority. They were the interpreters of the ancient laws on which the worship of Ceres was founded, its magnificence, and its mode—laws which were not written, as Lysias informs us, but were perpetuated by a constant observation. The abuses which had gradually crept into the celebration of those feasts, had given rise to several new regulations; to that of the orator Lycurgus, for example, and to the law of Solon, which enjoined the senate to repair to Eleusis on the second day of the feast: but neither these nor the other particular regulations which we find in Samuel Petit's collection of Attic laws, could make a religious code. There was no general system which comprehended all the branches of their religion, which, by combining all its articles, might regulate their belief and conduct, and direct the judges in their decisions.

181 Crimes against religion were only punished as they affected the state; and consequently they were tried by the magistrate. Mere railery, though somewhat profane, was thought productive of no worse consequence than offending the ministers of the gods. The Athenians acknowledged no other religion than the hereditary public worship; no other gods than those they had received from their ancestors; no other ceremonies than those which had been established by the laws of the state, and practised by their country from time immemorial. They were only solicitous to preserve this worship, which was closely interwoven with their government, and made a part of its policy. They were likewise attentive to the ceremonial pomp; because order, the regular vigour of legislation, depends greatly on the awe impressed by externals. But as to the inconsistent and monstrous romance of fables, foreign opinions, popular traditions, and poetical fictions, which formed a religion quite different from that of the state—in it they were very little interested, and allowed every one to think of it as he pleased.

This explanation will reconcile a seeming contradiction in the conduct of the Athenians, who gave great

Attica. licence to their poets, and severely punished the citizens who were guilty of impiety. Aristophanes, who made as free with the gods as with the great, was applauded by the Athenians. They condemned Socrates to death, who revered the deity, but disapproved the public manner of worshipping him. The life of Æschylus was in danger from a suspicion that he had revealed some of the secrets of Eleusis in one of his pieces. The wit of Aristophanes's drama was unpunished.

182 The priests were not confined to the care of the altars; they who were vested with the sacerdotal dignity, which was only incompatible with professions merely useful and lucrative, might likewise hold the most important offices of the commonwealth. This we could prove by a great number of examples; we shall cite that of Xenophon the illustrious historian and philosopher: he was likewise a famous general, and he was a priest. He was performing the sacerdotal function when he received the news of his son's death, who was killed at the battle of Mantinea.

The sacred ministry was not only compatible with civil offices, but likewise with the profession of arms.

The priest and the soldier were often blended. Callias, the priest of Ceres, fought at Platæa. This custom was not peculiar to the Athenians. The Lacedæmonians, after the battle which we have just mentioned, made three graves for their slain; one for the priests, one for the other Spartans, and one for the Helots.

183 As every mean employment was incompatible with the sacerdotal dignity, the priests had a revenue fixed to their office. We know that a part of the victims was their right, and that apartments were assigned them near the temples. But, beside these advantages, they had a salary proportioned to the dignity of their functions and to the rank of the deities whom they served. Their salary was probably paid from the revenue of the temples. Those revenues, which kept the temples in repair, and defrayed the sacrificial expences, were very considerable. They were of many different kinds.

A great part of the sacred revenues arose from fines, which individuals were condemned to pay for various offences; fines, of which the tenth part was appropriated to Minerva Polias, and the fiftieth to the other gods and to the heroes whose names their tribes bore. Besides, if the Prytanes did not hold the assemblies conformably with the laws, they were obliged to pay a fine of 1000 drachms to the goddesses. If the Proedri, *i. e.* the senators whose office it was to lay before the assembly the matters on which they were to deliberate, did not discharge that duty according to the rules prescribed to them, they were likewise condemned to pay a fine, which, as the former, was applied to the use of Minerva. By these fines her temple must have been greatly enriched.

Besides this revenue, which was the common property of the gods, and which varied according to the number and degrees of the misdemeanors, the temples had their permanent revenues: We mean the produce of the lands which were consecrated to the deities. We do not here allude to the lands consecrated to the gods, which were never to be cultivated; such as the territory of Cirrha, proscribed by a solemn decree of the

Attica.

the Amphictyons; the land betwixt Megara and Attica, which was consecrated to the goddesses of Eleusis, and many others. We would speak only of those which were cultivated, the fruits of which enriched the temples.

There were likewise lands belonging to the state, the produce of which was destined to defray the expence of the sacrifices which were offered in the name of the public. There were likewise first-fruits which the public officers levied on all lands, for the use of the gods. All these emoluments made a part of the revenue of the temples.

The gods, besides the revenues immediately appertaining to their temples, had certain rights which were granted them by particular compact. The *Lepreatæ*, for instance, were obliged to pay every year a talent to Olympian Jupiter, on account of a treaty of alliance which they made with the Eleians in one of their wars. The inhabitants of Epidaurus, to obtain leave from the Athenians to cut down olive-trees for statues, which the Pythian priestesses had commanded them to make, engaged to send deputies every year to Athens, to offer sacrifices in their name to Minerva and to Neptune. But this prerogative was rather honorary than lucrative.

The tenth part of the spoils taken in war was likewise the property of Minerva. Sacred vessels were bought with the effects of the 30 tyrants. In short, the gods were profited by almost every public accident. But what contributed most to enrich the famous temples of Greece, was the money which was constantly brought to them by individuals, in consequence of vows they had made, or to pay for sacrifices which were offered in their names. The credulity of the people was an inexhaustible fund. That credulity enriched the temples of Delphi and Eleusis, and supported the magnificence of Delphi. And those immense treasures which were the fruit of superstition, were often a prey to avarice.

These revenues were not deposited with the priests; nor did they expend them. A moderate salary was all their gain; and to offer sacrifices to the deities whose ministers they were, was all their employment.

It is very probable that all the sacred revenues were paid into the hands of officers who were appointed to receive them, and who were to give an account of the discharge of their trust. Nay, we cannot doubt of this, after reading a passage in Aristotle, who, speaking of the officers of the temples, expressly mentions those who were entrusted with the money appertaining to the gods. Citizens, without doubt, of approved integrity, were chosen to this office; and their duty must have been, to keep the temples in repair and order, and to disburse and keep an account of the ordinary sacred expences.

As to the solemn feasts, which were incredibly magnificent, such as the feast of Bacchus, and the Panathenæa, they were celebrated at the expence of the *Chorègus*; i. e. of the chief of the choir of each tribe: for each tribe had its poet and its musicians, who sung, emulating each other, hymns in honour of the deity. The richest citizens were appointed chiefs of the different choirs; and as their office was very expensive, to indemnify them in some degree, the *Chorègus* of the victorious tribe had the privilege of engraving his

name on the tripod which that tribe suspended to the roof of the temple. This office, though ruinous, was eagerly solicited; and naturally, in a republican state. It led to honours, like the Curule dignity at Rome; and it greatly tended to ingratiate its possessor with a people who were more affected with pleasures than with essential services, and who, consequently, would more highly esteem a profuse *Chorègus* than a victorious general.

With regard to the fines, which were in the whole, or in part, the property of Minerva and of the other deities, there were at Athens public treasurers appointed to receive them. They were ten in number, and they were nominated by lot. They were called *Treasurers of the Goddesses*, or *Receivers of the sacred money*. That money they received in the presence of the senate; and they were empowered to diminish or to annihilate the fine, if they thought it unjust. The statue of Minerva, that of the victories, and the other invaluable pledges of the duration of the state, were deposited with them.

The treasury in which the money consecrated to the gods was kept, was in the citadel, behind the temple of Minerva *Polias*; and from its situation it was termed *Opisthomus*. It was surrounded with a double wall. It had but one door, the key of which was kept by the *Epistates*, or chief of the *Prytanes*: his dignity was very considerable; but it lasted only one day. In this treasury a register was kept, in which were written the names of all those who were indebted to the state: he who owed the smallest fine was not omitted. If the debtors proved insolvent, they were prosecuted with extreme rigour, and often punished with a cruelty which religion could not excuse; though the interest of the gods was the motive, or rather the pretext. The sacred treasurers held a considerable rank among the magistrates, who received the public finances. Of these magistrates there were many kinds, as there were many sorts of revenues.

The Athenian priests did not compose an order distinct and separate from the other orders of the state. They did not form a body united by particular laws, under a chief whose authority extended to all his inferiors. The dignity of sovereign pontiff was unknown at Athens; and each of the priests served his particular temple, unconnected with his brethren. The temples, indeed, of the principal deities; those of Minerva, for instance, of Neptune, of Ceres, and of Proserpine, had many ministers; and in each of them a chief presided, who had the title of *High-Priest*. The number of subaltern ministers was in proportion to the rank of the deity; but the priests of one temple were altogether a separate society from those of another. Thus at Athens there was a great number of high-priests, because many deities were worshipped there, whose service required many ministers. The power of each priest was confined to his temple; and there was no sovereign pontiff, the minister-general of the gods, and the president at all the feasts.

It naturally follows from this account, that the ministers of the gods at Athens were not judges in matters of religion. They were neither authorized to take cognizance of crimes committed against the deity, nor to punish them. Their function was to offer sacrifices to the gods, and to intreat their acceptance of the

Attica.

Attica. adorations of the people. But the punishment of impiety, of sacrilege, of the profanation of mysteries, and of other irreligious crimes, was not entrusted to their zeal.

The priests were not only incapable of avenging crimes against religion by a temporal process; they even could not, without an express order either from the senate or the people, exercise their right of devoting criminals to the infernal gods. It was in consequence of a civil sentence pronounced against Alcibiades, that the Eumolpidæ launched their anathema against him. It was in virtue of another decree that they revoked their imprecations, when his countrymen wanted his service, and therefore restored him to their favour.

Religious causes, according to M. de Bougainville, fell under the jurisdiction of the *Heliastæ*.

The government, though often altered, continued pretty much on the plan established by Solon.

The people of Athens were freemen, sojourners, or slaves. The citizens, called in Greek *Politai*, were very numerous; but, what may seem strange, were as many in the time of Cecrops as in the most flourishing state of the commonwealth, hardly ever exceeding 20,000. It was Solon who decreed that none should be accounted free but such as were Athenians both by father and mother. After his time it fell into desuetude, till revived by Pericles, and again at his instance repealed. After the expulsion of the 30 tyrants, Solon's law was restored. A person born of a stranger was styled *Nothos*, "a bastard;" whereas the son of a free woman was called *Cnestos*, i. e. "legitimate." There was in Cynosarges a court of judicature, to which causes of illegitimacy properly belonged; and the utmost care was taken to prevent any from being inrolled Athenian citizens, who had not a clear title thereto. The citizens were divided by Cecrops into four tribes; the first called *Cecropes*, from Cecrops; the second *Autochthon*, from a king of that name; the third *Alcæi*, from Actæus another king of Athens, or rather from *Acte*, which signifies "a shore;" the fourth *Puralia*. These names were altered by Cranaus, and again by Ericthonius. In the reign of Ericthæus, they were again changed; the soldiers were called *Oplitai*, the craftsmen *Ergatai*, the farmers *Georgoi*, the graziers and shepherds *Agicorai*: in this state they were when Solon settled the commonwealth, and appointed the senate to be composed of 400, 100 out of each tribe. Clisthenes increased the number of the tribes to 10; and made the senate consist of 500, taking 50 out of each tribe. In succeeding times, two other tribes were added. Each tribe was subdivided into its *Demoi* or wards; and with respect to these it was that Solon instituted the public feasts beforementioned, at which sometimes the whole tribe assembled, sometimes several wards, and sometimes only the inhabitants of one ward.

The second sort of inhabitants we mentioned were called *Metoicai*, i. e. *sojourners*; these were persons who lived always at Athens, yet were not admitted free denizens; as for such as did not constantly reside in Athens, they were styled *Xenoi*, i. e. *strangers*. The sojourners were obliged to choose out of the citizens protectors, who were styled *Patrons*: they paid services to the state, and besides these an annual tribute of 12 drachms for every man, and six for every wo-

man: but such as had sons, and paid for them, were exempted. If people fell to poverty, and were not able to pay the tribute, they were seized by the tax-masters, and actually sold for slaves; which, as Diogenes Laertius tells us, was the fate of Xenocrates the philosopher. The sojourners in Attica were under the same law as those in Athens. As to servants, they were freemen, who through indigency were driven to receive wages, and while they were in this state had no vote in the assembly. As to slaves, they were absolutely the property of their masters, and as such were used as they thought fit. They were forbidden to wear clothes or to cut their hair like their masters; and, which is indeed amazing, Solon prohibited them to love boys, as if that had been honourable. They were likewise debarred from anointing or perfuming themselves, and from worshipping certain deities. They were not allowed to be called by honourable names; and in most other respects were used like dogs. They stigmatized them at their pleasure, that is, branded them with letters in the forehead and elsewhere. However, Theseus's temple was allowed them as a sanctuary, whither, if they were exceedingly ill used, they might fly, and thereby oblige their owners to let them be transferred to another master. In this and many other respects the Athenian slaves were in a much better condition than those throughout the rest of Greece: they were permitted to get estates for themselves, giving a small premium to their masters, who were obliged to make them free if they could pay their ransom; they likewise obtained the same favour from the kindness of their masters, or for having rendered military services to the state. When they were made free, they were obliged to choose patrons; and had likewise the privilege of choosing a curator, who, in case their patrons injured them, was bound to defend them.

The general assembly of the people, which Solon made the dernier resort, was called the *Ecclésiæ*; and consisted of all the freemen of Athens, excepting such as were *atimoi* or infamous. The meetings of these assemblies were either ordinary or extraordinary. The ordinary were such as were appointed by law, the extraordinary such as necessity required. Of the first there were four in 35 days. In the first assembly they approved or rejected magistrates, heard proposals for the public good, and certain causes. In the second they received petitions, and heard every man's judgement on the matters that were before them. In the third they give audience to foreign ambassadors. The fourth was employed altogether in affairs relating to the gods and their worship. The extraordinary meetings were appointed by the magistrates when occasion required, whereas to the ordinary assemblies the people came of their own accord. The first were held either in the market-place, in the Pnyx a place near the citadel, or in the theatre of Bacchus: as to the latter, the magistrates who appointed the extraordinary meeting appointed also the place where they should be held. If any sudden tempest rose, or any earthquake happened, or any sign notoriously inauspicious appeared, the assembly was immediately adjourned, to prevent the people from apprehending unhappy consequences from their deliberations. But if the weather was fair and serene, and nothing happened out of the ordinary course of things, they proceeded to purify the place where

Attica.

184
People divided into different tribes, &c.

185
General assembly of the people.

Attica.

the assembly was held, which was done by sprinkling it round with the blood of young pigs: then the crier made a solemn prayer for the prosperity of the republic, and that heaven would bestow a happy issue on their counsels and undertakings; he then pronounced a bitter execration against any who should in that assembly propound what might be disadvantageous to the state. These ceremonies being over, they proceeded to business.

186
Method of giving their opinions.

There were several magistrates who had the overseeing and regulating these assemblies. These were, first, the Epistate, or president of the assembly, who was chosen by lot out of the Proedri: his office was to give the signal for the people's voting. Next to him were the Prytanes, *i. e.* a committee of the senate, who of course were present on this occasion: by their order a programma, or scheme of the business to be proposed at the assembly, was previously set up in some public place, that every man might know what business to apply his thoughts to. The Proedri were nine in number, appointed by lots out of all the tribes to which the Prytanes did not belong: they had the right of proposing to the people what they were to deliberate upon, and their office ended with the assembly; there sat with them assessors, who were to take care that nothing they proposed was detrimental to the commonwealth. The first step to business was the crier's reading the decree of the senate whereon the assembly was to deliberate; when he had finished this, he made proclamation in these words: *Who of the men above 50 will make an oration?* When the old men had done speaking, the crier made proclamation again that any Athenian might then offer his sentiments, whom the law allowed so to do; that is, all such as were above 30 years old, and were not infamous. If such a one rose up to speak, the Prytanes interposed, and bid him be silent; and if he did not obey them, the lictors pulled him down by force. When the debates were over, the president permitted the people to vote; which they did by casting first beans, but in after-times pebbles, into certain vessels: these were counted, and then it was declared that the decree of the senate was either rejected or approved: after which, the Prytanes dismissed the assembly.

187
The senate.

The senate was instituted by Solon to prevent the dangerous consequences of leaving the supreme power in the people. At the time of his institution, it was to consist of 400, 100 out of each tribe; it was increased to 500, when the tribes were augmented to 10; and when they came to 12, it was also swelled to 600. They were elected by lots after this manner: At a day appointed, towards the close of the year, the president of each tribe gave in a list of such persons belonging thereto, as were fit for and desired to appear for this dignity: these names were engraven on tablets of brass, and a number of beans equal to the number of the amount of them, among which were 100 white ones, put into a vessel; and then the names of the candidates and the beans were drawn one by one, and such as were drawn by the white beans were received into the senate. After the senate was elected, they proceeded to appoint the officers who were to preside in the senate: these were the Prytanes beforementioned, and they were elected thus: The names of the ten tribes were thrown into one vessel, and nine black beans and a white one into another vessel. Then the names of the

tribes were drawn with the beans. The tribe to which the white bean answered, presided first; and the rest according to the order in which they were drawn.

Attica.

188
Prytanes.

The Prytanes, while the senate consisted of 500, were 50 in number. For the farther avoiding of confusion therefore, 10 of these presided a week, during which space they were called *Proedri*; and out of these an Epistate or president was chosen, whose office lasted but one day, and by law no man could hold it more than once: the reason of this was, that he had in his custody the public seal, the keys of the citadel, and the charge of the exchequer. The reader must distinguish between the Epistates and Proedri last mentioned and those spoken of in the former paragraph, because, though their titles were the same, their office were perfectly distinct. The senate assembled by direction of the Prytanes once every day, excepting festivals, and sometimes oftener in the senate-house, which was thence called *Prytaneum*.

189

When a member of the senate made a motion for a new law, it was immediately engraven on tablets, that the members when they came next might be prepared to speak to it. At the subsequent assembly the Epistates opened the matter, after which every senator that pleased delivered his sentiments; then any of the Prytanes drew up the decree, and repeated it aloud: after which they proceeded to vote, and if there was a majority of white beans, then it became *psophisma*, and was afterwards propounded to the people: if they approved it, it became a law; otherwise it was of no force longer than the senate who decreed it subsisted. The power of the senate was very great: for they took the account of magistrates at the expiration of their offices; they directed the provisions made for poor citizens out of the public treasure; they had the superintendancy of public prisons, and a power of punishing such as committed acts morally evil, though not prohibited by any law; they had the care likewise of the fleet; and besides all these they had many other branches of authority, which it is not necessary for us to mention. Before they took their seats, they were constrained to undergo a very strict examination, wherein the whole course of their lives was inquired into; and if the least slur on their reputation appeared, they were set aside. When this examination was over, they took an oath, whereby they bound themselves to promote in all their councils the public good, to advise nothing contrary to the laws, and to execute their functions exactly. The highest fine the senate could impose was 500 drachms: if they thought the offender deserved a heavier mulct, they then transmitted the cause to the *Thesmothetæ*, who punished them as they thought fit. The senators, when their year was out, gave an account of their management to the people: but that they might have the less to do, they always punished such of their number as they found had offended, by expulsion; and in this they were mighty exact. Yet an expelled senator was notwithstanding eligible to any other office, the most trivial omission being sufficient to occasion a dismissal from the senatorial dignity; and therefore, when the tribes chose their senators, they also chose a certain number of subsidiaries, out of which, when a senator was expelled, another was substituted in his place. Each senator was allowed a drachm every day: for it was a constant rule with the Athenians, that the public

Laws now established &c.

ought

Attica.

ought to pay for every man's time; and therefore such of the poor Athenians as thought fit to demand it, had three oboli for going to the assembly. If during their administration any ships of war were built, the senators had crowns decreed them; but if not, they were forbid to sue for them.

Next to the senate was the court of AREOPAGUS, for a description of which see that article.

The chief magistrates of Athens were Archons, and inferior to them there were none others; of whom it will be necessary to mention some. In the first place they had Nomophylaces, who were also styled *the eleven*, because they were so many in number, one chosen out of each tribe, and a clerk or secretary who made up the eleventh. Their duty it was to look to the execution of the laws: they had authority to seize robbers and other capital offenders; and if they confessed, to put them to death. Dr Potter thinks they resembled our sheriffs. The Phylarchi were the presidents of the Athenian tribes; but in time this became a military title. The Philobasileus was an officer in each tribe, who did the same things within his jurisdiction as the Basileus did with respect to the state. The Demarchi were the principal magistrates in wards. The Lexarchi were six in number, and were bound to take care that the people came duly to the assemblies; in their custody was the public register of the citizens names. They had under them Toxotæ, who were licitors or bailiffs; they were sometimes 1000 in number: these men were necessary: but, like most of their sort, were in a manner infamous, as may be gathered from the comedies of Aristophanes; they were generally Scythians, raw-boned, brawny fellows, ready to execute any thing they were commanded. The Nomothetæ were 1000 in number; their business was to watch over and inspect into the laws. There were two sorts of orators in the service of the state. Some were appointed to defend an old law, when a motion was made to repeal it; these had their fee from the state, but the same man was incapable of being elected twice. Besides these, there were 10 settled orators called *Rhetores*, elected by lot; their business was to plead public causes in the senate-house. For this they had their stated fees; and with respect to their qualifications, the law ran thus: "Let no one be a public orator who hath struck his parents, denied them maintenance, or shut them out of his doors; who hath refused to serve in the army; who hath thrown away his shield; who hath been addicted to lewd women; notoriously effeminate, or has run out his patrimony. If any man who has been guilty of these crimes dare to deliver an oration, let him be brought to trial upon the spot. Let an orator have children lawfully begotten, and an estate within Attica. If in his oration he talks impertinently, makes idle repetitions, affects an unbecoming railery, digresses from the point in question, or, after the assembly is over, abuses the president, let the Proedri fine him 50 drachms; and if that is not thought enough, let him be brought before the next assembly and fined again."

We shall conclude this draught of the Athenian government with an account of their courts of justice, which, exclusive of the Areopagus, were 10 in number; four had cognizance of criminal, and six of civil causes. These 10 courts were numbered with the 10 first letters of the alphabet, and were thence styled

Alpha, Beta, Gamma, &c. When an Athenian was at leisure to hear causes, he wrote his own name, that of his father, and the ward to which he belonged, upon a tablet; this he presented to the *Thesmothetæ*, who returned it again to him with another tablet, with the letter which fell to his lot; then he went to the crier of the court, who presented him a sceptre, and gave him admission. When the causes were over, every judge went and delivered his sceptre to the Prytanes, and received a stated fee for every cause that was tried. But as this was intended only to compensate their loss of time, so that there might be no appearance of covetousness, a man was forbid to sit in two courts on the same day. The first criminal court after the Areopagus was that of the *Ephetæ*. It consisted of 51 members, all upwards of 51 years old. Draco gave it a very extensive jurisdiction; but Solon took away from them the power of judging in any other causes than those of manslaughter, accidental killing, and lying in wait to destroy: the Basileus entered all causes in this court. The second criminal court was called *Delphinium*, because it was held in the temple of Apollo Delphinus. It had cognizance of such murders as were confessed by the criminal, but at the same time justified under some pretence or other. The *Prytaneum* was the third criminal court. It held plea of such cases where death ensued from inanimate things. Causes were heard here with the same solemnity as in other courts; and on judgment given, the thing, whatever it was, that had occasioned the death of a man, was thrown out of the territory of Athens. The last criminal court was styled *Phreatum*. It sat in a place not far from the sea-shore; and such persons were brought before this court as had committed murders in their own country and fled to Attica. The proceedings of this court were so severe, that they did not permit the criminal to come on shore, but obliged him to plead his cause in his vessel; and if he was found guilty, he was committed to the mercy of the winds and seas.

Of the judicatures for hearing civil causes, the first was the *Parabaston*; so called, as some think, because in it no matter could be heard if the cause of action was above one drachm. The *Cainon*, or new court, was the second tribunal. The third was styled the *court of Lycus*, because it assembled in a temple dedicated to that hero, whose statue, represented with the face of a wolf, was set up in all courts of justice. The *Trigonon* was so called because it was triangular in its form. The court *Metidius* derived its appellation from the architect who built it. The sixth and last court was called *Helicæa*. It was by far the greatest, and is generally conceived to have derived its name from the judges sitting in the open air exposed to the sun. All the Athenians who were free citizens were allowed by law to sit in these courts as judges; but before they took their seats were sworn by Apollo Patrius, Ceres, and Jupiter the king, that they would decide all things righteously and according to law, where there was any law to guide them; and by the rules of natural equity, where there was none. The Hælicæic court consisted at least of 50, but its usual number was 500, judges: when causes of very great consequence were to be tried, 1000 sat therein; and now and then the judges were increased to 1500, and even to 2000. There were many inferior courts in Athens for the decision of tri-

Attica.

200
Archons,
Nomophyl-
laces, &c.

201
Laws re-
garding
orators.

202
Courts of
justice.

Atticus,
Attila.

vial causes; but of these there is no necessity of speaking, since we design no more than a succinct view of the Athenian republic, as it was settled by and in consequence of Solon's laws.

ATTICUS (Titus Pomponius), one of the most honourable men of ancient Rome. He understood the art of managing himself with such address, that, without leaving his state of neutrality, he preserved the esteem and affection of all parties. His strict friendship with Cicero did not hinder him from having great intimacy with Hortensius. The contests at Rome between Cinna's party and that of Marius induced him to go to Athens, where he continued for a long time. He was very fond of polite learning, and kept at his house several librarians and readers. He might have obtained the most considerable posts in the government; but chose rather not to meddle, because in the corruption and faction which then prevailed he could not discharge them according to the laws. He wrote Annals. He married his daughter to Agrippa; and attained to the age of 77.

ATTILA, king of the Huns, surnamed *the scourge of God*, lived in the 5th century. He may be ranked among the greatest conquerors, since there was scarcely any province in Europe which did not feel the weight of his victorious arms.

Attila deduced his noble, perhaps his regal, descent from the ancient Huns, who had formerly contended with the monarchs of China. His features, according to the observation of a Gothic historian, bore the stamp of his national origin; and the portrait of Attila exhibits the genuine deformity of a modern Calmuck: a large head, a swarthy complexion, small deep-seated eyes, a flat nose, a few hairs in the place of a beard, broad shoulders, and a short square body, of nervous strength, though of a disproportioned form. The haughty step and demeanour of the king of the Huns expressed the consciousness of his superiority above the rest of mankind; and he had a custom of fiercely rolling his eyes, as if he wished to enjoy the terror which he inspired. Yet this savage hero was not inaccessible to pity: his suppliant enemies might confide in the assurance of peace or pardon; and Attila was considered by his subjects as a just and indulgent master. He delighted in war: but, after he had ascended the throne in a mature age, his head, rather than his hand, achieved the conquest of the north; and the fame of an adventurous soldier was usefully exchanged for that of a prudent and successful general. The effects of personal valour are so inconsiderable, except in poetry or romance, that victory, even among barbarians, must depend on the degree of skill with which the passions of the multitude are combined and guided for the service of a single man. The arts of Attila were skilfully adapted to the character of his age and country. It was natural enough that the Scythians should adore, with peculiar devotion, the god of war; but as they were incapable of forming either an abstract idea, or a corporeal representation, they worshipped their tutelary deity under the symbol of an iron scimitar. One of the shepherds of the Huns perceived that a heifer who was grazing had wounded herself in the foot, and curiously followed the tract of the blood till he discovered among the long grass the point of an ancient sword; which he dug out of the ground,

and presented to Attila. That magnanimous, or rather that artful, prince accepted with pious gratitude this celestial favour; and, as the rightful possessor of the *sword of Mars*, asserted his divine and indefeasible claim to the dominion of the earth. If the rites of Scythia were practised on this solemn occasion, a lofty altar, or rather pile of faggots, 300 yards in length and in breadth, was raised in a spacious plain; and the sword of Mars was placed erect on the summit of this rustic altar, which was annually consecrated by the blood of sheep, horses, and of the hundredth captive. Whether human sacrifices formed any part of the worship of Attila, or whether he propitiated the god of war with the victims which he continually offered in the field of battle, the favourite of Mars soon acquired a sacred character, which rendered his conquests more easy and more permanent; and the barbarian princes confessed, in the language of devotion or flattery, that they could not presume to gaze with a steady eye on the divine majesty of the king of the Huns. His brother Bleda, who reigned over a considerable part of the nation, was compelled to resign his sceptre and his life. Yet even this cruel act was attributed to a supernatural impulse; and the vigour with which Attila wielded the sword of Mars, convinced the world that it had been reserved alone for his invincible arm. But the extent of his empire affords the only remaining evidence of the number and importance of his victories; and the Scythian monarch, however ignorant of the value of science and philosophy, might perhaps lament that his illiterate subjects were destitute of the art which could perpetuate the memory of his exploits.

If a line of separation were drawn between the civilized and the savage climates of the globe; between the inhabitants of cities who cultivated the earth and the hunters and shepherds who dwelt in tents; Attila might aspire to the title of supreme and sole monarch of the Barbarians. He alone, among the conquerors of ancient and modern times, united the two mighty kingdoms of Germany and Scythia; and those vague appellations, when they are applied to his reign, may be understood with an extensive latitude. Thuringia, which stretched beyond its actual limits as far as the Danube, was in the number of his provinces; he interposed, with the weight of a powerful neighbour, in the domestic affairs of the Franks; and one of his lieutenants chastised, and almost exterminated, the Burgundians of the Rhine. He subdued the islands of the ocean, the kingdoms of Scandinavia, encompassed and divided by the waters of the Baltic; and the Huns might derive a tribute of furs from that northern region, which has been protected from all other conquerors by the severity of the climate and the courage of the natives. Towards the east, it is difficult to circumscribe the dominion of Attila over the Scythian deserts: yet we may be assured, that he reigned on the banks of the Volga; that the king of the Huns was dreaded, not only as a warrior, but as a magician; that he insulted and vanquished the Khan of the formidable Geougen; and that he sent ambassadors to negotiate an equal alliance with the empire of China. In the proud review of the nations who acknowledged the sovereignty of Attila, and who never entertained during his lifetime the thought of a revolt, the Gepidæ and the Ostrogoths

Attila
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Attorney.

were distinguished by their numbers, their bravery, and the personal merit of their chiefs. The renowned Ardaric king of the Gepidæ, was the faithful and sagacious counsellor of the monarch; who esteemed his intrepid genius, whilst he loved the mild and discreet virtues of the noble Walamir king of the Ostrogoths. The crowd of the vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila, were ranged in the submissive order of guards and domestics round the person of their master. They watched his nod; they trembled at his frown; and at the first signal of his will they executed without murmur or hesitation his stern and absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession; but when Attila collected his military force, he was able to bring into the field an army of five, or, according to another account, of seven hundred thousand Barbarians.

For an account of his exploits and death, see the article HUNS.

ATTIRE, in hunting, signifies the head or horns of a deer. The attire of a stag, if perfect, consists of bur, pearls, beam, gutters, antler, fur-antler, royal, fur-royal, and crotches; of a buck, of the bur, beam, brow-antler, advancer, palm, and spellers.

ATTITUDE, in painting and sculpture, the gesture of a figure or statue; or it is such a disposition of their parts as serves to express the action and sentiments of the person represented.

ATTIUM (anc. geog.), a promontory on the north west of Corsica (Ptolemy). It still retains some traces of its ancient name, being now called *Punta di Acciuolo* (Cluverius).

ATTLEBURY, a town in the county of Norfolk in England. E. Long. 0. 40. N. Lat. 52. 23.

ATTOLLENS, in anatomy, an appellation given to several muscles otherwise called *levator* and *elevator*. See ANATOMY, *Table of the Muscles*.

ATTORNEY AT LAW, answers to the Procurator or Proctor of the civilians and canonists: And he is one who is put in the place, stead, or turn, of another, to manage his matters of law. Formerly every suitor was obliged to appear in person, to prosecute or defend his suit (according to the old Gothic constitution), unless by special licence under the king's letters patent. This is still the law in criminal cases. And an idiot cannot to this day appear by attorney, but in person; for he hath not discretion to enable him to appoint a proper substitute: and upon his being brought before the court in so defenceless a condition, the judges are bound to take care of his interests, and they shall admit the best plea in his behalf that any one present can suggest. But, as in the Roman law, *cum olim in usu fuisset, alterius nomine agi non posse, scilicet, quia hoc non minimam incommoditatem habebat, ceperunt homines per procuratores litigare*; so, with us, on the same principle of convenience, it is now permitted in general, by divers ancient statutes, whereof the first is statute West. 2. c. 10. that attorneys may be made to prosecute or defend any action in the absence of the parties to the suit. These attorneys are now formed into a regular corps; they are admitted to the execution of their office by the superior courts of Westminster-hall; and are in all points officers of the

respective courts in which they are admitted; and as they have many privileges on account of their attendance there, so they are peculiarly subject to the censure and animadversion of the judges. No man can practise as an attorney in any of those courts, but such as is admitted and sworn an attorney of that particular court. An attorney of the court of king's bench cannot practise in the court of common pleas, nor *vice versa*. To practise in the court of chancery, it is also necessary to be admitted a solicitor therein: and by the statute 22d Geo. II. c. 46. no person shall act as an attorney at the court of quarter-sessions, but such as has been regularly admitted in some superior court of record. So early as the statute 4 Hen. IV. c. 18. it was enacted, that attorneys should be examined by the judges, and none admitted but such as were virtuous, learned, and sworn to do their duty. And many subsequent statutes have laid them under farther regulations.

Letter of attorney pays by different acts 6s. By 25 Geo. III. c. 80. the following duties are to be paid by every solicitor, attorney, notary, proctor, agent, or procurator, viz. for every warrant to prosecute for a debt of 40s. or to defend, a stamp duty of 2s. 6d. And they are to take out certificates annually; and if resident in London, Westminster, the bills of mortality, or Edinburgh, they are now obliged to pay L. 5 for the same; and in every other part of Great Britain, L. 3. The duties are under the management of the commissioners of stamps: and every acting solicitor, and other person as above, shall annually deliver in a note of his name and residence, to the proper officer of the court in which he practises; the entering officers are to certify notes delivered, and issue annual certificates, stamped as above, which must be renewed ten days before the expiration. Refusing to issue, or improperly issuing certificates, is a penalty of L. 50, and damages to the party aggrieved. Acting without a certificate, or giving in a false place of residence, is a penalty of L. 50, and incapacity to sue for fees due. A stamped memorandum shall be given to the proper officer, of the names of the parties in every action; and in such cases as used to require precipes. Officers who receive stamped memorandums, are to file the same, on penalty of L. 50; and persons not acting conformable to this act forfeit L. 5.

ATTORNEY General, is a great officer under the king, made by letters patent. It is his place to exhibit informations, and prosecute for the crown, in matters criminal; and to file bills in the exchequer, for any thing concerning the king in inheritance or profits; and others may bring bills against the king's attorney. His proper place in court, upon any special matters of a criminal nature, wherein his attendance is required, is under the judges on the left hand of the clerk of the crown; but this is only upon solemn and extraordinary occasions; for usually he does not sit there, but within the bar in the face of the court.

ATTOURNMENT, or ATTORNMENT, in law, a transfer from one lord to another of the homage and service a tenant makes; or that acknowledgment of duty to a new lord.

ATTRACTION, in natural philosophy, a general term used to denote the cause by which bodies tend towards

Attorney,
Attraction.

Attraction towards each other, and cohere till separated by some other power.

The principle of attraction, in the Newtonian sense of it, seems to have been first surmised by Copernicus. "As for gravity," says Copernicus, "I consider it as nothing more than a certain natural appetite (*appetentia*) that the Creator has impressed upon all the parts of matter, in order to their uniting or coalescing into a globular form, for their better preservation; and it is credible that the same power is also inherent in the sun and moon and planets, that those bodies may constantly retain that round figure in which we behold them." *De Rev. Orb. Caelest.* lib. i. cap. 9. And Kepler calls gravity a corporeal and mutual affection between similar bodies in order to their union. *Ast. Nov. in Introd.* And he pronounces more positively, that no bodies whatsoever were absolutely light, but only relatively so; and consequently that all matter was subjected to the law of gravitation. *Ibid.*

The first in this country who adopted the notion of attraction was Dr Gilbert, in his book *De Magnete*; and the next was the celebrated Lord Bacon, *Nov. Organ.* lib. ii. aphor. 36. 45. 48. *Sylv.* cent. i. exp. 33. In France it was received by Fermat and Roberval; and in Italy by Galileo and Borelli. But till Sir Isaac Newton appeared, this principle was very imperfectly defined and applied.

It must be observed, that though this great author makes use of the word attraction in common with the school philosophers, yet he very studiously distinguishes between the ideas. The ancient attraction was supposed a kind of quality inherent in certain bodies themselves, and arising from their particular or specific forms. The Newtonian attraction is a more indefinite principle; denoting not any particular kind or manner of action, nor the physical cause of such action; but only a tendency in the general, a *conatus accedendi*, to whatever cause, physical or metaphysical, such effect be owing; whether to a power inherent in the bodies themselves, or to the impulse of an external agent. Accordingly, that author, in his *Philosoph. Nat. Prin. Math.* notes, "that he uses the words *attraction*, *impulse*, and *propension* to the centre, indifferently; and cautions the reader not to imagine that by attraction he expresses the modus of the action, or the efficient cause thereof, as if there were any proper powers in the centres, which in reality are only mathematical points; or as if centres could attract." Lib. i. p. 5. So he "considers centripetal powers as attractions, though, physically speaking, it were perhaps more just to call them impulses." *Ib.* p. 147. He adds, "that what he calls attraction may possibly be effected by impulse, though not a common or corporeal impulse, or after some other manner unknown to us." *Optic.* p. 322.

Attraction, if considered as a quality arising from the specific forms of bodies, ought, together with sympathy, antipathy, and the whole tribe of occult qualities, to be exploded. But when we have set these aside, there will remain innumerable phenomena of nature, and particularly the gravity or weight of bodies, or their tendency to a centre, which argue a principle of action seemingly distinct from impulse, where at least there is no sensible impulsion concerned. Nay, what is more, this action in some respects differs from

all impulsion we know of; impulse being always found to act in proportion to the surfaces of bodies, whereas gravity acts according to their solid content, and consequently must arise from some cause that penetrates or pervades the whole substance thereof. This unknown principle, unknown we mean in respect of its cause, for its phenomena and effects are most obvious, with all the species and modifications thereof, we call *attraction*; which is a general name, under which all mutual tendencies, where no physical impulse appears, and which cannot therefore be accounted for from any known laws of nature, may be ranged.

And hence arises divers particular kinds of attraction; as, *Gravity*, *Magnetism*, *Electricity*, &c. which are so many different principles acting by different laws, and only agreeing in this, that we do not see any physical causes thereof; but that, as to our senses, they may really arise from some power or efficacy in such bodies, whereby they are enabled to act even upon distant bodies, though our reason absolutely disallows of any such action.

Attraction may be divided, with respect to the law it observes, into two kinds.

1. That which extends to a sensible distance. Such are the attraction of gravity, found in all bodies; and the attraction of magnetism and electricity, found in particular bodies. The several laws and phenomena of each, see under their respective articles.

The attraction of gravity, called also among mathematicians the *centripetal force*, is one of the greatest and most universal principles in all nature. We see and feel it operate on bodies near the earth, and find by observation that the same power (*i. e.* a power which acts in the same manner, and by the same rules, *viz.* always proportionably to the quantities of matter, and as the squares of the distances reciprocally) does also obtain in the moon, and the other planets primary and secondary, as well as in the comets; and even that this is the very power whereby they are all retained in their orbits, &c. And hence, as gravity is found in all the bodies which come under our observation, it is easily inferred, by one of the settled rules of philosophizing, that it obtains in all others: and as it is found to be as the quantity of matter in each body, it must be in every particle thereof; and hence every particle in nature is proved to attract every other particle, &c. See the demonstration hereof laid down at large, with the application of the principle to the celestial motions, under the article *ASTRONOMY*, Sect. IV.

From this attraction arises all the motion, and consequently all the mutation, in the great world. By this heavy bodies descend, and light ones ascend; by this projectiles are directed, vapours and exhalations rise, and rains, &c. fall. By this rivers glide, the air presses, the ocean swells, &c. In effect, the motions arising from this principle make the subject of that extensive branch of mathematics, called *mechanics* or *statics*, with the parts or appendages thereof, hydrostatics, pneumatics, &c.

2. That which does not extend to sensible distances. Such is found to obtain in the minute particles whereof bodies are composed, which attract each other at or extremely near the point of contact, with a force much superior to that of gravity, but which at any distance from it decreases much faster than the power

of gravity. This power a late ingenious author chooses to call the *attraction of cohesion*, as being that whereby the atoms or insensible particles of bodies are united into sensible masses.

This latter kind of attraction owns Sir Isaac Newton for its discoverer; as the former does for its improver. The laws of motion, percussion, &c. in sensible bodies under various circumstances, as falling, projected, &c. ascertained by the later philosophers, do not reach to those more remote, intestine motions of the component particles of the same bodies, whereon the changes of the texture, colour, properties, &c. of bodies depend: so that our philosophy, if it were only founded on the principle of gravitation, and carried so far as that would lead us, would necessarily be very deficient.

But beside the common laws of sensible masses, the minute parts they are composed of are found subject to some others, which have been but lately taken notice of, and are even yet imperfectly known. Sir Isaac Newton, to whose happy penetration we owe the hint, contents himself to establish that there are such motions in the *minima nature*, and that they flow from certain powers or forces, not reducible to any of those in the great world. In virtue of these powers, he shows, "That the small particles act on one another even at a distance; and that many of the phenomena of nature are the result thereof. Sensible bodies, we have already observed, act on one another divers ways; and as we thus perceive the tenor and course of nature, it appears highly probable that there may be other powers of the like kind; nature being very uniform and consistent with herself. Those just mentioned reach to sensible distances, and so have been observed by vulgar eyes; but there may be others which reach to such small distances as have hitherto escaped observation; and it is probable electricity may reach to such distances, even without being excited by friction."

The great author just mentioned proceeds to confirm the reality of these suspicions from a great number of phenomena and experiments, which plainly argue such powers and actions between the particles, *e. g.* of salts and water, oil of vitriol and water, aquafortis and iron, spirit of vitriol and saltpetre. He also shows, that these powers, &c. are unequally strong between different bodies; stronger, *e. g.* between the particles of salt of tartar and those of aquafortis than those of silver, between aquafortis and lapis calaminaris than iron, between iron than copper, copper than silver or mercury. So spirit of vitriol acts on water, but more on iron or copper, &c.

The other experiments which countenance the existence of such principle of attraction in the particles of matter are innumerable.

These actions, in virtue whereof the particles of the bodies abovementioned tend towards each other, the author calls by a general indefinite name *attraction*; which is equally applicable to all actions whereby distant bodies tend towards one another, whether by impulse or by any other more latent power: and from hence he accounts for an infinity of phenomena, otherwise inexplicable, to which the principle of gravity is inadequate.

"Thus (adds our author) will nature be found

very conformable to herself and very simple; performing all the great motions of the heavenly bodies by the attraction of gravity, which intercedes those bodies, and almost all the small ones of their parts, by some other attractive power diffused through the particles thereof. Without such principles, there never would have been any motion in the world; and without the continuance thereof, motion would soon perish, there being otherwise a great decrease or diminution thereof, which is only supplied by these active principles."

We need not say how unjust it is in the generality of foreign philosophers to declare against a principle which furnishes so beautiful a view, for no other reason but because they cannot conceive how one body should act on another at a distance. It is certain, philosophy allows of no action but what is by immediate contact and impulsion (for how can a body exert any active power there where it does not exist? to suppose this of any thing, even the Supreme Being himself, would perhaps imply a contradiction): yet we see effects without seeing any such impulse; and where there are effects, we can easily infer there are causes whether we see them or no. But a man may consider such effects without entering into the consideration of the causes, as indeed it seems the business of a philosopher to do: for to exclude a number of phenomena which we do see, will be to leave a great chasm in the history of nature; and to argue about actions which we do not see, will be to build castles in the air.—It follows, therefore, that the phenomena of attraction are matter of physical consideration, and as such intitled to a share in the system of physics; but that the causes thereof will only become so when they become sensible, *i. e.* when they appear to be the effect of some other higher cause (for a cause is no otherwise seen than as itself is an effect, so that the first cause must from the nature of things be invisible): we are therefore at liberty to suppose the causes of attractions what we please, without any injury to the effects.—The illustrious author himself seems a little irresolute as to the causes; inclining sometimes to attribute gravity to the action of an immaterial cause (*Optics*, p. 343, &c.), and sometimes to that of a material one (*ib.* p. 325.)

In his philosophy, the research into causes is the last thing, and never comes under consideration till the laws and phenomena of the effect be settled; it being to these phenomena that the cause is to be accommodated. The cause even of any, the grossest and most sensible action, is not adequately known. How impulse or percussion itself produces its effects, *i. e.* how motion is communicated by body to body, confounds the deepest philosophers; yet is impulse received not only into philosophy, but into mathematics: and accordingly the laws and phenomena of its effects make the greatest part of common mechanics.

The other species of attraction, therefore, in which no impulse is remarkable, when their phenomena are sufficiently ascertained, have the same title to be promoted from physical to mathematical consideration; and this without any previous inquiry into their causes, which our conceptions may not be proportionate to: let their causes be occult, as all causes strictly speaking are, so that their effects, which alone immediately concern us, be but apparent.

Attraction
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Attribu-
tives.

Our great philosopher, then, far from adulterating science with any thing foreign or metaphysical, as many have reproached him with doing, has the glory of having thrown every thing of this kind out of his system, and of having opened a new source of sublimer mechanics, which duly cultivated might be of infinitely greater extent than all the mechanics yet known. It is hence alone we must expect to learn the manner of the changes, productions, generations, corruptions, &c. of natural things; with all that scene of wonders opened to us by the operations of chemistry.

Some of our own countrymen have prosecuted the discovery with laudable zeal: Dr Keil particularly has endeavoured to deduce some of the laws of this new action, and applied them to solve divers of the more general phenomena of bodies, as cohesion, fluidity, elasticity, softness, fermentation, coagulation, &c.; and Dr Friend, seconding him, has made a further application of the same principles, to account at once for almost all the phenomena that chemistry presents: so that some philosophers are inclined to think that the new mechanics should seem already raised to a complete science, and that nothing now can occur but what we have an immediate solution of from the attractive force.

But this seems a little too precipitate: A principle so fertile should have been further explored; its particular laws, limits, &c. more industriously detected and laid down, before we had proceeded to the application. Attraction in the gross is so complex a thing, that it may solve a thousand different phenomena alike. The notion is but one degree more simple and precise than action itself; and, till more of its properties are ascertained, it were better to apply it less and study it more. It may be added, that some of Sir Isaac Newton's followers have been charged with falling into that error which he industriously avoided, viz. of considering attraction as a cause or active property in bodies, not merely as a phenomenon or effect.

Attraction of Mountains. See MOUNTAINS.

Elective Attraction. See CHEMISTRY-Index.

ATTREBATH. See ATREBATH.

ATTRIBUTE, in a general sense, that which agrees with some person or thing; or a quality determining something to be after a certain manner. Thus understanding is an attribute of mind, and extension an attribute of body. That attribute which the mind conceives as the foundation of all the rest, is called its *essential attribute*: thus extension is by some, and solidity by others, esteemed the essential attributes of body or matter.

ATTRIBUTES, in theology, the several qualities or perfections of the Divine nature.

ATTRIBUTES, in logic, are the predicates of any subject, or what may be affirmed or denied of any thing.

ATTRIBUTES, in painting and sculpture, are symbols added to several figures, to intimate their particular office and character. Thus the eagle is an attribute of Jupiter; a peacock, of Juno; a caduce, of Mercury; a club, of Hercules; and a palm, of Victory.

ATTRIBUTIVES, in grammar, are words which are significant of attributes; and thus include adjectives, verbs, and particles, which are attributes of substantives; and adverbs, which denote the attributes only of attri-

No 37.

butes. Mr Harris, who has introduced this distribution of words, denominates the former *attributives of the first order*, and the latter *attributives of the second order*.

Attrition
||
Avalan-
ches.

ATTRITION, the rubbing or striking of bodies one against another, so as to throw off some of their superficial particles.

ATURÆ, an ancient town in the district of Novempopulana in Aquitania, on the river Aturus; now Aire in Gascony, on the Adour. E. Long. o. 3. N. Lat. 43. 40.

AVA, a kingdom of Asia, in the peninsula beyond the Ganges. The king is very powerful, his dominions being bounded by Mogulstan on the west, Siam on the south, Tonquin and Cochin-China on the east, and by Tibet and China on the north. Several large rivers run through this country, which annually overflow their banks like the Nile, and thus render it extremely fertile. Here are mines of lead and copper, together with some of gold and silver, besides large quantities of the finest oriental rubies, sapphires, emeralds, &c.

AVA, the metropolis of the kingdom of the same name, is situated in E. Long. 96. 30. N. Lat. 21. 0. It is pretty large; the houses built with timber or bamboo canes, with thatched roofs, and floors made of teak plank or split bamboo. The streets are very straight, with rows of trees planted on each side. The king's palace is an exact quadrangle, each side of which is 800 paces, and is surrounded with a brick wall; but the palace itself is of stone. It has four gates: the golden gate, through which all ambassadors enter; the gate of justice, through which the people bring petitions, accusations, or complaints; the gate of grace, through which those pass who have received any favours, or have been acquitted of crimes laid to their charge; and the gate of state, through which his majesty himself passes when he shows himself to the people.

AVA AVA, a plant so called by the inhabitants of Otaheite, in the South Sea, from the leaves of which they express an intoxicating juice. It is drank very freely by the chiefs and other considerable persons, who vie with each other in drinking the greatest number of draughts, each draught being about a pint: but it is carefully kept from their women.

AVADOUTAS, a sect of Indian Bramins, who in austerity surpass all the rest. The other sects retain earthen vessels for holding their provisions, and a stick to lean on: but none of these are used by the Avadoutas; they only cover their nakedness with a piece of cloth; and some of them lay even that aside, and go stark naked, besmearing their bodies with cow-dung. When hungry, some go into houses, and, without speaking, hold out their hand; eating on the spot whatever is given them. Others retire to the sides of holy rivers, and there expect the peasants to bring them provisions, which they generally do very liberally.

AVAIL OF MARRIAGE, in Scots law, that casualty in ward-holding, by which the superior was intitled to a certain sum from his vassal, upon his attaining the age of puberty, as the value or avail of his tocher.

AVALANCHES, a name given to prodigious snow-balls that frequently roll down the mountains in

Savoy

Avalon
||
Aubonne.

Savoy, particularly Mount Blanc, to the extreme danger of such adventurous travellers as attempt to ascend those stupendous heights. Some of the avalanches are about 200 feet diameter; being fragments of the ice-rocks which break by their own weight from the tops of the precipices. See *Mount Blanc*.

AVALON, a small but ancient city of Burgundy in France, about 500 paces long and 300 broad. E. Long. 3. 5. N. Lat. 47. 38.

AVANIA, in the Turkish legislature, a fine for crimes and on deaths, paid to the governor of the place. In the places wherein several nations live together under a Turkish governor, he takes this profitable method of punishing all crimes among the Christians or Jews, unless it be the murder of a Turk.

AVARICUM, an ancient town of the Bituriges in Gallia Celtica, situated on the rivulet Avara, in a very fertile soil (*Cæsar*). Now *Bourges* in Berry. E. Long. 2. 30. N. Lat. 47. 10.

AVAST, in the fea-language, a term requiring to stop, or to stay.

AVAUNCHERS, among hunters, the second branches of a deer's horns.

AUBAGNE, a town of Provence in France, situated on the river Veauue, on the road from Marseilles to Toulon. The states sometimes hold their sessions at this place. E. Long. 5. 52. N. Lat. 43. 17.

AUBAINE, in the customs of France, a right vested in the king of being heir to a foreigner that dies within his dominions.

By this right the French king claims the inheritance of all foreigners that die within his dominions, notwithstanding of any testament the deceased could make. An ambassador is not subject to the right of aubaine; and the Swifs, Savoyards, Scots, and Portugueese, are also exempted, being deemed natives and regnicoles.

AUBENAS, a town of Languedoc in France, situated on the river Ardesche, at the foot of the mountains called the *Cevennes*, E. Long. 4. 32. N. Lat. 44. 40.

AUBENTON, a town of Picardy in France, situated on the river Aube. E. Long. 4. 25. N. Lat. 49. 51.

AUBETERRE, a town of France in the Angoumois, on the river Droune. E. Long. 0. 10. N. Lat. 45. 15.

AUBIGNE, a town of Berry in France, situated on the river Verre, in a flat agreeable country. It is surrounded with high strong walls, wide ditches, and high counterscarps. The castle is within the town, and is very handsome. E. Long. 2. 20. N. Lat. 47. 29.

AUBIGZNY, a dukedom in France belonging to the Dukes of Richmond in England; confirmed to the present duke, and registered in the parliament of Paris 1777.

AUBIN DU COMIER, a town of Brittany in France. W. Long. 1. 15. N. Lat. 48. 15.

AUBIN, in horsemanship, a broken kind of gait, between an amble and a gallop, accounted a defect.

AUBONNE, a town of Switzerland, in the canton of Bern. E. Long. 5. 54. N. Lat. 48. 30. It is situated near a river of the same name, seven miles north of the lake of Geneva, upon an eminence which has a gentle declivity, at the foot of which runs the river with an impetuous torrent. The town is built in

Vol. II, Part II.

the form of an amphitheatre; on the upper part of which stands a very handsome castle with a fine court, and a portico supported by pillars of a single stone each; above there is a covered gallery that runs round the court; and as the castle stands high, there is a most delightful prospect, not only of the town and neighbouring fields, but of the whole lake of Geneva and the land that surrounds it. At Thonen, in Savoy, on the other side of the lake, is a town covered with tin, which makes a glittering appearance when the sun is in a certain position; and the castle of Aubonne has likewise a tower of the same kind, which at certain hours makes a similar appearance to the Savoyards. The balliage of Aubonne contains several villages, which are mostly at the foot of the mountain Jura. In one part of this mountain there is a very deep cave, wherein those that go down find a natural and perpetual ice-house. At the bottom is heard a great noise like that of a subterraneous river, which is supposed to be that of the river Aubonne, because it first appears, with several sources, about 100 paces from the foot of that mountain.

AUBREY (John), a famous English antiquary, descended from an ancient family in Wiltshire, was born in 1626. He made the history and antiquities of England his peculiar study and delight; and contributed considerable assistance to the famous *Monasticon Anglicanum*. He succeeded to several good estates; but law-suits and other misfortunes consumed them all, so that he was reduced to absolute want. In this extremity he found a valuable benefactress in the Lady Long of Draycot in Wilts, who gave him an apartment in her house, and supported him to his death, which happened about the year 1700. He was a man of capacity, learning, and application, a good Latin poet, an excellent naturalist, but somewhat credulous, and tainted with superstition. He left many works behind him. He wrote, 1. *Miscellanies*. 2. *A Perambulation of the county of Surry*, in five volumes, octavo. 3. *The Life of Mr Hobbes of Malmesbury*. 4. *Monumenta Britannica*, or a discourse concerning Stonehenge, and Roll-Rich stones in Oxfordshire. 5. *Archæologica Sacra*; and several other works still in manuscript.

AUBURN, a market-town in Wiltshire, in England. W. Long. 1. 20. N. Lat. 53. 20.

AUBUSSON, a small town of France, in the province of La Marche, and the government of the Lyons. Its situation is very irregular, on the river Creuse, in a bottom surrounded with rocks and mountains. A manufacture of tapeltry is carried on here, by which the town is rendered very populous. E. Long. 2. 15. N. Lat. 45. 58.

AUCAUGREL, the capital of the kingdom of Adel in Africa, seated on a mountain. E. Long. 44. 25. N. Lat. 9. 10.

AUCH, a city of France, the capital of the county of Armagnac, and the metropolis of all Gascony. The archbishop assumes the title of primate of Aquitaine. It lies on the summit and declivity of a very steep hill, which is surrounded by other hills that rise at a small distance; and through the vale below runs a rivulet, called the *Gers*. The inhabitants are about 6000; the buildings are modern and elegant; the streets, though in general narrow, yet are clean and well

Aubry
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Auch.

Auction.
||
Auditor.

well paved. In the centre of the city stands the cathedral, which is one of the most magnificent in France, both as to its construction and the internal decorations. The painted windows are only inferior to those of Gouda in Holland. The chapels are of equal beauty, and ornamented at a prodigious expence. The revenues of the see of Auch amount annually to three hundred thousand livres. The palace is a very handsome building; and its apartments are furnished with a voluptuous splendor, rather becoming a temporal than a spiritual prince. E. Long. o. 40. N. Lat. 43. 40.

AUCTION, a kind of public sale, very much in use for household goods, books, plate, &c. By this method of sale the highest bidder is always the buyer. This was originally a kind of sale among the ancient Romans, performed by the public crier *sub hasta*, i. e. under a spear stuck up on that occasion, and by some magistrate, who made good the sale by delivery of the goods.

AUDEANISM, the same with anthropomorphism. See **ANTHROPOMORPHITES**.

AUDEUS, the chief of the Audeans, obtained the name of an heretic, and the punishment of banishment, for celebrating Easter in the manner of the Jews, and attributing an human form to the Deity. He died in the country of the Goths, about the year 370.

AUDIENCE given to ambassadors, a ceremony observed in courts at the admission of ambassadors or public ministers to a hearing.

In England, audience is given to ambassadors in the presence-chamber; to envoys and residents, in a gallery, closet, or in any place where the king happens to be. Upon being admitted, as is the custom of all courts, they make three bows; after which they cover and sit down; but not before the king is covered and fat down, and has given them the sign to put on their hats. When the king does not care to have them covered and sit, he himself stands uncovered; which is taken as a slight. At Constantinople, ministers usually have audience of the prime vizier.

AUDIENCE is also the name of a court of justice established in the West-Indies by the Spaniards, answering in effect to the parliament in France. These courts take in several provinces, called also *audiences* from the names of the tribunal to which they belong.

AUDIENCE is also the name of an ecclesiastical court held by the archbishop of Canterbury, wherein differences upon elections, consecrations, institutions, marriages, &c. are heard.

AUDIENDO & TERMINANDO, a writ, or rather a commission to certain persons, when any insurrection or great riot is committed in any place, for the appealing and punishment thereof.

AUDIENTES, or **AUDITORES**, in church-history, an order of catechumens; consisting of those newly instructed in the mysteries of the Christian religion, and not yet admitted to baptism.

AUDIT, a regular hearing and examination of an account by some proper officers, appointed for that purpose.

AUDITOR, in a general sense, a hearer, or one who listens and attends to any thing.

AUDITOR, according to our law, is an officer of the king, or some other great person, who, by examining yearly the accounts of the under officers, makes up a general book, with the difference between their receipts and charges, and their allowances to allocations.

Auditor.
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Auditory.

AUDITOR of the Receipts, is an officer of the exchequer who files the tellers bills, makes an entry of them, and gives the lord treasurer a certificate of the money received the week before. He also makes debentures to every teller, before they receive any money, and takes their accounts. He keeps the black book of receipts, and the treasurer's key of the treasury, and sees every teller's money locked up in the new treasury.

AUDITORS of the Revenue, or of the exchequer, officers who take the accounts of those who collect the revenues and taxes raised by parliament, and take the accounts of the sheriffs, escheators, collectors, tenants, and customers, and set them down in a book, and perfect them.

AUDITORS of the Prest and Imprest, officers of the exchequer, who take and make up the accounts of Ireland, Berwick, the mint, and of any money impressed to any man for the king's service. They received poundage on all accounts passed by them, which amounted to a prodigious sum, especially in time of war. But the office is now abolished, and L. 7000 a-year given to the incumbents.

AUDITORS Collegiate, Conventual, &c. officers formerly appointed in colleges, &c. to examine and pass their accounts.

AUDITORES, in church history. See **AUDIENCES**.

The *auditores* formed one branch of the Manichean sect, which was divided into *elect* and *auditors*; corresponding, according to some writers, to *clergy* and *laity*; and according to others, to the *faithful* and *catechumens* among the Catholics. By the Manichean rule, a different course of life was prescribed to the elect from that of the auditors. The latter might eat flesh, drink wine, bathe, marry, traffic, possess estates, bear magistracy, and the like; all which things were forbidden to the elect. The auditors were obliged to maintain the elect, and kneeled down to ask their blessing. Beaufobre observes, that the elect were ecclesiastics, and in general such as made profession of observing certain counsels, called *evangelic*; such as the clergy and monks; and they were called the *perfect* by Theodoret. The auditors were the laity, and so denominated, because they heard in the church whilst others taught and instructed.

AUDITORIUM, in the ancient churches, was that part of the church where the audientes stood to hear and be instructed.

The auditorium was that part now called *navis ecclesie* *. In the primitive times, the church was so strict in keeping the people together in that place, that the person who went from thence in sermon-time was ordered by the council of Carthage to be excommunicated.

AUDITORY, something relating to the sense of hearing.

AUDITORY, or **AUDIENCE**, an assembly of people who attend to hear a person who speaks in public.

AU-

Auditory
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Audran.

AUDITORY is also used for the bench whereon a magistrate or judge hears causes.

AUDITORY, in ancient churches. See AUDITORIUM.

AUDITORY Passage, (*meatus auditorius*), in anatomy; the entrance of the ear. See ANATOMY, p. 763, n° 141.

AUDITORY Nerves. See ANATOMY, p. 760.

AUDRAN (Claude), a French engraver, the first of the celebrated artists of that name, was the son of Lewis Audran, an officer belonging to the wolf-hunters, in the reign of Henry IV. of France; and was born at Paris in 1592. He never made any great progress in the art; so that his prints are held in little or no estimation. Yet though he acquired no great reputation by his own works, it was no small honour to him to be the father of three great artists, Germain, Claude, and Girard; the last of whom has immortalized the name of the family for ever. Claude Audran retired from Paris to Lyons, where he resided, and died in 1677.

AUDRAN (Carl), a very eminent engraver, was brother to the preceding, though some assert he was only his cousin-german; and was born at Paris in 1594. In his infancy he discovered much taste, and a great disposition for the arts; and to perfect himself in engraving, which he appears to have been chiefly fond of, he went to Rome, where he produced several prints that did him great honour. At his return, he adopted that species of engraving which is performed with the graver only. He settled at Paris, where he died in 1674, without having ever been married. The Abbé Marolles, who always speaks of this artist with great praise, attributes 130 prints to him: amongst which, the *annunciation*, a middling-sized plate, upright, from Annable Caracci; and the *assumption*, in a circle, from Domenichino, are the most esteemed. In the early part of his life he marked his prints with C, or the name of Carl, till his brother Claude published some plates with the initial only of his baptismal name; when, for distinction sake, he used the letter K, or wrote his name Karl, with the K instead of the C.

AUDRAN (Germain), the eldest son of Claude, mentioned in the preceding article but one, was born in 1631 at Lyons, where his parents then resided. Not content with the instructions of his father, he went to Paris, and perfected himself under his uncle Carl; so that, upon his return to Lyons, he published several prints which did great honour to his graver. His merit was in such estimation, that he was made a member of the academy established in that town, and chosen a professor. He died at Lyons in 1710, and left behind him four sons, all artists; namely, Claude, Benoist, John, and Louis.

AUDRAN (Claude), the second of this name, and second son to Claude above mentioned, was born at Lyons in 1639, and went to Rome to study painting; where he succeeded so well, that at his return he was employed by Le Brun to assist him in the battles of Alexander, which he was then painting for the king of France. He was received into the Royal Academy in the year 1675, and died unmarried at Paris in 1684. His virtues (says Abbé Fontenai) were as praise-worthy as his talents were great. M. Heineken

mentions this artist as an engraver, without specifying any of his works in that line.

AUDRAN (Girard, or Gerard), the most celebrated artist of the whole family of the Audrans, was the third son of Claude Audran mentioned in a preceding article, and born at Lyons in 1640. He learned from his father the first principles of design and engraving; and following the example of his brother, he left Lyons and went to Paris, where his genius soon began to manifest itself. His reputation there brought him to the knowledge of Le Brun, who employed him to engrave the *battle of Constantine*, and the *triumph* of that emperor; and for these works he obtained apartments at the Gobelins. At Rome, whither he went for improvement, he is said to have studied under Carlo Maratti, in order to perfect himself in drawing; and in that city, where he resided three years, he engraved several fine plates. M. Colbert, that great encourager of the arts, was so struck with the beauty of Audran's works whilst he resided at Rome, that he persuaded Louis XIV. to recal him. On his return he applied himself assiduously to engraving; and was appointed engraver to the king, from whom he received great encouragement. In the year 1681 he was named counsellor of the Royal Academy; and died at Paris in 1703. He had been married; but left no male issue behind him.

The great excellency of this artist above that of any other engraver was, that though he drew admirably himself, yet he contracted no manner of his own; but transcribed on copper simply, with great truth and spirit, the style of the master whose pictures he copied. On viewing his prints you lose sight of the engraver, and naturally say, it is Le Brun, it is Poussin, it is Mignard, or it is Le Sueur, &c. as you turn to the prints which he engraved from those masters. Let any one examine the *battles* above-mentioned from Le Brun, the *preservation of the young Pyrrhus* from Nicholas Poussin, the *pest* from Mignard, and the *martyrdom of St. Laurence* from Le Sueur, and then judge candidly of the truth of this observation. The following judicious observations by the Abbé Fontenai, taken chiefly from M. Bafan, with some small variation and additions, will fully illustrate the merits of Gerard Audran. "This sublime artist, far from conceiving that a servile arrangement of strokes, and the too frequently cold and affected clearness of the graver, were the great essentials of historical engraving, gave worth to his works by a bold mixture of free hatchings and dots, placed together apparently without order, but with an inimitable degree of taste; and has left to posterity most admirable examples of the style in which grand compositions ought to be treated. His greatest works, which have not a very flattering appearance to the ignorant eye, are the admiration of true connoisseurs and persons of fine taste. He acquired the most profound knowledge of the art by the constant attention and study which he bestowed upon the science of design, and the frequent use he made of painting from nature. This great man always knew how to penetrate into the genius of the painter he copied from; often improved upon, and sometimes even surpassed him. Without exception, he was the most celebrated engraver that ever existed in the histo-

Audran.

Audran. rical line. We have several subjects which he engraved from his own designs, that manifested as much taste as character and facility. But, in the *battles of Alexander*, he surpassed even the expectations of Le Brun himself." These consist of three very large prints, length-ways, each consisting of four plates, which join together, from Le Brun: namely, *the passage of the Granicus; the battle of Arbela; Porus brought to Alexander*, after his defeat.—To this set are added two more large prints, length-ways, on two plates each, also from Le Brun, as follow: *Alexander entering the tent of Darius*; and *The triumphal entry of Alexander into Babylon*. The former was engraved by Girard Edelink, and the latter by Girard Audran. It is to be remarked of all these plates, that those impressions are generally most esteemed which have the name of Goyton the printer marked upon them.—The *Pest*, from Peter Mignard, a large plate length-ways, also deserves particular notice. In the first impressions, the figure in the clouds is Juno with her peacock behind her; in the latter, the peacock is obliterated, and the wings of an angel are added to the figure.

AUDRAN (Benoit), the second son of Germain Audran, was born at Lyons in 1661, where he learned the first principles of design and engraving under the instruction of his father. But soon after going to Paris, his uncle Girard Audran took him under his tuition; and Benoit so greatly profited by his instructions, that though he never equalled the sublime style of his tutor, yet he deservedly acquired great reputation. Nay, the Abbé Fontenai adds this eulogium: "We admire in his works a share of those beauties which we find in the engravings of the illustrious Girard." He was honoured with the appellation of the king's engraver, and received the royal pension. He was made an academician, and admitted into the council in 1715. He died unmarried at Louzouer, where he had an estate, in 1721. His manner was founded upon the bold clear style of his uncle. His outlines were firm and determined; his drawing correct; the heads of his figures are in general very expressive; and the other extremities well marked. His works, when compared with those of his uncle, appear to want that mellowness and harmony which are so conspicuous in the latter; they are more dry; and the round dots with which he finishes his flesh upon the lights are often too predominant. In his most finished plates, we find the mechanical part of the engraving extremely neat, and managed with great taste and judgment. Among his neatest prints may be reckoned that which represents *Alexander sick*, drinking from the cup which his physician presents to him; a circular plate, from Le Suer.

AUDRAN (John), the third son of Germain Audran, was born at Lyons in 1667; and, after having received instructions from his father, went to Paris to perfect himself in the art of engraving under his uncle Girard Audran. At the age of 20 years, the genius of this great artist begun to display itself in a surprising manner; and his future success was such, that in 1707, he obtained the title of engraver to the king, and had a pension allowed him by his majesty, with apartments in the Gobelins; and the following year he was made a member of the Royal Academy. He was 80 years of age before he quitted the graver; and near 90 when he died at his apartments assigned

him by the king. He left three sons behind him; one of whom was also an engraver, as we shall see below. "The most masterly and best prints of this artist (in Mr Strutt's opinion) are those which are not so pleasing to the eye at first sight. In these the etching constitutes a great part; and he has finished them in a bold rough style. The scientific hand of the master appears in them on examination. The drawing of the human figure, where it is shown, is correct. The heads are expressive and finely finished; the other extremities well marked. He has not, however, equalled his uncle. He wants that harmony in the effect; his lights are too much and too equally covered; and there is not sufficient difference between the style in which he has engraved his back grounds and his draperies. This observation refers to a fine print by him of *Athaliah*, and such as he engraved in that style. At other times he seems almost to have quitted the point, and substituted the graver. But here I think he has not so well succeeded. The effect is cold and silvery: see, for example, the *Andromache* from Silvestre. One of his best finished prints, in this neat style, seems to me to be *Cupid and Psyche* from Ant. Coypel."

AUDRAN (Louis), the last son of Germain Audran, was born at Lyons in 1670; from whence he went to Paris, after the example of his brothers, to complete his studies in the school of his uncle Girard. He died suddenly at Paris in 1712, before he had produced any great number of prints by his own hand. He assisted, it is presumed, his brothers in their more extensive works. Among the most esteemed prints by this artist are *the seven acts of mercy*, on seven middle-sized plates, length-ways, from Sebastian Bourdon.

AUDRAN (Benoit), the second engraver of that name, was the son of John Audran, and nephew to the former Benoit; and was also established at Paris. He engraved but a few plates. It is necessary, however, to be careful not to confound him with his uncle. But a little attention will easily prevent this mistake; for the second Benoit is vastly inferior to the first in point of merit. We have some few portraits by this artist; and among other plates, the *descent from the cross*, from a picture of Pouffin.

AVEIRO, a considerable city of Portugal, seated near the head of a small gulf formed by the tide at the mouth of the river Vouga. This river forms a small haven with a bar, over which vessels may pass that do not draw above eight or nine feet water. The city stands in a long plain, well watered, and very fertile. This plain is nine miles broad, from Porto to Coimbra; and is bounded on the east by a chain of mountains called *Sara d'Alcoba*, which reach from the one town to the other. Near this city there is salt made in sufficient quantity to serve two or three provinces. Here is a remarkable nunnery, where none are received but the daughters of the ancient nobility. The inhabitants of Aveiro have the singular privilege, that no stranger whatever can pass a night there without leave of the magistrate. W. Long. 9. 8. N. Lat. 40. 30.

AVELLANE, in heraldry, a cross, the quarters of which somewhat resemble a filbert-nut. Sylvanus Morgan says, that it is the cross which ensigns the mound of authority, or the sovereign's globe.

AVELLINO, a city of Italy, in the kingdom of Naples, with a bishop's see. It was almost ruined by an

Avellino
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Avena.

an earthquake in 1694. It is, however, at present a pretty considerable place, extending a mile in length down the declivity of a hill, with ugly streets, but tolerable houses. The churches have nothing to recommend them, being crowded with monstrous ornaments in a barbarous style, which the Neapolitans seem to have borrowed from the Spaniards. The cathedral is a poor building, in a wretched situation, with little to attract the eye. The good people here need not run to Naples to see the blood of St Januarius; for they have a statue of St Lawrence, with a phial of his blood, which for eight days in August entertains them with a similar miraculous liquefaction. Their only edifice of note is a public granary, of the Composite order, adorned with antique statues, and a very elegant bronze one of Charles II. of Spain, while a boy, cast by Cavalier Cosimo. The number of inhabitants amounts to 8000, some say 10,000. The bishop's revenue is about 6000 ducats (L. 1125) a-year. The magistracy consists of a Syndic and four Eletti, all annual; which offices are engrossed by a certain number of families of some distinction, that neither intermarry nor associate with the rest of the burghers. There is a considerable manufacture of cloth here of various qualities and colours, but chiefly blue. Many wealthy merchants have a concern in this business, some with a capital of eighty thousand ducats (L. 15,000). The poor women who spin the wool must work very hard to earn above four grana a-day. The second article of trade is macaroni and paste of many kinds, which being of an excellent quality, are in high repute all over the country. Wooden chairs are also made and sold here in great quantities. Avellino abounds with provisions of every sort; each street is supplied with wholesome water; the wine is but indifferent. The soil of this district, which consists chiefly of volcanic substances, produces little corn, but fruit in abundance, of which the apple is deservedly held in great esteem. The most profitable, however, of all its fruit-trees is the hazel. Nut bushes cover the face of the valley, and in good years bring in a profit of sixty thousand ducats (L. 11,250). The nuts are mostly of the large round species of filbert, which we call *Spanish*. These bushes were originally imported into Italy from Pontus, and known among the Romans by the appellation of *Nux Pontica*, which in process of time was changed into that of *Nux Avellana*, from the place where they had been propagated with the greatest success. The proprietors plant them in rows, and by dressing form them into large bushes of many stems. Every year they refresh the roots with new earth, and prune off the straggling shoots with great attention.

AVE-MARIA, the angel Gabriel's salutation of the Virgin Mary, when he brought her the tidings of the incarnation — It is become a prayer or form of devotion in the Romish church. Their chaplets and rosaries are divided into so many ave-marias, and so many pater-nosters, to which the Papists ascribe a wonderful efficacy.

AVENA, OATS: A genus of the digynia order, belonging to the triandria class of plants; and in the natural method ranking under the 4th order, *Gramina*. The calyx has a double valve, and the awn on the back is contorted. The species are 13; six of them natives of Britain: *viz.* 1. The nuda, or naked oats.

2. The fatua, or bearded oat-grass. 3. The pratensis, or meadow oat-grass. 4. The pubescens, or rough oat-grass. 5. The elatior, or tall oat-grass. 6. The flavescens, or yellow oat-grass. It is remarkable, that the native place of the fativa, or common oat, cultivated in our fields, is almost totally unknown. Anson says, that he observed it growing wild or spontaneously in the island of Juan Fernandez. But a vague observation from an author of that kind is not to be depended on.—For the culture, See AGRICULTURE, n^o 137.

Oats are an article of the materia medica. Gruels made from them have a kind of soft mucilaginous quality; by which they obtund acrimonious humours, and prove useful in inflammatory diseases, coughs, hoarseness, and exulcerations of the fauces.

AVENACEOUS, something belonging to or partaking of the nature of oats.

AVENAGE, in law, a certain quantity of oats paid by a tenant to a landlord, instead of rent or some other duties.

AVENCHE, an ancient city of Switzerland, in the canton of Bern, formerly the capital of all Switzerland, but now shows its former greatness only by its ruins. E. Long. 7. 7. N. Lat. 46. 50.

AVENES, a small but strong town in French Flanders, in the county of Hainault, seated on the river Thespes. It contains about 2500 inhabitants; but the houses are wretchedly built, and the streets irregular. It was fortified by M. Vauban in a strong regular manner. About this place are a prodigious number of white stones proper for building, and used by sculptors for statues: they are known by the name of *Stones of Avenes*. E. Long. 3. 40. N. Lat. 50. 10.

AVENIO, an ancient town of the Cavares, and one of the most opulent in Gallia Narbonensis; now *Avignon*, in Provence. See AVIGNON.

AVENOR, an officer belonging to the king's stables, who provides oats for the horses. He acts by warrant from the master of the horse.

AVENS, in botany. See CARIOPHYLLUS.

AVENTINE (John), author of the *Annals of Bavaria*, was born of mean parentage, in the year 1466, at Abensperg in the country just named. He studied first at Ingoldstadt, and afterwards in the university of Paris. In 1503, he privately taught eloquence and poetry at Vienna; and in 1507, he publicly taught Greek at Cracow in Poland. In 1509, he read lectures on some of Cicero's pieces at Ingoldstadt; and in 1512, was appointed to be preceptor to prince Louis and prince Ernest, sons of Albert the Wise, duke of Bavaria; and travelled with the latter of those two princes. After this he undertook to write the *Annals of Bavaria*, being encouraged by the dukes of that name, who settled a pension upon him, and gave him hopes that they would defray the charges of the book. This work, which gained its author great reputation, was first published in 1554, by Jerome Zieglerus, professor of poetry in the university of Ingoldstadt; and afterwards at Basil in 1580, by Nicholas Ciferus. An affront which Aventine received in the year 1529, struck by him all the rest of his life: he was forcibly taken out of his sister's house at Abensperg, and hurried to a jail; the true cause of which violence was never known: but it would probably have been carried to a much greater length, had not the Duke of Bavaria interposed, and taken

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taken this learned man into his protection. Mr Bayle remarks, that the incurable melancholy which from this time possessed Aventine, was so far from determining him to lead a life of celibacy, as he had done till he was 64, that it induced him perhaps to think of marrying. The violence of his new passion was not, however, so great, but that it suffered him to advise with two of his friends, and consult certain passages of the Bible relative to marriage. The result was, that it was best for him to marry; and having already lost too much time, considering his age, he took the first woman he met with, who happened to be his own maid, ill-tempered, ugly, and extremely poor. He died in 1534, aged 68; leaving one daughter, who was then but two months old. He had a son, who died before.

AVENTINUS MONS, one of the seven hills on which ancient Rome stood. The origin of the name *Aventinus* is uncertain: but this hill was also called *Murcius*, from Murcia the goddess of sloth, who had a little chapel there; and *Collis Diane*, from the temple of Diana; likewise *Remonius*, from Remus, who wanted to build the city, and who was buried there. It was taken within the compass of the city by Ancus Marcius. To the east it had the city walls; to the south, the Campus Figulinus; to the west, the Tiber; and to the north, Mons Palatinus, in circuit two miles and a quarter.

AVENTURE, in law-books, means a mischance causing the death of a person without felony.

AVENUE, in gardening, a walk planted on each side with trees, and leading to an house, garden-gate, wood, &c. and generally terminated by some distant object.

All avenues that lead to a house ought to be at least as wide as the whole front of the house, if wider they are better still; and avenues to woods and prospects ought not to be less than 60 feet wide. The trees should not be planted nearer to one another than 35 feet, especially if they are trees of a spreading kind; and the same ought to be the distance, if they are for a regular grove.

The trees most proper for avenues with us, are the English elm, the lime, the horse-chestnut, the common chestnut, the beech, and the abele. The English elm will do in all grounds, except such as are very wet and shallow; and this is preferred to all other trees, because it will bear cutting, heading, or lopping in any manner, better than most others. The rough or smooth Dutch elm is approved by some, because of its quick growth: this is a tree which will bear removing very well; it is also green almost as soon as any plant whatever in spring, and continues so long as any, and it makes an incomparable hedge, and is preferable to all other trees for lofty espaliers. The lime is valued for its natural growth and fine shade. The horse-chestnut is proper for all places that are not too much exposed to rough winds. The common chestnut will do very well in a good soil; and rises to a considerable height, when planted somewhat close; though, when it stands single, it is rather inclined to spread than to grow tall. The beech is a beautiful tree, and naturally grows well with us in its wild state; but it is less to be chosen for avenues than the before-mentioned, because it does not bear transplanting well, but is very subject to miscarry. Lastly, the abele is fit for any soil, and is the quickest

grower of any forest-tree. It seldom fails in transplanting; and succeeds very well in wet soils, in which the others are apt to fail. The oak is but little used for avenues, because of its slow growth.

The old method of planting avenues was with regular rows of trees, and this has been always kept to till of late; but we have now a much more magnificent way of planting avenues; this is by setting the trees in clumps, or platoons, making the opening much wider than before, and placing the clumps of trees at about 300 feet distant from one another. In each of these clumps there should be planted either seven or nine trees; but it is to be observed, that this is only to be practised where the avenue is to be of some considerable length, for in short walks this will not appear so slightly as single rows of trees. The avenues made by clumps are fittest of all for parks. The trees in each clump should be planted about 30 feet asunder; and a trench should be thrown up round the whole clump, to prevent the deer from coming to the trees to bark them.

AVENZOAR, AEU MERWAN ABDALMALEC EBN ZOHR, an eminent Arabian physician, flourished about the end of the eleventh or the beginning of the twelfth century. He was of noble descent, and born at Sevil, the capital of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. The large estate he inherited from his ancestors, set him above practising altogether for gain: he therefore took no fees from the poor, or from artificers, though he refused not the presents of princes and great men. His liberality was extended even to his enemies; for which reason he used to say, that they hated him not for any fault of his, but rather out of envy. Dr Friend writes, that he lived to the age of 135; that he began to practise at 40, or (as others say) at 20; and had the advantage of a longer experience than almost any one ever had, for he enjoyed perfect health to his last hour. He left a son, known also by the name of *Ebn Zohr*, who followed his father's profession, was in great favour with Al Manzur emperor of Morocco, and wrote several treatises of physic.

Avenzoar was cotemporary with Averroes, who, according to Leo Africanus, heard the lectures of the former, and learned physic of him; this seems the more probable, because Averroes more than once gives Avenzoar a very high and deserved encomium, calling him *admirable, glorious, the treasure of all knowledge, and the most supreme in physic from the time of Galen to his own*. Avenzoar, notwithstanding, is by the generality of writers reckoned an empiric: But Dr Friend observes, that this character suits him less than any of the rest of the Arabians. "He was bred," continues that author, "in a physical family, his father and grandfather being both practitioners, whom he always remembers with great gratitude and honour. We have his own testimony that he had a regular education; and that he not only learned what properly belongs to a physician, but, out of a great desire of knowledge, every thing besides which relates to pharmacy or surgery." Dr Friend afterwards observes "that he was averse to quackery, and rejects the idle superstitious of astrologers; and throughout all his work professes him-

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Average
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Avernus.

self so much of the dogmatical or rational sect, which was directly opposite to the empirical, that he has a great deal of reasoning about the causes and symptoms of distempers; and as in his theory he chiefly, if not only, follows Galen, so he quotes him upon all occasions, oftener than the rest of the Arabians do. Notwithstanding he is so Galenical, there are several particulars in him which seldom or never occur in other authors; and there are some cases which he relates from his own experience, which are worth perusing." He wrote a book intitled, *Tayassir fi'lmadawat w'al-tadbir*, i. e. "The method of preparing medicines and diet;" which is much esteemed. This work was translated into Hebrew, in the year of Christ 1280, and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of *Jame*, or a *Collection*. He also wrote a treatise *Filadwiyat wa'laughdiyat*, i. e. Of Medicines and Food;" wherein he treats of their qualities.

AVERAGE, in commerce, signifies the accidents and misfortunes, which happen to ships and their cargoes, from the time of their loading and sailing to their return and unloading; and is divided into three kinds. 1. The simple or particular average, which consists in the extraordinary expences incurred for the ship alone, or for the merchandizes alone. Such is the loss of anchors, masts, and rigging, occasioned by the common accidents at sea; the damages which happen to merchants by storm, prize, shipwreck, wet, or rotting; all which must be borne and paid by the thing which suffered the damage. 2. The large and common average, being those expences incurred, and damages sustained, for the common good and security both of the merchandizes and vessels, consequently to be borne by the ship and cargo, and to be regulated upon the whole. Of this number are the goods or money given for the ransom of the ship and cargo, things thrown overboard for the safety of the ship, the expences of unloading for entering into a river or harbour, and the provisions and hire of the failors when the ship is put under an embargo. 3. The small averages, which are the expences for towing and piloting the ship out of or into harbours, creeks, or rivers, one third of which must be charged to the ship, and two thirds to the cargo.

AVERAGE is more particularly used for a certain contribution that merchants make proportionably to their losses, who have had their goods cast into the sea in the time of a tempest. It also signifies a small duty which those merchants, who send goods in another man's ship, pay to the master for his care of them over and above the freight. Hence it is expressed in the bills of lading, paying so much freight for the said goods, with primage and *average* accustomed.

AVERDUPOIS. See AVOIRDUPOIS.

AVERNUS, a lake of Campania in Italy, near Baiæ, famous among the ancients for its poisonous qualities. It is described by Strabo as lying within the Lucrine bay, deep and darksome, surrounded with steep banks that hang threatening over it, and only accessible by the narrow passage through which you sail in. Black aged groves stretched their boughs over the watery abyss, and with impenetrable foliage excluded almost every ray of wholesome light; mephitic

Avernus.

vapours ascending from the hot bowels of the earth, being denied free passage to the upper atmosphere, floated along the surface in poisonous mists. These circumstances produced horrors fit for such gloomy deities; a colony of Cimmerians, as well suited to the rites as the places itself, cut dwellings in the bosom of the surrounding hills, and officiated as priests of Tartarus. Superstition always delighting in dark ideas, early and eagerly seized upon this spot, and hither she led her trembling votaries to celebrate her dismal orgies; here she evoked the manes of departed heroes—here she offered sacrifices to the gods of hell, and attempted to dive into the secrets of futurity. Poets enlarged upon the popular theme, and painted its awful scenery with the strongest colours of their art. Homer brings Ulysses to Avernus, as to the mouth of the infernal abodes; and in imitation of the Grecian bard, Virgil conducts his hero to the same ground. Whoever sailed thither, first did sacrifice; and endeavoured to propitiate the infernal powers, with the assistance of some priests who attended upon the place, and directed the mystic performance. Within, a fountain of pure water broke out just over the sea, which was fancied to be a vein of the river Styx; near this fountain was the oracle; and the hot waters frequent in those parts were supposed to be branches of the burning Phlegethon. The poisonous effluvia from this lake were said to be so strong, that they proved fatal to birds endeavouring to fly over it. Virgil ascribes the exhalation not to the lake itself, but to the cavern near it, which was called *Avernus*, or *Cave of the Sibyl*, and through which the poets feigned a descent to hell. Hence the proper name of the lake is *Lacus Avernus*, the "lake near the cavern," as it is called by some ancient authors.

The holiness of these shades remained unimpeached for many ages: Hannibal marched his army to offer incense at this altar; but it may be suspected he was led to this act of devotion rather by the hopes of surprising the garrison of Puteoli, than by his piety. After a long reign of undisturbed gloom and celebrity, a sudden glare of light was let in upon Avernus; the horrors were dispelled, and with them vanished the sanctity of the lake: the axe of Agrippa brought its forest to the ground, disturbed its sleepy waters with ships, and gave room for all its malignant effluvia to escape. The virulence of these exhalations, as described by ancient authors, has appeared so very extraordinary, that modern writers, who know the place in a cleared state only, charge these accounts with exaggeration: but Mr Swinburne thinks them intitled to more respect; for even now, he observes, the air is feverish and dangerous, as the jaundiced faces of the vine-dressers, who have succeeded the Sybils and the Cimmerians in the possession of the temple, most ruefully testify. Boccaccio relates, that, during his residence at the Neapolitan court, the surface of this lake was suddenly covered with dead fish, black and stung, as if killed by some subaqueous eruption of fire.

At present the lake abounds with tench; the Lucrine with eels. The change of fortune in these lakes is singular: In the splendid days of imperial Rome the Lucrine was the chosen spot for the brilliant parties of pleasure of a voluptuous court: now, a slimy bed of rushes covers the scattered pools of this once beau-

beau-

Averrhoa. beautiful sheet of water; while the once dusky Aver-nus is clear and serene, offering a most alluring surface and charming scene for similar amusements. Opposite to the temple is a cave usually styled the Sybil's grotto; but apparently more likely to have been the mouth of a communication between Cuma and Avernus, than the abode of a prophetess; especially as the sybil is positively said by historians to have dwelt in a cavern under the Cumean citadel.

AVERRHOA in botany: A genus of the decan-dria order, belonging to the pentagynia class of plants; and in the natural method ranking under the 14th order, *Grinales*. The calyx has 5 leaves, the petals are 5, opening at top; and the apple or fruit is pentag- onous, and divided into 5 cells. There are 3 species, viz. the blimbi, the carambola, and the acida, all natives of the Indies.

Phil. Transf.
vol. 75.
part 2.

The second of these, the carambola, called in Bengal the *camrue* or *camrunga*, is remarkable for possessing a power somewhat similar to those species of Mimosa which are termed *sensitive plants*; its leaves, on being touched, moving very perceptibly. In the mimosa the moving faculty extends to the branches; but from the hardness of the wood, this cannot be expected in the *camrunga*. The leaves are alternately pinnated, with an odd one; and in their most common position in the day-time are horizontal, or on the same plane with the branch from which they come out. On being touch- ed, they move themselves downward, frequently in so great a degree that the two opposite almost touch one another by their under sides, and the young ones sometimes either come into contact or even pass each other. The whole of the leaves of one pinna move by striking the branch with the nail of the finger or other hard substance; or each leaf can be moved singly, by making an impression that shall not extend beyond that leaf. In this way the leaves of one side of the pinna may be made to move, one after another, whilst the opposite continue as they were; or you may make them move alternately, or in short in any order you please, by touching in a proper manner the leaf you wish to put in motion. But if the impression, al- though made on a single leaf, be strong, all the leaves on that pinna, and sometimes on the neighbouring ones, will be affected by it. Notwithstanding this ap- parent sensibility of the leaf, however, large incisions may be made in it with a pair of sharp scissars, with- out occasioning the smallest motion; nay, it may even be cut almost entirely off, and the remaining part still continue unmoved, when by touching the wounded leaf with the finger or point of the scissars, motion will take place as if no injury had been offered. The reason of this is, that although the leaf be the offen- sible part which moves, it is in fact entirely passive, and the petiolus is the seat both of sense and action; for although the leaf may be cut in pieces, or squeezed with great force, provided its direction be not changed without any motion being occasioned; yet if the im- pression on the leaf be made in such a way as to affect the petiolus, the motion will take place. When, therefore, it is wanted to confine the motion to a single leaf, you either touch it so as only to affect its own petiolus, or without meddling with the leaf, touch the petiolus with any small-pointed body, as a pin or knife. By compressing the universal petiolus near the place

where a partial one comes out, the leaf moves in a few seconds in the same manner as if you had touched the partial petiolus.

Whether the impression be made by puncture, per- cussion, or compression, the motion does not instantly follow: generally several seconds intervene, and then it is not by a jerk, but regular and gradual. After- wards, when the leaves return to their former situa- tion, which is commonly in a quarter of an hour or less, it is in so slow a manner as to be almost imper- ceptible.

On sticking a pin into the universal petiolus at its origin, the leaf next it, which is always on the outer side, moves first; then the first leaf on the opposite side, next the second leaf on the outer, and so on. But this regular progression seldom continues through- out; for the leaves on the outer side of the pinna seem to be affected both more quickly, and with more ener- gy, than those of the inner; so that the fourth leaf on the outer side frequently moves as soon as the third on the inner; and sometimes a leaf, especially on the in- ner side, does not move at all, whilst those above and below it are affected in their proper time. Sometimes the leaves at the extremity of the petiolus move sooner than several others which were nearer the place where the pin was put in. On making a compression with a pair of pincers on the universal petiolus, between any two pair of leaves, those above the compressed part, or nearer the extremity of the petiolus, move sooner than those under it, or nearer the origin; and frequently the motion will extend upwards to the extreme leaf, whilst below it perhaps does not go farther than the nearest pair. If the leaves happen to be blown by the wind against one another, or against the branches, they are frequently put in motion; but when a branch is moved gently, either by the hand or the wind, with- out striking against any thing, no motion of the leaves takes place.

When left to themselves in the day-time, shaded from the sun, wind, rain, or any disturbing cause, the appearance of the leaves is different from that of other pinnated plants. In the last a great uniformity sub- sists in the respective position of the leaves on the pin- na; but here some will be seen on the horizontal plane, some raised above it, and others fallen under it; and in an hour or so, without any order or regularity which can be observed, all these will have changed their respective positions.

Cutting the bark of the branch down to the wood, and even separating it about the space of half an inch all around, so as to stop all communication by the ves- sels of the bark, does not for the first day affect the leaves, either in their position or their aptitude for mo- tion. In a branch, which was cut through in such a manner as to leave it suspended only by a little of the bark no thicker than a thread, the leaves next day did not rise so high as the others; but they were green and fresh, and, on being touched, moved, but in a much less degree than formerly.

After sun-set the leaves go to sleep, first moving down so as to touch one another by their under sides: they therefore perform rather more extensive motion at night of themselves than they can be made to do in the day-time by external impressions. With a convex lens the rays of the sun may be collected on a leaf, so

Averroes as to burn a hole in it, without occasioning any motion. But upon trying the experiment on the petiolus, the motion is as quick as if from strong percussio, although the rays be not so much concentrated as to cause pain when applied in the same degree on the back of the hand. The leaves move very fast from the electrical shock, even although a very gentle one.

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Averfion.

AVERROES, one of the most subtle philosophers that ever appeared among the Arabians, flourished at the end of the 11th and beginning of the 12th century. He was the son of the high-priest and chief judge of Corduba in Spain. He was educated in the university of Morocco; and studied natural philosophy, medicine, mathematics, law, and divinity. After the death of his father, he enjoyed his posts; but notwithstanding his being exceeding rich, his liberality to men of letters in necessity, whether they were his friends or enemies, made him always in debt. He was afterwards stripped of all his posts, and thrown into prison, for heresy; but the oppressions of the judge who succeeded him, caused him to be restored to his former employments.

He died at Morocco in the year 1206. He was excessively fat, though he eat but once a-day. He spent all his nights in the study of philosophy; and when he was fatigued, amused himself with reading poetry or history. He was never seen to play at any game, or to partake in any diversion. He was extremely fond of Aristotle's works, and wrote commentaries on them; whence he was styled *The Commentator*, by way of eminence. He likewise wrote a work on the whole art of physic, and many amorous verses; but when he grew old, he threw these last into the fire. His other poems are lost, except a small piece, in which he says, "That when he was young, he acted against his reason; but that when he was in years, he followed its dictates:" upon which he utters this wish; "Would to God I had been born old, and that in my youth I had been in a state of perfection!" As to religion, his opinions were, that Christianity is absurd; Judaism, the religion of children; Mahometanism, the religion of swine.

AVERROISTS, a sect of peripatetic philosophers, who appeared in Italy some time before the restoration of learning, and attacked the immortality of the soul. They took their denomination from **AVERROES**, the celebrated interpreter of Aristotle (see the preceding article), from whom they borrowed their distinguishing doctrine.

The Averroists, who held the soul was mortal, according to reason or philosophy, yet pretended to submit to the Christian theology, which declares it immortal. But the distinction was held suspicious; and this divorce of faith from reason was rejected by the doctors of that time, and condemned by the last council of the Lateran under Leo X.

AVERRUNCI (DEI), certain gods, whose business it was, according to the Pagan theology, to avert misfortunes. Apollo and Hercules were of the number of these gods among the Greeks, and Castor and Pollux among the Romans.

AVERSA, a town of Italy in the kingdom of Naples, with a bishop's see. It is situated in a very fine plain, in E. Long. 14. 20. N. Lat. 41. 0.

AVERSION, according to Lord Kames, is opposed to *affection*, and not to *desire*, as it commonly is. We

have an affection to one person; we have an aversion to another: the former disposes us to do good to its object, the latter to do ill.

Averti
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Augeas.

AVERTI, in horsemanship, is applied to a regular step or motion enjoined in the lessons. In this sense they say *pas averte*, sometimes *pas ecouté*, and *pas d'ecole*, which all denote the same. The work is mere French, and signifies *advised*.

AVES, one of the Caribbee islands, 45 miles south of Porto Rico, with a good harbour for careening of ships. It is so called from the great number of birds that frequent it. There is another of the same name lying to the northward of this, in N. Lat. 15. 0.; and a third near the eastern coast of Newfoundland, in N. Lat. 50. 5.

AVES, Birds, the name of Linnæus's second class of animals. See **ZOOLOGY**, n° 8. and **ORNITHOLOGY**.

AVESBURY (Robert), an English historian, of whom little more is known than that he was keeper of the registry of the court of Canterbury in the reign of Edward III. and consequently that he lived in the 14th century. He wrote, *Memorabilia gesta magnifici regis Angliæ domini Edwardi tertii post conquestum, procerumque; tactis primitus quibusdam gestis de tempore patris sui domini Edwardi secundi, quæ in regnis Angliæ, Scotiæ, et Franciæ, ac in Aquitannia et Britannia, non humana sed Dei potentia, contigerunt, per Robertum de Avesbury*. This history ends with the battle of Poitiers, about the year 1356. It continued in manuscript till the year 1720, when it was printed by the industrious Thomas Hearne at Oxford, from a manuscript belonging to Sir Thomas Seabright. It is now become very scarce.

AVEZZANO, a town of Italy in the kingdom of Naples in the Farther Abruzzo. It is built on an almost imperceptible declivity, one mile from the lake of Celano, to which an avenue of poplars leads from the baronial castle. This edifice stands at a little distance from the town, is square, and flanked with towers. It was erected by Virginio Orsini, to which family this and many other great lordships belonged before they were wrested from them in times of civil war and transferred to the Colonnas. Avezzano was founded in 860, and contains 2700 inhabitants, and two religious communities within its walls, which are indeed in a ruinous condition. The houses are in general mean; but there are some large buildings and opulent families of the class of gentlemen, not possessed of fees held *in capite*.

AUGE, a territory of Normandy in France, which gives title to a viscount. It extends from Falaise and Argenton as far as the sea, between the rivers Dives, Vie, and Tougues. The arable land is stiff, and produces but little good corn: but they sow sainfoin; which succeeds so well that they have five good crops successively: they likewise sow flax and hemp; and have a vast quantity of apples, with which they make cyder. Horses are bred here in great numbers; and the inhabitants fatten the oxen which come from Poitou and Brittany.

AUGEAS, in fabulous history, was king of Elis, and particularly famed for his stable, which contained 3000 oxen, and had not been cleaned for 30 years. Hercules was desired to clear away the filth from this stable in one day; and Augeas promised, if he per-

Augment formed it, to give him a tenth part of the cattle. This task Hercules is said to have executed by turning the course of the river Alpheus through the stable; when Augeas refusing to stand by his engagement, Hercules slew him with his arrows, and gave his kingdom to Phyleus his son, who had shown an abhorrence of his father's inhumanity.

AUGMENT, in grammar, an accident of certain tenses of Greek verbs, being either the prefixing of a syllable, or an increase of the quantity of the initial vowels.

AUGMENTATION, in a general sense, is the act of adding or joining something to another with a design to render it large.

AUGMENTATION is also used for the additament or thing added.

AUGMENTATION was also the name of a court erected 27 Hen. VIII. so called from the augmentation of the revenues of the crown, by the suppression of religious houses; and the office still remains, wherein there are many curious records, tho' the court has been dissolved long since.

AUGMENTATION, in heraldry, are additional charges to a coat-armour, frequently given as particular marks of honour, and generally borne either in the escutcheon or a conton; as have all the baronets of England, who have borne the arms of the province of Ulster in Ireland.

AUGRE, or **AWGRE**, an instrument used by carpenters and joiners to bore large round holes; and consisting of a wooden handle, and an iron blade terminated at bottom with a steel bit.

AUGSBURG, a city of Germany, capital of the circle of Suabia, seated near the confluence of the Ardech and Lech, in one of the most beautiful plains that can be imagined. It is one of the largest and handsomest cities of the empire; but the fortifications are after the old manner, and very irregular; the streets are broad and straight; the houses mostly of timber, plastered and whitened without, or adorned with paintings; the rest are of free-stone; the churches and fountains are generally ornamented with fine figures of brass. Many of the churches are stately, and adorned within with curious workmanship and paintings. That part of the city erected by the noble family of the Fuggers, who are lords of the adjacent country, consists of several streets cross-wise, containing 106 houses: the poor people that inhabit them are maintained by an annual pension. Its magnificent town-house is little inferior to that of Amsterdam, it being a vast square stone-building, with a marble portico; at the top of the front, within the pediment, is a large spread eagle, holding a sceptre and globe in its talons, of brass gilt, said to weigh 2200 weight; the great portal is of a very beautiful reddish marble, over which is a balcony of the same colour, supported by two pillars of white marble; over the gate there are two large griffins of brass; most of the rooms are wainscotted and ceiled with very fine timber: the great hall is very magnificent, and paved with marble: it is 110 feet long, 58 broad, and 52 high, and its roof is supported by eight columns of red marble; the ceiling of the upper wall is of very curious workmanship of polished ash, consisting of compartments, the squares and pannels of which are enriched with gilded sculptures, and filled with pic-

tures and other ornaments; this is likewise supported by eight pillars with bases and chapters of brass; the other rooms are handsomely adorned with very fine paintings.

In the square, near the town-house, is the fountain of Augustus, which is a marble basin, surrounded with iron ballustrados finely wrought: at the four corners are four brass statues as big as the life, two of which are women and two men; in the middle of the basin is a pedestal, at the foot of which are four large sphinxes spouting water out of their breasts; a little above these are four infants holding four dolphins in their arms, which pour water out of their mouths; and over these infants are festoons and pine apples all of brass; upon the pedestal is the statue of Augustus as large as the life. The fountain most remarkable next to this is that of Hercules, which is a hexagon basin with several brass figures, particularly Hercules engaging the hydra. Another curiosity is the secret gate, which was contrived to let in persons safely in time of war. It has so many engines and divisions with gates and keys, and apartments for guards at some distance from each other, where passengers are examined, that it is impossible for the town to be surprised this way: the gates are bolted and unbolted, opened and shut, by unseen operators, in so much that it looks like enchantment. The water-towers are also very curious, of which there are three seated on a branch of the river Lech, which runs thro' the city in such a torrent as to drive many mills, which work a number of pumps that raise the water in large leaden pipes to the top of the towers: one of these sends water to the public fountains, and the rest to near 1000 houses in the city.

The Lutherans have a college here, which is a vast square building, with a fine clock on the top of the front. In this there are seven different classes, a hall for public disputations, and a theatre for dramatic representations. The cathedral is a large, gloomy, Gothic building, with two spire steeples. It is adorned with paintings upon whimsical subjects, and has a great gate all of brass, over which are several scripture passages well represented in basso relievo. The Jesuits had a splendid college here, with a church full of gilding, painting, and carving; and a fine library. Tho' half the inhabitants are Lutherans, there are a great many Popish processions. There are no Jews in the town, nor are they suffered to lie there; but they inhabit a village at about a league distance, and pay so much an hour for the liberty of trading in the day-time. The Benedictine abbey is a vast Gothic building, the ceiling of which is said to be the highest in Germany, and overlooks all the rest of the churches; it is adorned with several statues, and has one very grand altar. The church of St Croix is one of the handsomest in Augsburg for architecture, painting, sculpture, gilding, and a fine spire.

The inhabitants look upon Augustus Cæsar as the founder of the town. It is true that that emperor sent a colony there; but the town was already founded, though he gave it the name of *Augusta Vindelicorum*. Augsburg, indeed, is one of the oldest towns in Germany, and one of the most remarkable of them, as it is there and at Nuremberg that you meet with the oldest marks of German art and industry. In the 14th and 15th centuries, the commerce of this town was the

Augsburg. the most extensive of any part of south Germany, and contributed much to the civilization of the country by the works of art and variety of necessaries to the comfort and convenience of life which it was the means of introducing. Many things originated in this town which have had a great influence on the happiness of mankind. Not to mention the many important diets of the empire held here; here, in 952, did a council confirm the order for the celibacy of priests; here, in 1530, was the confession of faith of the Protestants laid before the emperor and other estates of Germany; and here, in 1555, was signed the famous treaty of peace, by which religious liberty was secured to Germany.

Though the Protestants were very powerful at Augsburg, they could not keep their ground; for the Bavarians drove them from thence: but Gustavus Adolphus restored them again in 1632; since which time they have continued there, and share the government with the Catholics. In 1703, the elector of Bavaria took the city after a siege of seven days, and demolished the fortifications: however, the battle of Hochstedt restored their liberty, which they yet enjoy under the government of their own magistrates, the bishop having no temporal dominion in the city. The chapter is composed of persons of quality, who are to bring proofs of their nobility. The canons have a right of electing their own bishop, who is a sovereign, in the same manner as several other of the German bishops.

The police of the place is very good; and though the town has no territory, it has no debts. Augsburg is, however, no longer what it was. It no longer has a Fugger and a Welfer in it to lend the emperor millions. In this large and handsome town, formerly one of the greatest trading towns in Germany, there are no merchants at present to be found who have capitals of more than L. 20,000. The others, most of whom must have their coaches, go creeping on with capitals of L. 3,000 or L. 4,000, and do the business of brokers and commissioners. Some houses, however, carry on a little banking trade; and the way through Tyrol and Graubunden occasions some little exchange between this place and Germany. After these brokers and doers of business by commission, the engravers, statuary, and painters, are the most reputable of the labouring part of the city. Their productions, like the toys of Nuremberg, go every where. There are always some people of genius amongst them; but the small demand for their art affords them so little encouragement, that to prevent starving they are mostly confined to the small religious works which are done elsewhere by Capuchin monks. They furnish all Germany with little pictures for prayer books, and to hang in the citizens houses. There is an academy of arts instituted here under the protection of the magistrates: the principle aim of which is to produce good mechanics, and preserve the manufactures of the city.

This town, which is $9\frac{1}{2}$ miles in circumference, contains, according to Mr Riefbeck, hardly 30,000 inhabitants; but Mr Nicolai makes them about 35,000, and says there are 28,000 houses.

The city has its drinking water from the river Lech, which runs at some distance from it; and the aqueducts which convey the water are much to be admired. As the court of Bavaria has it in its power to cut off this indif-

pensable necessary, by threatening the town with doing so, it often lays it under contribution. But as it has, besides this, other means of keeping the high council in a state of dependance, to secure itself from this oppression, the city seeks the emperor's protection, upon whom it makes itself as dependant on the other side, so as to be indeed only a ball which both courts play with. The emperor's minister to the circle of Suabia generally resides here, and by so doing secures to his court a perpetual influence. There are always Austrian and Prussian recruiting parties quartered here, and the partiality of the government to the former is very remarkable. In the war of 1756, the citizens were divided into equal parties for the two courts. The Catholics considered the emperor as their god, and the Protestants did the same by the king of Prussia. The flame of religion had almost kindled a bloody civil war amongst them.—The bishop takes his name from this town, but resides at Dillingen. He has an income of about L. 20,000 *per annum*. As a proof of the catholicism of this place, the Pope throughout his whole progress met nowhere with such honours as he did here. This he owed to his friends the Jesuits, who have still great influence. E. Long. 10. 58. N. Lat. 48. 24.

AUGSBURG Confession, denotes a celebrated confession of faith drawn up by Luther and Melancthon, on behalf of themselves and other ancient reformers, and presented in 1530 to the emperor Charles V. at the diet of Augutta or Augsburg, in the name of the evangelic body. This confession contains 28 chapters; of which the greatest part is employed in representing, with perspicuity and truth, the religious opinions of the Protestants, and the rest in pointing out the errors and abuses that occasioned their separation from the church of Rome.

AUGUR, an officer among the Romans appointed to foretel future events, by the chattering, flight, and feeding, of birds. There was a college or community of them, consisting originally of three members with respect to the three Luceres, Rhamneses, and Tatienfes: afterwards the number was increased to nine, four of whom were patricians and five plebians. They bore an augural staff or wand, as the ensign of their authority; and their dignity was so much respected, that they were never deposed, nor any substituted in their place, tho' they should be convicted of the most enormous crimes. See **AUGURY**.

AUGURAL, something relating to the augurs.—The augural instruments are represented on several ancient medals.

AUGURAL Supper, that given by a priest on his first admission into the order, called also by Varro *Adjuvialis*.

AUGURAL Books, those wherein the discipline and rules of augury were laid down.

AUGURALE, the place in a camp where the general took auspicia. This answered to the *Auguratorium* in the city.

AUGURALE is also used in Seneca for the ensign or badge of an augur, as the *lituus*.

AUGURATORIUM, a building on the Palatine mount, where public auguries were taken.

AUGURY, in its proper sense, the art of foretelling future events by observations taken from the chattering,

Augury. chattering, singing, feeding, and flight, of birds; though it is used by some writers in a more general signification, as comprising all the different kinds of divination.

*Stilling-
fleet's Ca-
lendar of
Flora.*

Augury was a very ancient superstition. We know from Hesiod, that husbandry was in part regulated by the coming or going of birds; and most probably it had been in use long before his time, as astronomy was then in its infancy. In process of time, these animals seem to have gained a greater and very wonderful authority, till at last no affair of consequence, either of private or public concern, was undertaken without consulting them. They were looked upon as the interpreters of the gods; and those who were qualified to understand their oracles were held among the chief men in the Greek and Roman states, and became the assessors of kings, and even of Jupiter himself. However absurd such an institution as a college of Augurs may appear in our eyes, yet, like all other extravagant institutions, it had in part its origin from nature. When men considered the wonderful migration of birds, how they disappeared at once, and appeared again at stated times, and could give no guess where they went, it was almost natural to suppose, that they retired somewhere out of the sphere of this earth, and perhaps approached the ethereal regions, where they might converse with the gods, and thence be enabled to predict events. It was almost natural for a superstitious people to imagine this; at least to believe it, as soon as some impostor was impudent enough to assert it. Add to this, that the disposition in some birds to imitate the human voice, must contribute much to the confirmation of such a doctrine. This institution of augury seems to have been much more ancient than that of aruspicy; for we find many instances of the former in Homer, but not a single one of the latter, tho' frequent mention is made of sacrifices in that author. From the whole of what has been observed, it seems probable that natural augury gave rise to religious augury, and this to aruspicy, as the mind of man makes a very easy transition from a little truth to a great deal of error.

A passage in Aristophanes gave the hint for these observations. In the Comedy of the Birds, he makes one of them say this: 'The greatest blessings which can happen to you, mortals, are derived from us; first, we show you the seasons, viz. Spring, Winter, Autumn. The crane points out the time for sowing, when she flies with her warning notes into Egypt; she bids the sailor hang up his rudder and take his rest, and every prudent man provide himself with winter-garments. Next the kite appearing, proclaims another season, viz. when it is time to shear his sheep. After that the swallow informs you when it is time to put on summer clothes. We are to you, (adds the chorus), Ammon, Dodona, Apollo: for, after consulting us, you undertake every thing; merchandize, purchases, marriages, &c.' Now, it seems not improbable, that the same transition was made in the speculations of men which appears in the poet's words; and that they were easily induced to think, that the surprising foresight of birds, as to the time of migration, indicated something of a divine nature in them; which opinion Virgil, as an Epicurean, thinks fit to enter his protest against, when he says,

*Haud equidem credo, quia sit divinitas illis
Ingenium.*

August
||
Augusta.

But to return to Aristophanes. The first part of the chorus, from whence the fore-cited passage is taken, seems, with all its wildness, to contain the fabulous cant, which the augurs made use of in order to account for their impudent impositions on mankind. It sets out with a cosmogony; and says, That in the beginning were Chaos and Night, and Erebus and Tartarus: That there was neither water, nor air, nor sky: That Night laid an egg, from whence, after a time; Love arose: That Love, in conjunction with Erebus, produced a third kind; and that they were the first of the immortal race, &c.

AUGUST (*Augustus*), in a general sense, something majestic, venerable, or sacred. The appellation was first conferred by the Roman senate upon Octavius, after his being confirmed by them in the sovereign power. It was conceived as expressing something divine, or elevated above the pitch of mankind, being derived from the verb *augeo*, "I increase," *tanquam supra humanam fortam auctus*. See AUGURUS.

AUGUST, in chronology, the eighth month of our year, containing 31 days. August was dedicated to the honour of Augustus Cæsar, because, in the same month, he was created consul, thrice triumphed in Rome, subdued Egypt to the Roman empire, and made an end of civil wars: being before called *Sexatilis*, or the sixth month from March.

AUGUSTA, or AUSTA, an island in the Adriatic sea, on the coast of Dalmatia, near Ragusa, subject to Venice. E. Long. 17. 50. N. Lat. 42. 35.

AUGUSTA Auscorum, a town of Aquitania, so named out of compliment to Augustus, being originally called *Climberrum*, which name it afterwards resumed. In the middle age, it took the name of the people, *Aufci*; and is now called *Auch*, the capital of Gascony.

AUGUSTA Emerita, a town of Lusitania on the river Anas, the capital of the province; a colony of the Emeriti, or such soldiers as had served out their legal time, were men of experience, or had received marks of favour. The colony was founded by Augustus; and is now called *Merida*, a city of Spain, in Estremadura, on the river Guadiana. See MERIDAN.

AUGUSTA Pretoria a town and colony of Gallia Cisalpina, and capital of the Salassi; seated at the foot of the Alps Graie on the Duria. Now *Aouste* in Piedmont. See AOUSTE.

AUGUSTA Rauracorum, a town of Gallia Belgica; now a small village called *August*, at the bend of the Rhine northwards, but from the ruins, which are still to be seen, appears to have been a considerable colony, at the distance of six miles from Basil to the east.

AUGUSTA Sueffonum, a town of Gallia Belgica on the Axona; so called from Augustus, and with great probability supposed to be the Noviodunum Sueffonum of Cæsar. Now *Soissons*, on the river Aisne, in the Isle of France. See SOISSONS.

AUGUSTA Taurinorum, a town of the Taurini at the foot of the Alps where the Duria Minor falls into the Po; now *Turin*, the capital of Piedmont.

AUGUSTA Treba, a town of the Æqui, near the springs of the river Anio in Italy; now *Trevi*, in Umbria, or in the east of the Campagna di Roma.

AUGUSTA

Augusta
Augustin.

AUGUSTA Trevirorum, a town of the Treviri, a people inhabiting between the Rhine and the Meuse, but especially about the Moselle; now *Triers*, or *Treves*, in the circle of the Lower Rhine on the Moselle.

AUGUSTA Vendelicorum, a town of the Licates on the Licus; called by Tacitus a noble colony of *Rætia*; now *Augsburg*, capital of Suabia.

AUGUSTA Historia, is the history of the Roman emperors from the time of Adrian to Carinus, that is, from the year of our Lord 157 to 285, composed by six Latin writers, Æl. Spartianus, Julius Capitolinus, Æl. Lampridius, Vulcatius Gallicanus, Trebellius Pollio, and Flavius Vopiscus.

AUGUSTALÈS, in Roman antiquity, an epithet given to the flamens or priests appointed to sacrifice to Augustus after his deification; and also to the ludi or games celebrated in honour of the same prince on the fourth of the ides of October.

AUGUSTALIA, a festival instituted by the Romans in honour of Augustus Cæsar, on his return to Rome, after having settled peace in Sicily, Greece, Syria, Asia, and Parthia; on which occasion they likewise built an altar to him, inscribed *Fortuna reduci*.

AUGUSTALIS PRÆFECTUS, a title peculiar to a Roman magistrate who governed Egypt, with a power much like that of a proconsul in other provinces.

AUGUSTAN CONFESSION. See *AUGSBURG Confession*.

AUGUSTIN, or *AUSTIN*, (St), the first archbishop of Canterbury, was originally a monk in the convent of St Andrew at Rome, and educated under St Gregory, afterwards Pope Gregory I. by whom he was dispatched into Britain with 40 other monks of the same order, about the year 596, to convert the English Saxons to Christianity. They landed in the isle of Thanet; and having sent some French interpreters to king Ethelbert with an account of their errand, the king gave them leave to convert as many of his subjects as they could, and assigned their place of residence at Dorovernum, since called *Canterbury*; to which they were confined till the king himself was converted, whose example had a powerful influence in promoting the conversion of his subjects; but though he was extremely pleased at their becoming Christians, he never attempted to compel them. He dispatched a priest and a monk to Rome, to acquaint the pope with the success of his mission, and to desire his resolution of certain questions. These men brought back with them a pall, and several, books, vestments, utensils, and ornaments for the churches. His holiness, by the same messengers, gave Augustin directions concerning the settling of episcopal sees in Britain; and ordered him not to pull down the idol temples, but to convert them into Christian churches; only destroying the idols, and sprinkling the place with holy water, that the natives, by frequenting the temples they had been always accustomed to, might be the less shocked at their entrance into Christianity. Augustin resided principally at Canterbury, which thus became the metropolitan church of England; and having established bishops in several of the cities, he died on the 26th of May 607. The Popish writers ascribe several miracles to him. The observation of the festival of St Augustin was first joined in a synod held under Cuthbert archbishop of

Canterbury, and afterwards by the pope's bull in the reign of king Edward III. Augustine.

AUGUSTINE (St), an illustrious father of the church, was born at Thagaste, a city of Numidia, on the 13th of November 354. His father, a burges of that city, was called *Patricius*; and his mother, *Monica*, who being a woman of great virtue, instructed him in the principles of the Christian religion. In his early youth he was in the rank of the catechumens; and falling dangerously ill, earnestly desired to be baptized; but the violence of the distemper ceasing, his baptism was delayed. His father, who was not yet baptized, made him study at Thagaste, Madaura, and afterwards at Carthage. Augustine having read Cicero's books of philology, began to entertain a love for wisdom, and applied himself to the study of the holy scriptures; nevertheless, he suffered himself to be seduced by the Manicheans. At the age of 19 he returned to Thagaste, and taught grammar, and also frequented the bar: he afterwards taught rhetoric at Carthage with applause. The insolence of the scholars at Carthage made him take a resolution to go to Rome, tho' against his mother's will. Here also he had many scholars; but disliking them, he quitted Rome, and settled at Milan, and was chosen public professor of rhetoric in that city. Here he had opportunities of hearing the sermons of St Ambrose, which, together with the study of St Paul's epistles, and the conversion of two of his friends, determined him to retract his errors, and quit the sect of the Manicheans. This was in the 32d year of his age. In the vacation of the year 386, he retired to the house of a friend of his, named *Verecundus*, where he seriously applied himself to the study of the Christian religion, in order to prepare himself for baptism, which he received at Easter, in the year 387. Soon after this, his mother came to see him at Milan, and invite him back to Carthage; but at Ostia, whither he went to embark in order to his return, she died. He arrived in Africa about the end of the year 388; and having obtained a garden-plot without the walls of the city of Hippo, he associated himself with 11 other persons of eminent sanctity, who distinguished themselves by wearing leathern girdles, and lived there in a monastic way for the space of three years, exercising themselves in fasting, prayer, study, and meditation, day and night: from hence sprung up the Augustine friars, or eremites of St Augustine, being the first order of mendicants; those of St Jerome, the Carmelites, and others, being but branches of this of St Augustine. About this time, or before, Valerius bishop of Hippo, against his will, ordained him priest: nevertheless, he continued to reside in his little monastery, with his brethren, who, renouncing all property, possessed their goods in common. Valerius, who had appointed St Augustine to preach in his place, allowed him to do it in his presence, contrary to the custom of the churches in Africa. He explained the creed in a general council of Africa held in 393. Two years after, Valerius, fearing he might be preferred to be bishop of another church, appointed him his coadjutor or colleague, and caused him to be ordained bishop of Hippo, by Megales bishop of Calame, then primate of Numidia. St Augustine died the 28th day of August, 430, aged 76 years, having had the misfortune to see his country invaded by the

Van-

Augustine Vandals, and the city where he was bishop besieged for seven months.

Augusto-
dunum.

The works of St Augustine make ten volumes; the best edition of them is that of Maurin, printed at Antwerp in 1700. They are but little read at this time, except by the clergy of the Greek church and in the Spanish universities. The bookfellers of London receive frequent commissions for them, and indeed for the most of the fathers, from Russia, and also from Spain.

AUGUSTINE (St), a fort of North America, on the east coast of Cape Florida, situated in W. Long. 81. 10. N. Lat. 30. 0. This fort was built by the Spaniards; who were scarce well established there when they were attacked by Sir Francis Drake in 1586, who reduced and pillaged the fort and town adjacent. In 1665, it underwent a similar fate, being attacked by Captain Davis at the head of a considerable company of bucaners. In 1702 an attempt was made by Colonel More to annex St Augustine to the British dominions. He invested it with only 500 English and 700 Indians; which small force, however, would have been sufficient to reduce the place, had not succours arrived when it was on the point of surrendering. Even then, it is thought that he might have defeated the reinforcement which arrived; but he chose to raise the siege, and retire with precipitation. In 1740, another unsuccessful attempt was made on this fort by General Oglethorpe: it was, however, together with the whole country of Florida, ceded to Great Britain by the treaty of Paris in 1763; but has since been restored to Spain by the treaty of peace 1783.

AUGUSTINE, a cape of South America W. Long. 35. 4. S. Lat. 8. 30.

AUGUSTINS, or AUGUSTINIANS, an order of religious; thus called from St Augustine, whose rule they observe. The Augustins, popularly also called Austin friars, were originally hermits, whom Pope Alexander IV. first congregated into one body, under their general Lanfranc, in 1256. Soon after their institution, this order was brought into England, where they had about thirty-two houses at the time of their suppression.

The Augustins are clothed in black, and make one of the four orders of mendicants. From these arose a reform, under the denomination of *bare-foot Augustins*, or *Minorets*, or *Friers minor*.

There are also canons regular of St Augustine, who are clothed in white, excepting their cope, which is black. At Paris they are known under the denomination of *Religious of GENEVIEVE*; that abbey being the chief of the order. There are also nuns and canons, who observe the rules of St Augustine.

AUGUSTINIANS are also those divines who maintain, on the authority of St Augustine, that GRACE is effectual from its nature, absolutely and morally, and not relatively and gradually. They are divided into rigid and relaxed.

AUGUSTOBONA, a city of the Tricassers, in ancient Gaul, from whom it was afterwards called *Tricasses*, and *Trecaffes*; and still farther corrupted to *Thrace*, or *Treci*; whence the modern name *Troyes*, in Champagne on the Seyne. See TROYES.

AUGUSTODUNUM, the capital of the Ædui, where there was a famous academy or school for the education of youth; now Austun, or *Autun*, in the duchy of Burgundy on the Arroux. See AUTUN.

AUGUSTOMAGUS, an ancient town of Gallia Belgica; now *Sentis*, in the Isle of France. E. Long. 2. 30. N. Lat. 49. 10.

Augusto-
magus
Aviary.

AUGUSTORITUM (anc. gcog.), according to some authors the capital of the Pictones, afterwards called *Pictavi*; now *Poitiers*. But by Antonine's Itinerary from Burdigala to Argantomagus (or Argenton, as it is interpreted by many), it can be no other but the capital of the Lemovices, now *Limoges*, situate between Vesunna of the Petrocorii, or Perigueux, and Argantomagus. E. Long. 1. 22. Lat. 45. 52.

AUGUSTOW, a small but strong town of Poland, in the duchy and Palatinate of Polakia, seated on the river Narieu. E. Long. 24. 2. N. Lat. 53. 25.

AUGUSTUS (Fort), a small fortress seated on a plain at the head of Lochness in Scotland, between the rivers Taarf and Oich; the last is a considerable stream, and has over it a stone bridge of three arches. The fort consists of four bastions; within is the governor's house, and barracks for 400 men. It was taken by the rebels in 1746, who immediately deserted it, after demolishing what they could. The name of this fort in Erse is *Kill Chumin*, or "the burial place of the Cummins." It lies on the road to the Isle of Sky, which is about 52 miles off; but on the whole way there is not a place fit for the reception of man or horse.

AUGUSTUS, the appellation conferred upon Cæsar Octavianus, the first Roman emperor. See OCTAVIANUS and ROME.

The obscure name of *Octavianus*, Mr Gibbon observes, he derived from a mean family, in the little town of Aricia. It was stained with the blood of the proscription; and he was desirous, had it been possible, to erase all memory of his former life. The illustrious surname of *Cæsar* he had assumed as the adopted son of the dictator; but he had too much good sense either to hope to be confounded or to wish to be compared with that extraordinary man. It was proposed in the senate, to dignify their minister with a new appellation; and after a very serious discussion, that of *Augustus* was chosen among several others, as being the most expressive of the character of peace and sanctity, which he uniformly affected. *Augustus* was therefore a personal, *Cæsar* a family, distinction. The former should naturally have expired with the prince on whom it was bestowed; and however the latter was diffused by adoption and female alliance, Nero was the last prince who could allege any hereditary claim to the honours of the Julian line. But at the time of his death, the practice of a century had inseparably connected those appellations with the imperial dignity, and they have been preserved by a long succession of emperors, Romans, Greeks, Franks, and Germans, from the fall of the republic to the present time. A distinction was, however, soon introduced. The sacred title of *Augustus* was always reserved for the monarch; the name of *Cæsar* was more freely communicated to his relations; and from the reign of Hadrian at least, was appropriated to the second person in the state, who was considered as the presumptive heir of the empire.

AVIARY, a place set apart for feeding and propagating birds. It should be so large as to give the birds some freedom of flight; and turfed, to avoid the appearance of foulness on the floor.

AVICENA,

Avicenna.

AVICENA, or AVICENES, the prince of Arabian philosophers and physicians, was born at Assena, a village in the neighbourhood of Bokhara. His father was from Balkh in Persia, and had married at Bokhara. The first years of Avicenes were devoted to the study of the Koran and the Belles Lettres. He soon showed what he was likely to become afterwards; and the progress he made was so rapid, that when he was but ten years old, he was perfectly intelligent in the most hidden senses of the Koran.

Abou-Abdollah, a native of Napoulous in Syria, at that time professed philosophy at Bokhara with the greatest reputation. Avicènes studied under him the principles of logic; but soon disgusted with the slow manner of the schools, he set about studying alone, and read all the authors that had written on philosophy, without any other help than that of their commentators. Mathematics had no fewer charms for him; and after reading the first six propositions of Euclid, he got alone to the last, having made himself perfect master of them, and treasured up all of them equally in his memory.

Possessed with an extreme avidity to be acquainted with all sorts of sciences, he likewise devoted himself to the study of medicine. Persuaded that this divine art consists as much in practice as in theory, he sought all opportunities of seeing the sick; and afterwards confessed that he had learned more from experience than from all the books he had read. He was now in his 16th year, and already was celebrated for being the light of his age. He resolved at this age to resume his studies of philosophy, which medicine had made him neglect: and he spent a year and a half in this painful labour, without ever sleeping all this time a whole night together. If he felt himself oppressed by sleep, or exhausted by study, a glass of wine refreshed his wasted spirits, and gave him new vigour for study; if in spite of him his eyes for a few minutes shut out the light, it then happened to him to recollect and meditate upon all the things that had occupied his thoughts before sleep. At the age of 21, he conceived the bold design of incorporating, in one work, all the objects of human knowledge; and carried it into execution in an *Encyclopedie* of 20 volumes, to which he gave the title of the *Utility of Utilities*.

Several great princes had been taken dangerously ill, and Avicènes was the only one that could know their ailments and cure them. His reputation increased daily, and all the kings of Asia desired to retain him in their families.

Mahmud, the son of Sabektekkin, the first sultan of the Dynasty of the Samanides, was then the most powerful prince of the east. Imagining that an implicit obedience should be paid by all manner of persons to the injunctions of his will, he wrote a haughty letter to Mamun sultan of Kharazm, ordering him to send Avicènes to him, who was at his court, with several other learned men. Philosophy, the friend of liberty and independence, looks down with scorn on the shackles of compulsion and restraint. Avicènes, accustomed to the most flattering distinctions among the great, could not endure the imperious manner of Mahmud's inviting him to his court, and refused to go there. But the sultan of Kharazm, who dreaded his resentment, obliged the philosopher to depart with

others whom that prince had demanded to be sent to him.

Avicènes pretended to obey; but instead of repairing to Gazna, he took the rout of Giorgian. Mahmud, who had gloried in the thoughts of keeping him at his palace, was greatly irritated at his flight. He dispatched portraits done in crayons of this philosopher to all the princes of Asia, with orders to have him conducted to Gazna, if he appeared in their courts. But Avicènes had fortunately escaped the most diligent search after him. He arrived in the capital of Giorgian, where under a disguised name he performed many admirable cures.

Cabous then reigned in that country. A nephew, whom he was extremely fond of, being fallen sick, the most able physicians were called in, and none of them were able to know his ailment, or give him any ease. Avicènes was at last consulted. So soon as he had felt the young prince's pulse, he was confident with himself, that his illness proceeded from a violent love, which he dared not to declare. Avicènes commanded the person who had the care of the different apartments in the palace, to name them all in their respective order. A more lively motion in the prince's pulse, at hearing mentioned one of these apartments, betrayed a part of his secret. The keeper then had orders to name all the slaves that inhabited that apartment. At the name of one of these beauties, the young Cabous could not contain himself; an extraordinary beating of his pulse completed the discovery of what he in vain desired to keep concealed. Avicènes, now fully assured that this slave was the cause of this prince's illness, declared, that she alone had the power to cure him.

The Sultan's consent was necessary, and he of course was curious to see his nephew's physician. He had scarce looked at him, when he knew in his features those of the crayoned portrait sent him by Mahmud; but Cabous, far from forcing Avicènes to repair to Gazna, retained him for some time with him, and heaped honours and presents on him.

This philosopher passed afterwards into the court of Nedjmeddevlè, Sultan of the race of the Bouides. Being appointed first physician to that prince, he found means to gain his confidence to so great a degree, that he raised him to the post of Grand Visir. But he did not long enjoy that illustrious dignity. Too great an attachment for pleasures, especially those of love and the table, made him lose at the same time his post and his master's favour. From that time Avicènes felt all the rigours of adversity, which he had brought upon himself by his ill conduct. He wandered about as a fugitive, and was often obliged to shift the place of his habitation to secure his life from danger. He died at Hamadan, aged 58 years, in the 428th year of the Hegira, and of Christ 1036.

The perfect knowledge he had of physic did not secure him from the ailments that afflict human nature. He was attacked by several maladies in the course of his life, and particularly was very subject to the colic. His excesses in pleasures, and his infirmities, made a poet say, who wrote his epitaph, that the profound study of philosophy had not taught him good morals, nor that of medicine the art of preserving his own health.

Avicenes,
Avicenia.

No one composed with greater facility than Avicenes, writing, when he sat down to it, 50 pages generally in a day, without fatiguing himself. The doctors of Chiras, having made a collection of objections against one of his metaphysical works, sent it to him at Ispahan by Cafem. This learned man, not arriving till towards evening, came to Avicenes's house, with whom he sat discoursing till midnight. When Cafem was retired, he wrote an answer to the objections of the Chirazians, and finished it before sun-rise. He immediately delivered it to Cafem, telling him, that he had made all possible dispatch in order not to detain him any longer at Ispahan.

Avicenes, after his death, enjoyed so great a reputation, that till the 12th century he was preferred for the study of philosophy and medicine to all his predecessors. His works were the only writings in vogue in schools, even in Europe. The following are the titles. 1. Of the Utility and Advantage of Sciences, XX books. 2. Of Innocence and Criminality, II books. 3. Of Health and Remedies, XVIII books. 4. On the means of preserving Health, III books. 5. Canons of Physic, XIV books. 6. On Astronomical Observations, I book. 7. On Mathematical Sciences. 8. Of Theorems, or Mathematical and Theological Demonstrations, I book. 9. On the Arabic Language, and its Proprieties, X books. 10. On the Last Judgment. 11. On the Origin of the Soul, and the Resurrection of Bodies. 12. Of the end we should propose to ourselves in Harangues and Philosophical Argumentations. 13. Demonstration of the collateral Lines in the Sphere. 14. Abridgement of Euclid. 15. On Finiteness and Infinity. 16. On Physics and Metaphysics. 17. On Animals and Vegetables, &c. 18. Encyclopedie, 20 volumes—Some, however, charge him with having stolen what he published from a celebrated physician who had been his master. This man had acquired so much honour and wealth, that he was solicited by many to take their sons to be his scholars, or even his servants; but being resolved not to discover the secrets of his art, he would receive none of them. Avicenes's mother formed the following stratagem: she offered him her son as a servant, pretending he was naturally deaf and dumb; and the youth, by his mother's instructions, counterfeited these defects so well, that the physician, after making several trials to discover the reality of them, took the boy into his service, and by degrees trusted him so far as to leave his writings open in his room when he went abroad: Avicenes took that opportunity to transcribe them, and carried the copies to his mother; and after the death of his master he published them under his own name. Indeed if we reflect that he lived but 58 years, that he was a wanderer and a fugitive, and that he was much addicted to his pleasures, we shall have some difficulty to conceive how he could find time to compose so many works. Physic, however, is indebted to him for the discovery of cassia, rhubarb, mirabolans, tamarinds; and from him also, it is said, came to us the art of making sugar.

AVICENIA, EASTERN ANACARDIUM: A genus of the angiospermia order, belonging to the didynamia class of plants; and in the natural method ranking under the 40th order, *Personate*. Thy calyx is quinquepartite; the corolla is bilabiated, the upper lip squa-

red; the capsule is leathery, bomb-like, and monospermous. There are two species; the tomentosa or downy, and the nitida or shining. The seeds of the first are said to be the Malacca beans formerly kept in the shops (though this is doubtful), the kernels of which were eaten as almonds. The plant producing the Malacca bean, as it is called, is rather thought to be the *BONTIA Germinans*..

AVIGATO PEAR. See LAURUS.

AVIGLIANO, a small town of Piedmont in Italy. E. Long. 7. 5. N. Lat. 44. 40.

AVIGNON, a city of Provence in France, the capital of the county of Venaissin, and seated on the banks of the Rhone. It is an archbishop's see, and the residence of several popes at this place for 70 years has rendered it considerable. It still belongs and is subject to the pope, who sends a vice-legate every three years, who in some sense is the governor: and Mr Swinburn is of opinion the ecclesiastical government here is more for the benefit of the people than if they were subject to the king of France. Near the Rhone there is a large rock, within the circumference of the walls, upon which is a platform, from whence may be had a prospect of the whole city and the places about it. This city is about three miles and two furlongs in circumference, and is in general ill built, irregular, and devoid of beauty. But it is surrounded by handsome battlemented walls and turrets, not unlike those of Rome; and its public edifices are large, solid, and grand as the taste of the fourteenth century could make them. Several popes and antipopes, who during their lives shook the Romish church with violence and mutual altercation, repose quietly near each other in the various monasteries of the place. The church of the Cordeliers contains, in an obscure corner, the almost defaced tomb of Petrarch's Laura and her husband Hugh de Sade; and nearly opposite is the tomb of the brave Gullon, so well known for his invincible courage as well as for his inviolable attachment to his sovereign Henry IV. Many productions of Rerè of Anjou are to be seen in the city; whose inhabitants amount to above 30,000, of which 1000 are ecclesiastics and some hundreds of Jews. The palace of the vice-legate is composed of several large square towers, and he gives audience in a great hall which is full of fine paintings, as is also the chapel and the apartments. The arsenal is near the palace.

The church of Notre Dame is ancient, but not large, and is one of the best adorned in the city. After having ascended about 50 steps, you come to a very ancient portico, which sustains a great tower; as you enter the church on the left hand, you see paintings which equal the finest in Italy. The great altar is very magnificent, and is adorned with a shrine that contains the relics of we know not how many saints. The treasure of the sacristy is worthy of the curiosity of the traveller. The little palace where the archbishop resides is formed of three bodies of lodgings, accompanied with courts and small pavilions. It overlooks the Rhone, the city, and the fields. These buildings and the mint adorn a large square, which is the common walk of the inhabitants.

In Avignon they reckon seven gates, seven palaces, seven colleges, seven hospitals, seven monasteries, seven nunneries; and seven popes who have lived there

Avigato
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Avignon

Avignon. in 70 years. The steeples are numerous, and the bells are never at rest; one of silver is rung only on the death of a pope. The church of the Celestines is very magnificent, and full of fine monuments; and the rest are not without their curiosities. The university has four colleges; and the place where the Jews live is a distinct quarter, from whence the Jews who pay tribute dare not stir out without yellow hats, and the women must have something yellow about their heads, to distinguish them from the Christians. Their number is very considerable in a very confined place, where the only way of enlarging their abodes is by building their houses higher. Their synagogue is so dark, that they are obliged to light lamps. However, they are forced to hear a monk preach a sermon every week. Across the Rhone, here, extend the ruinous and decayed arches of that bridge against which Madame de Grignac was so near being lost, and of which Madame de Sevigné makes terrified mention. It was demolished in 1699 by one of the inundations common to the Rhone. When entire, it was not less than a quarter of a mile in length; but being so narrow as not to permit two carriages to pass in any part, it had previously become almost useless; and motives of policy prevent the construction of a new bridge, while Avignon belongs to the papal see. The curious that travel this way go to see the fountain of Vaucluse, where the river Sorgues, which passes through this city, has its source; and whither Petrarch so often retired to indulge his grief and hopeless love. It is situated in a valley five miles distant from the city. The sides of the river are skirted by meadows of the most lively green; above which rise abrupt and lofty rocks, that seem designed to seclude it from human view. The valley becomes gradually narrower toward the extremity, and winding continually describes the figure of a horseshoe. The view is at length terminated by an enormous mass of rock, forming a barrier across it, of a prodigious height, and absolutely perpendicular. Through its vast recesses run the streams which supply the fountain of Vaucluse, and at its foot appears a basin of water several hundred feet in circumference, stretched like an expanse, silent and quiet. The sides are very steep, and it is said that in the middle no bottom can be discovered, though attempts have been often made for that purpose; a circumstance probably resulting from the violence with which the springs bubble up, which prevents any weight from descending beyond a certain depth. Though the fountain is clearer in itself than crystal, yet the incumbent rock casts a continual shade, approaching to black, over its surface. The water escaping from this state of inaction by a narrow passage, is immediately precipitated in a cascade down a rocky channel, where it foams over a number of vast detached stones, which intercept and impede its progress. They are covered with a deep green moss of many ages, and have probably tumbled from the mountains that overhang the torrent. The rocks themselves, which surround and invest this romantic spot, are worn by time and the inclemency of the weather into a thousand extraordinary and fantastic forms, to which imagination gives shape and figure. On one of the pointed extremities, and in a situation which appears almost inaccessible, are seen the remains of an ancient castle, projecting over the water. The peasants call it *Il Castello*

VOL. II. Part II.

di Petrarca; and add, with great simplicity, that Laura lived upon the opposite side of the river, under the bed of which was a subterranean passage by which the two lovers visited each other. Nothing is, however, more certain, than that these are the ruins of the chateau belonging to the Lords or Seigneurs of Avignon; and the bishop of Cavaillon resided in it during the frequent visits which he used to make to Petrarch.—The poet's dwelling was much lower down, and nearer to the bank of the Sorgue, as evidently appears from his minute description of it, and the relation he gives of his quarrel with the Naiads of the stream, who encroached during the winter on his little adjoining territory. No remains of it are now to be discerned. Below the bridge there is an island where the Sorgues joins the Rhone, in which are several houses of pleasure. E. Long. 4. 59. N. Lat. 43. 57.

AVIGNON-Berry, the fruit of a species of lycium; growing plentifully near Avignon and in other parts of France. The berry is somewhat less than a pea; its colour is green, approaching towards a yellow; and it is of an astringent and bitter taste.—It is much used by the dyers, who stain a yellow colour with it; and by the painters, who also make a fine golden yellow of it.

AVILA, a city of Old Castile, in Spain, seated on an eminence on the banks of the river Adaja, and in sight of the mountains of Pico. It is fortified both by nature and art, having a wall 9075 feet in circumference, adorned with 26 lofty towers and 10 handsome gates. There are 17 principal streets, the houses in which are generally good, and some of them stately. It hath nine squares, 2000 houses, nine parishes, as many monasteries, seven nunneries, two colleges, nine hospitals, 18 chapels, and an allowance of 10,000 ducats yearly for the maintenance of orphans and other poor people. It has an university, and a considerable bishopric; besides a noble cathedral, which has eight dignitaries, 20 canons, and the same number of minor canons. It stands in the middle of a fine large plain, surrounded with mountains, and covered with fruit-trees and vineyards. There is likewise a manufacture of cloth. W. Long. 4. 13. N. Lat. 40. 35.

AVIS, a small town of Alentejo in Portugal, seated on an eminence with a castle near the river Avis. Hence the military order of the knights of Avis have their name. W. Long. 7. 0. N. Lat. 38. 40.

AVIS (Knights d'Avis), an order of knighthood in Portugal established about the year 1162. When the city of Evora was taken from the Moors, in the reign of the first king of Portugal, it was garrisoned by several persons who assumed the title of knights of St Mary of Evora, which was soon after changed for that of knights d'Avis, which the king gave them, and whither they removed from Evora. The badge of the order is a green cross stony, and they observe the rule of St Benedict.

AVISO, a term chiefly used in matters of commerce to denote an advertisement, an advice, or piece of intelligence.

AVISON (Charles), organist of Newcastle, and a disciple of Geminiani, was the author of an essay on musical expression, published in the year 1752, in which are some judicious reflections on music in general, but his division of the modern authors into classes is rather fanciful

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Aulic.

fanciful than just. Throughout his book he celebrates Marcello and Geminiani; the latter frequently in prejudice to Mr Handel. In the year 1753 came out remarks on Mr Avison's essay on musical expression, the author whereof first points out sundry errors against the rules of composition in the works of Avison. In the same year Avison republished his essay, with a reply to the author of the remarks; and a letter, containing a number of loose particulars relating to music collected in a course of various reading, unquestionably written by Dr Jortin. Avison promoted and assisted in the publication of Marcello's music to the psalms adapted to English words. Of his own composition there are extant five collections of concertos for violins, 44 in number; and two sets of sonatas for the harpsichord and two violins, a species of composition little known in England till his time. The music of Avison is light and elegant, but it wants originality; a necessary consequence of his too close attachment to the style of Geminiani, which in a few particulars only he was able to imitate.

AUK, in ornithology. See ALCA.

BISHOP'S AUKLAND, a town in the bishopric of Durham in England, situated on the river Were. It is a sanctuary for debtors; and here the bishop has a princely palace and a noble park. W. Long. o. 57. N. Lat. 54. 44.

AULA is used for a court baron by Spelman; by some old ecclesiastical writers for the nave of a church, and sometimes for a court-yard.

AULA Regia or Regis, a court established by William the Conqueror in his own hall, composed of the king's great officers of state, who resided in his palace, and were usually attendant on his person. This court was regulated by the article which forms the eleventh chapter of Magna Charta, and established in Westminster-hall, where it hath ever since continued. See King's BENCH.

AULCESTER, a town of Warwickshire in England. W. Long. 1. 47. N. Lat. 52. 15.

AULETES, in antiquity, denotes a flute-player. One of the Ptolemies, king of Egypt, father of Cleopatra, bore the surname or denomination of Auletes.

AULIC, an epithet given to certain officers of the empire, who compose a court which decides, without appeal, in all processes entered in it. Thus we say, *aulic council, aulic chamber, aulic counsellor.*

The aulic council is composed of a president, who is a catholic; of a vice-chancellor, presented by the archbishop of Metz; and of 18 counsellors, nine of whom are protestants and nine catholics. They are divided into a bench of lawyers, and always follow the emperor's court; for which reason they are called *justitium imperatoris*, the emperor's justice, and aulic council. The aulic court ceases at the death of the emperor; whereas the imperial chamber of Spire is perpetual, representing not only the deceased emperor, but the whole Germanic body, which is reputed never to die.

AULIC, in the Sorbonne and foreign universities, is an act which a young divine maintains upon being admitted a doctor in divinity. It begins by an harangue of the chancellor, addressed to the young doctor; after which he receives the cap; and presides at the aulic or disputation.

AULIS (anc. geog.), a town of Bœotia, over against Chalcis of Eubœa, on the Euripus, where that strait is narrowest; and which were sometimes joined together by a mole or causeway (Diodorus Siculus): a craggy situation (Homer, Nonnus); and a village of the Tanagraei (Strabo), distant from Chalcis three miles: a harbour famous for the rendezvous of a thousand ships under Agamemnon previous to the Trojan expedition (Livy, Virgil, Pliny). Now entirely destroyed.

AULNEGER. See ALNAGER.

AULON, anciently a town and dock or station for ships in Illyricum, on the Adriatic; now *Valona*, or *Volana*, a port-town in the duchy of Ferrara on one of the mouths of the Po, on the Gulph of Venice. E. Long. 13. Lat. 44. 50.

AULON, or *Aulona*, anciently a town of Elis, in Peloponnesus, on the confines of Messenia. Here stood a temple of Æsculapius; hence the epithet *Aulonius* given that divinity (Pausanias).

AULOS, a Grecian long measure, the same with fladium.

AULPS, a town of Provence in France, in the diocese of Trejus, with the title of a Vigueria. E. Long. 6. 25. N. Lat. 43. 40.

AULUS GELLIUS. See GELLIUS.

AUMBRY, a country word denoting a cupboard.

AUME, a Dutch measure for Rhenish wine, containing 40 English gallons.

AUNCEL-WEIGHT, an ancient kind of balance now out of use, being prohibited by several statutes, on account of the many deceits practised by it. It consisted of scales hanging on hooks, fastened at each end of a beam, which a man lifted up on his hand. In many parts of England, auncel-weight signifies meat sold by the hand, without scales.

AUNE, a long measure used in France to measure cloths, stuffs, ribbons, &c. At Rouen, it is equal to one English ell; at Calais, to 1.52; at Lyons, to 1.061; and at Paris, to 0.95.

AUNGERVYLE (Richard), commonly known by the name of *Richard de Bury*, was born in 1281 at St Edmond's Bury in Suffolk, and educated at the university of Oxford: After which he entered into the order of Benedictine monks, and became tutor to Edward prince of Wales, afterwards king Edward III. Upon the accession of his royal pupil to the throne he was first appointed cofferer, then treasurer of the wardrobe, archdeacon of Northampton, prebendary of Lincoln, Sarum, and Litchfield, keeper of the privy-seal, dean of Wells, and last of all was promoted to the bishopric of Durham. He likewise enjoyed the offices of lord high chancellor and treasurer of England, and discharged two important embassies at the court of France. Learned himself, and a patron of the learned, he maintained a correspondence with some of the greatest geniuses of the age, particularly with the celebrated Italian poet Petrarch. He was also of a most humane and benevolent temper, and performed many signal acts of charity. Every week he made eight quarters of wheat into bread, and gave it to the poor. Whenever he travelled between Durham and Newcastle, he distributed eight pounds sterling in alms; between Durham and Stockton five pounds, between Durham and Auckland five marks, and between Durham and Middleham

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Middleham five pounds. He founded a public library at Oxford, for the use of the students, which he furnished with the best collection of books then in England; and appointed five keepers, to whom he granted yearly salaries. At the dissolution of religious houses in the reign of Henry VIII. Durham college, where he fixed the library, being dissolved among the rest, some of the books were removed to the public library, some to Baliol college, and some came into the hands of Dr George Owen, a physician of Godstow, who bought that college of king Edward VI. Bishop Aungervyle died at his manor of Aukland, April 24, 1345, and was buried in the south part of the cross isle of the cathedral church of Durham, to which he had been a benefactor. He wrote, 1. *Philobiblos*, containing directions for the management of his library at Oxford, and a great deal in praise of learning, in bad Latin. 2. *Epistole familiarium*; some of which are written to the famous Petrarch. 3. *Orationes ad principes*; mentioned by Bale and Pitts.

AUNIS, the smallest province in France, bounded on the north by Poictou, on the west by the ocean, on the east and south by Saintogne, of which it was formerly a part. It is watered by the rivers Seure and Sarente, the former of which has its source at Seure in Poictou. The coast of this small district has the advantage of several ports, the most remarkable of which are Rochefort, Rochelle, Brongce, St Martin de Re, Tremblade, Tonnai, and Charente. The soil of this country is dry, yet produces good corn and plenty of wine. The marshes feed a great number of cattle, and the salt marshes yield the best salt in Europe.

AVOCADO, or AVIGATO, *Pear*. See LAURUS.

AVOCATORIA, a mandate of the emperor of Germany, addressed to some prince, in order to stop his unlawful proceedings in any cause appealed to him.

AVOIDANCE, in the canon law, is when a benefice becomes void of an incumbent; which happens either in fact, as by the death of the person; or in law, as by cession, deprivation, resignation, &c. In the first of these cases, the patron must take notice of the avoidance at his peril; but in avoidance by law, the ordinary is obliged to give notice to the patron, in order to prevent a lapse.

AVOIRDUPOIS. This is the weight for the larger and coarser commodities, such as groceries, cheese, wool, lead, &c. Bakers, who live not in corporation towns, are to make their bread by avoirdupois weight, those in corporations by troy weight. Apothecaries buy by avoirdupois weight, but sell by troy. The proportion of a pound avoirdupois to a pound troy is as 17 to 14.

AVOSETTA, in ornithology. See RECURVIROSTRA.

AVOWEE, one who has a right to present to a benefice. He is thus called in contradistinction to those who only have the lands to which the advowson belongs for a term of years, or by virtue of intrusion or disseisin.

AVOWRY, in law, is where a person distrained sues out a replevin; for then the distrainer must vow, and justify his plea, which is called his *avowry*.

AURA, among physiologists, an airy exhalation

or vapour. The word is Latin, derived from the Greek, *αυρα*, *gentle wind*.

AURACH, a town of Germany with a good castle, in the south part of Suabia, in the duchy of Wirtemberg. It is the usual residence of the youngest sons of the house of Wirtemberg, and is seated at the foot of a mountain on the rivulet Ernst. E. Long. 9. 20. N. Lat. 48. 25.

AURÆ, in mythology, a name given by the Romans to the nymphs of the air. They are mostly to be found in the ancient paintings of ceilings; where they are represented as light and airy, generally with long robes and flying veils of some lively colour or other, and fluttering about in the rare and pleasing element assigned to them. They are characterized as sportive and happy in themselves, and wellwishers to mankind.

AURANCHES, the capital of a territory called *Auranchin*, about 30 miles in length, in Lower Normandy in France. The city is mean; but its situation very fine, being on an eminence, near which the river See runs, about a mile and a half from the ocean. The cathedral stands on a hill, which terminates abruptly; the front of the church extending to the extreme verge of it, and overhanging the precipice. It bears the marks of high antiquity; but the towers are decayed in many places, though its original construction has been wonderfully strong. Here, you are told, the English Henry II. received absolution from the Papal nuncio for the murder of St Thomas-a-Becket in 1172; and the stone on which he knelt during the performance of that ceremony is shown to strangers. Its length is about 30 inches, and the breadth 12. It stands before the north portal, and on it is engraved a chalice in commemoration of the event.—The ruins of the castle of Auranches are very extensive; and beneath lies a rich extent of country, abounding in grain and covered with orchards, from the fruit of which is made the best cyder in Normandy. W. Long. 1. 20. N. Lat. 48. 51.

AURANTIUM, in botany. See CITRUS.

AURAY, a small seaport town of Lower Brittany in France, situated in the gulph called *Morbihan*. It is nothing, properly speaking, but a large quay, and a handsome street, being chiefly known for its trade. W. Long. 2. 25. N. Lat. 47. 48.

AURELIA, in natural history, the same with what is more usually called *chrysalis*, and sometimes *nymph*. See CHRYSALIS.

AURELIANUS (Lucius Domitius), emperor of Rome, was one of the greatest generals of antiquity, and commanded the armies of the emperor Claudius with such glory, that after the death of that emperor all the legions agreed to place him on the throne: this happened in the year 270. He carried the war from the east to the west, with as much facility, says a modern writer, as a body of troops marches from Alface into Flanders. He defeated the Goths, Sarmatians, Marcomanni, the Persians, Egyptians, and Vandals; conquered Zenobia queen of the Palmyrenians, and Tetricus general of the Gauls; both of whom were made to grace his triumph, in the year 274. He was killed by one of his generals in Thrace in the year 275, when he was preparing to enter Persia with a great army. See ROME.

AURELIUS VICTOR. See VICTOR.

Aurach
||
Aurelius.

Aurenga-
bad
||
Aurillac.

AURENGABAD, a city in the East Indies, capital of the province of Balagate, in the dominions of the Great Mogul. It is furnished with handsome mosques and caravanferas. The buildings are chiefly of free stone, and pretty high, and the streets planted on each side with trees. They have large gardens well stocked with fruit trees and vines. The soil about it is also very fertile, and the sheep fed in its neighbourhood are remarkably large and strong. E. Long. 75. 30. N. Lat. 19. 10.

AURENG-ZEBE, the Great Mogul. See **INDO-STAN**.

AUREOLA, in its original signification, signifies a jewel, which is proposed as a reward of victory in some public dispute. Hence the Roman schoolmen applied it to denote the reward bestowed on martyrs, virgins, and doctors, on account of their works of supererogation; and painters use it to signify the crown of glory with which they adorn the heads of saints, confessors, &c.

AUREUS, a Roman gold coin, equal in value to 25 denarii.—According to Ainsworth, the aureus of the higher empire weighed near five pennyweights; and in the lower empire, little more than half that weight. We learn from Suetonius, that it was customary to give aurei to the victors in the chariot-races.

AUREUS MONS (anc. geog.), a mountain in the north-west of Corica, whose ridge runs out to the north-east and south-east, forming an elbow.—Another mountain of Moesia Superior, or Servia (Peutinger), to the south of the Danube, with a cognominal town at its foot on the same river. The emperor Probus planted this mountain with vines (Eutropius).

AURICK, a city of Germany; in East Friesland, in the circle of Westphalia; to which the king of Prussia claims a right. It is situated in a plain surrounded with forests full of game. E. Long. 6. 50. N. Lat. 53. 28.

AURICLE, in anatomy, that part of the ear which is prominent from the head, called by many authors *auris externa*.

AURICLES, are likewise two muscular bags situated at the basis of the heart, and intended as diverticula for the blood during the diastole.

AURICULA, in botany. See **PRIMULA**.

AURIFLAMMA, in the French history, properly denotes a flag or standard belonging to the abbey of St Dennis, suspended over the tomb of that saint, which the religious, on occasion of any war in defence of their lands or rights, took down, with great ceremony, and gave it to their protector or advocate, to be borne at the head of their forces.

AURIFLAMMA is also sometimes used to denote the chief flag or standard in any army.

AURIGA, the *WAGGONER*, in astronomy, a constellation of the northern hemisphere, consisting of 23 stars, according to Tycho; 40, according to Hevelius; and 68, in the Britannic catalogue.

AURILLAC, a town of France in the Lower Auvergne, seated on a small river called *Jordane*. It is one of the most considerable towns of the province, has six gates, is very populous, and yet has but one parish. The castle is very high, and commands the town. The abbot is lord of Aurillac, and has episcopal jurisdiction;

he is also chief justice of the town. This place is remarkable for having produced several great men. E. Long. 2. 33. N. Lat. 44. 55.

AURIPIGMENTUM, **ORPIMENT**, in natural history. See **ORPIMENT**.

AURISCALPIUM, an instrument to clean the ears, and serving also for other operations in disorders of that part.

AURORA, the morning twilight, or that faint light which appears in the morning when the sun is within 18 degrees of the horizon.

AURORA, the goddess of the morning, according to the Pagan mythology. She was the daughter of Hyperion and Theia, according to Hesiod; but of Titan and Terra, according to others. It was under this name that the ancients deified the light which foreruns the rising of the sun above our hemisphere. The poets represent her as rising out of the ocean, in a chariot, with rosy fingers dropping gentle dew. Virgil describes her ascending in a flame-coloured chariot with four horses.

AURORA, one of the New Hebrides islands in the South Sea, in which Mr Forster supposes the *Peak d'Etoile* mentioned by Mr Bouganville to be situated. The island is inhabited; but none of its inhabitants came off to visit Captain Cook. The country is woody, and the vegetation seemed to be excessively luxuriant. It is about 12 leagues long, but not above five miles broad in any part; lying nearly north and south. The middle lies in S. Lat. 15. 6. E Long. 168. 24.

AURORA BOREALIS, **NORTHERN TWILIGHT**, or *Streamers*; a kind of meteor appearing in the northern part of the heavens, mostly in the winter-time, and in frosty weather. It is now so generally known, that no description is requisite of the appearance which it usually makes in this country. But it is in the arctic regions that it appears in perfection, particularly during the solstice. In the Schetland islands, the *merry dancers*, as they are there called, are the constant attendants of clear evenings, and prove great reliefs amidst the gloom of the long winter-nights. They commonly appear at twilight near the horizon, of a dun colour, approaching to yellow; sometimes continuing in that state for several hours without any sensible motion; after which they break out into streams of stronger light, spreading into columns, and altering slowly into ten thousand different shapes, varying their colours from all the tints of yellow to the obscurest russet. They often cover the whole hemisphere, and then make the most brilliant appearance. Their motions at these times are most amazingly quick; and they astonish the spectator with the rapid change of their form. They break out in places where none were seen before, skimming briskly along the heavens; are suddenly extinguished, and leave behind an uniform dusky tract. This again is brilliantly illuminated in the same manner, and as suddenly left a dull blank. In certain nights they assume the appearance of vast columns, on one side of the deepest yellow, on the other declining away till it becomes undistinguished from the sky. They have generally a strong tremulous motion from end to end, which continues till the whole vanishes. In a word, we, who only see the extremities of these northern phenomena, have but a faint idea

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mentum
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Aurora
Borealis.

Aurora
Borealis.

idea of their splendor and their motions. According to the state of the atmosphere, they differ in colours. The often put on the colour of blood, and make a most dreadful appearance. The rustic sages become prophetic, and terrify the gazing spectators with the dread of war, pestilence, and famine. This superstition was not peculiar to the northern islands; nor are these appearances of recent date. The ancients called them *Chasmata*, and *Trabes*, and *Bolides*, according to their forms or colours.

In old times they were extremely rare, and on that account were the more taken notice of. From the days of Plutarch to those of our sage historian Sir Richard Baker, they were supposed to have been portentous of great events, and timid imaginations shaped them into aerial conflicts:

Fierce fiery warriors fight upon the clouds
In ranks and squadrons and right form of war.

This mete-
- formerly
ery rare.

Dr Halley tells us, that when he saw a great aurora borealis in 1716, he had begun to despair of ever seeing one at all; none having appeared, at least in any considerable degree, from the time he was born till then. Notwithstanding this long interval, however, it seems that in some periods the aurora borealis had been seen much more frequently; and perhaps this, as well as other natural phenomena, may have some stated times of returning.

Every by
Dr Halley.

The only thing that resembles a distinct history of this phenomenon, is what we have from the learned Dr Halley, Phil. Trans. n^o 347. The first account he gives, is of the appearance of what is called by the author *burning spears*, and was seen at London on January 30th 1560. This account is taken from a book intitled *A Description of Meteors*, by W. F. D. D. and reprinted at London in 1654. The next appearance, on the testimony of Stow, was on October 7th 1564. In 1574 also, according to Camden, and Stow above-mentioned, an aurora borealis was observed two nights successively, viz. on the 14th and 15th of November, with much the same appearance as described by Dr Halley in 1716, and which we now so frequently observe. Again, the same was twice seen in Brabant, in the year 1575; viz. on the 13th of February and 28th of September. Its appearances at both these times were described by Cornelius Gemma, professor of medicine in the university of Lovain, who compares them to spears, fortified cities, and armies fighting in the air. After this, Michael Mæstlin, tutor to the great Kepler, assures us, that at Baknang, in the county of Wurtemberg in Germany, these phenomena, which he styles *chasmata*, were seen by himself no less than seven times in 1580. In 1581, they again appeared in an extraordinary manner in April and September, and in a less degree at some other times of the same year. In 1621, September 2d, this phenomenon was observed all over France, and described by Gassendus, who gave it the name of *aurora borealis*: yet neither this, nor any similar appearances posterior to 1574, are described by English writers till the year 1707; which, as Dr Halley observes, shows the prodigious neglect of curious matters which at that time prevailed. From 1621 to 1707, indeed, there is no mention made of an aurora borealis being seen by any body: and considering the number of astronomers who during that period were in a manner continually poring on the heavens, we may very reasonably conclude that no such thing did make

its appearance till after an interval of 86 years. In 1707, a small one was seen in November; and during that year and the next, the same appearances were repeated five times. The next on record is that mentioned by Dr Halley in March 1715-16, the brilliancy of which attracted universal attention, and by the vulgar was considered as marking the introduction of a foreign race of princes. Since that time those meteors have been so common, that no accounts have been kept of them.

It was for a long time a matter of doubt whether this meteor made its appearance only in the northern hemisphere, or whether it was also to be observed near the south pole. This is now ascertained by Mr Forster; who in his late voyage round the world along with Captain Cook, assures us, that he observed them in the high southern latitudes, though with phenomena somewhat different from those which are seen here. On Feb. 17. 1773, as they were in Lat. 58^o south, "a beautiful phenomenon (says he) was observed during the preceding night, which appeared again this and several following nights. It consisted of long columns of a clear white light, shooting up from the horizon to the eastward, almost to the zenith, and gradually spreading on the whole southern part of the sky. These columns were sometimes bent sidewise at their upper extremities; and though in most respects similar to the northern lights (aurora borealis) of our hemisphere, yet differed from them in being always of a whitish colour, whereas ours assume various tints, especially those of a fiery and purple hue. The sky was generally clear when they appeared, and the air sharp and cold, the thermometer standing at the freezing point."

Dr Halley observed that the aurora borealis described by him arose to a prodigious height, it being seen from the west of Ireland to the confines of Russia and Poland on the east; nor did he know how much further it might have been visible; so that it extended at least 30 degrees in longitude, and from lat. 50^o north it was seen over all the northern part of Europe; and what was very surprising, in all those places where it was visible, the same appearances were exhibited which Dr Halley observed at London. He observes, with seeming regret, that he could by no means determine its height, for want of observations made at different places; otherwise he might as easily have calculated the height of this aurora borealis as he did of the fiery globe in 1719*. To other philosophers, however, he gives the following exhortation. "When therefore for the future any such thing shall happen, all those that are curious in astronomical matters are hereby admonished and intreated to set their clocks to the apparent time at London, for example, by allowing so many minutes as is the difference of meridians; and then to note, at the end of every half hour precisely, the exact situation of what at that time appears remarkable in the sky; and particularly the azimuths of those very tall pyramids so eminent above the rest, and therefore likely to be seen furthest: to the intent that, by comparing these observations taken at the same moment in distant places, the difference of their azimuths may serve to determine how far these pyramids are distant from us." This advice of Dr Halley seems to have been totally neglected by all the philosophical people in this country. In other countries, however, they

Aurora
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Aurora
Borealis.

have been more industrious. Father Boscovich has determined the height of an aurora borealis, observed on the 16th of December 1737 by the Marquis of Poleni, to have been 825 miles high; the celebrated Mr Bergman, from a mean of 30 computations, makes the average height of the aurora borealis to be 70 Swedish, or upwards of 460 English miles. Euler supposes it to be several thousands of miles high; and Mairan also assigns them a very elevated region. In the 74th volume of the Philosophical Transactions, Dr Blagden, when speaking of the height of some fiery meteors, tells us, that the "aurora borealis appears to occupy as high, if not a higher region above the surface of the earth, as may be judged from the very distant countries to which it has been visible at the same time." The height of these meteors, however, none of which appear to have exceeded or even arrived at the height of a hundred miles, must appear trifling in comparison of the vast elevations above mentioned. But these enormous heights varying so exceedingly, show that the calculators have not had proper data to proceed upon; and indeed the immense extent of space occupied by the aurora borealis itself, with its constant motion, must make it infinitely more difficult to determine the height of it than of a fiery globe, which occupies but a small portion of the visible heavens. The most certain method of making a comparison betwixt the aurora borealis and the meteors already mentioned, would be, if a ball of fire should happen to pass through the same part of the heavens where an aurora borealis was; when the comparative height of both could easily be ascertained. One instance of this only has come under our observation, where one of the small meteors called *falling stars* was evidently obscured by an aurora borealis; and therefore must have been higher than the lower part of the latter at least. A singularity in this meteor was, that it did not proceed in a straight line through the heavens, as is usual with falling stars, but described a very considerable arch of a circle, rising in the northwest, and proceeding southward a considerable way in the arch of a circle, and disappearing in the north. Its edges were ill defined, and five or six corruscations seemed to issue from it like the rays painted as issuing from stars. The aurora borealis was not in motion, but had degenerated into a crepusculum in the northern part of the hemisphere. Indeed in some cases this kind of crepusculum appears so plainly to be connected with the clouds, that we can scarcely avoid supposing it to proceed from them. We cannot, however, argue from this to the height of the aurora borealis when it moves with great velocity, because it then may, and very probably does, ascend much higher. Dr Blagden, indeed, informs us, that instances are recorded, where the northern lights have been seen to join, and form luminous balls, darting about with great velocity, and even leaving a train like the common fire-balls. It would seem therefore, that the highest regions of the aurora borealis are the same with those in which fire-balls move.

⁵ Conjectures concerning the cause of this meteor. With regard to the cause of the aurora borealis, many conjectures have been formed. The first which naturally occurred was, that it was occasioned by the ascent of inflammable sulphureous vapours from the earth. To this supposition Dr Halley objects the im-

Aurora
Borealis.

mense extent of such phenomena, and that they are constantly observed to proceed from north to south, but never from south to north. This made him very reasonably conclude, that there was some connection between the poles of the earth and the aurora borealis; but being unacquainted with the electric power, he supposed that this earth was hollow, having within it a magnetical sphere, which corresponded in virtue with all the natural and artificial magnets on the surface; and the magnetic effluvia passing through the earth, from one pole of the central magnet to another, might sometimes become visible in their course, which he thought was from north to south, and thus exhibit the beautiful corruscations of the aurora borealis. Had Dr Halley, however, known, that a stroke of electricity would give polarity to a needle that had it not, or reverse the poles of one that had it before, he would undoubtedly have concluded the electric and magnetic effluvia to be the same, and that the aurora borealis was this fluid performing its circulation from one pole of the earth to the other. In fact, this very hypothesis is adopted by S. Beccaria; and by the supposed circulation of the electric fluid he accounts for the phenomena of magnetism and the aurora borealis in a manner perfectly similar to that of Dr Halley, only changing the phrase *magnetic effluvia* for *electric fluid*. The following is the account given us by Dr Priestley of Beccaria's sentiments on this matter.

"Since a sudden stroke of lightning gives polarity to magnets, he conjectures, that a regular and constant circulation of the whole mass of the fluid from north to south may be the original cause of magnetism in general.

"That this ethereal current is insensible to us is no proof of its non-existence, since we ourselves are involved in it. He had seen birds fly so near a thundercloud, as he was sure they would not have done had they been affected by its atmosphere.

"This current he would not suppose to arise from one source, but from several, in the northern hemisphere of the earth; and he thinks that the aurora borealis may be this electric matter performing its circulation in such a state of the atmosphere as renders it visible, or approaching the earth nearer than usual. Accordingly very vivid appearances of this kind have been observed to occasion a fluctuation in the magnetic needle."

A direct disproof of this circulation, however, is furnished by the observation of Mr Forster already mentioned; with which, though neither Dr Halley nor S. Beccaria could be acquainted, they might have thought of it as a final proof either of the truth or falsehood of their hypothesis.—If the aurora borealis is no other than the electric fluid performing the above-mentioned circulation, it ought to dart from the horizon towards the zenith in the northern hemisphere, and from the zenith to the horizon in the southern one: but Mr Forster plainly tells us, that the columns shot up from the horizon towards the zenith as well in the southern hemisphere as in the northern; so that if the aurora borealis is to be reckoned the flashings of electric matter, its course is plainly directed from both poles towards the equator, and not from one pole to the other.

Concerning the cause of this phenomenon, Mr Canton has the following query: "Is not the aurora bo-

realis

realis the flashing of electrical fire from positive towards negative clouds at a great distance, through the upper part of the atmosphere where the resistance is least?" But to this we must reply in the negative; for in this case it would flash in every direction according to the position of the clouds, as well as from north to south. Besides this query, he conjectures, that when the needle is disturbed by the aurora borealis, that phenomenon proceeds from the electricity of the heated air; and supposes the air to have the property of becoming electric by heat, like the tourmalin. But neither does this hypothesis appear at all probable; because, in such a case, the aurora borealis ought to be most frequent in summer when the air is most heated, whereas it is found to be the reverse.—Lastly, with these electrical hypotheses we shall contrast that of Mr Mairan, who imagined this phenomenon to proceed from the atmosphere of the sun, particles of which were thrown off by its centrifugal force acquired by his rotation on his axis; and that these particles falling upon the atmosphere of the earth near its equatorial parts, were from thence propelled by the diurnal motion of the earth towards the polar regions, where they formed the aurora borealis. This hypothesis, besides its being a mere supposition, unsupported by one single appearance in nature, is liable to the objection already mentioned; for in this case the light should dart from the equator to the poles, and not from the poles to the equator: or if we should suppose this matter to be gradually accumulated at each of the poles, we must then make other suppositions, equally vague and ill founded, concerning its getting back with such surprising rapidity in direct opposition to the power which once brought it thither.

The first person that seems to have endeavoured to find any positive proof for the electrical quality of the aurora borealis is Dr Hamilton of Dublin. He observes, that though this phenomenon is commonly supposed to be electrical, yet he had not seen any attempt to prove that it is so: but the only proof he himself brings is an experiment of Mr Hawksbee, by which the electric fluid is shown to put on appearances somewhat like the aurora borealis, when it passes through a vacuum. He observed, that when the air was most perfectly exhausted, the streams of electric matter were then quite white; but when a small quantity of air was let in, the light assumed more of a purple colour. The flashing of this light therefore from the dense regions of the atmosphere into such as are more rare, and the transitions through mediums of different density, he reckons the cause of the aurora borealis, and of the different colours it assumes.

Dr Hamilton's proof, then, of the electricity of the aurora borealis, consists entirely in the resemblance the two lights bear to one another; and if to this we add, that during the time of an aurora borealis the magnetic needle hath been disturbed, electric fire obtained from the atmosphere in plenty, and at some times different kinds of rumbling and hissing sounds heard, we have the sum of all the positive evidence in favour of the electric hypothesis.

Was the aurora borealis the first natural phenomenon the solution of which had been attempted by electricity, no doubt the proofs just now adduced would be very insufficient: but when it is considered, that we

have indisputable evidence of the identity of the phenomena of thunder and of electricity; when we also consider, that the higher parts of our atmosphere are continually in a strongly electrified state; the analogy becomes so strong, that we can scarce doubt of the aurora borealis arising from the same cause. The only difficulty is, to give a good reason why the electricity of the atmosphere should be constantly found to direct its course from the poles towards the equator, and not from the equator to the poles; and this we think may be done in the following manner.

1. It is found that all electric bodies, when considerably heated, become conductors of electricity; thus hot air, hot glass, melted rosin, sealing wax, &c. are all conductors till their heat is dissipated, and then they again become electrics. See Electricity passim.

2. As the converse of every true proposition ought also to be true, it follows from the above one, that if electrics when heated become conductors, then non-electrics when subjected to violent degrees of cold ought to become electric. In one instance this has been verified by experience; water, which is a conductor when warm or not violently cooled, is found to become electric when cooled to 20° below 0 of Fahrenheit's thermometer. With regard to metallic substances, indeed, no experiments have as yet been made to determine whether their conducting power is affected by cold or not. Very probably we might not be able to produce such a degree of cold as sensibly to lessen their conducting power; but still the analogy will hold; and as we are by no means able to produce the greatest degree of cold possible, reason will always suggest to us, that if a certain degree of cold changes one conductor into an electric, a sufficient degree of it will also change all others into electrics.

3. If cold is sufficient to change conducting substances into electrics, it must also increase the electric power of such substances as are already electric; that is to say, very cold air, glass, rosin, &c. provided they are dry, will be more electric than when they are warmer. With regard to air, which is most to our present purpose, this is rendered extremely probable, by considering that clear frosty weather is of all others the most favourable for electric experiments. They may be made indeed to equal advantage almost in any state of the atmosphere, provided sufficient pains is used; but in dry hard frost they will succeed much more easily than at any other time.

These three axioms being allowed, the cause of the aurora borealis is easily deduced from them. The air all round the globe, at a certain height above its surface, is found to be exceedingly cold, and, as far as experiments have yet determined, exceedingly electrical also. The inferior parts of the atmosphere between the tropics are violently heated during the day-time by the reflection of the sun's rays from the earth. Such air will therefore be a kind of conductor, and much more readily part with its electricity to the clouds and vapours floating in it, than the colder air towards the north and south poles. Hence the prodigious appearances of electricity in these regions, showing itself in thunder and other tempests of the most terrible kind. Immense quantities of the electric fluid are thus communicated to the earth, and the inferior warm atmosphere having once exhausted itself, must necessarily

Aurora
Borealis.

cessarily be recruited from the upper and colder region. This becomes very probable from what the French mathematicians observed when on the top of one of the Andes. They were often involved in clouds, which, sinking down into the warmer air, appeared there to be highly electrified, and discharged themselves in violent tempests of thunder and lightning; while in the mean time, on the top of the mountain, they enjoyed a calm and serene sky. In the temperate and frigid zones, the inferior parts of the atmosphere never being so strongly heated, do not part with their electricity so easily as in the torrid zone, and consequently do not require such recruits from the upper regions; but notwithstanding the difference of heat observed in different parts of the earth near the surface, it is very probable that at considerable heights the degree of cold is nearly equal all round it. Were there a like equality in the heat of the under part, there could never be any considerable loss of equilibrium in the electricity of the atmosphere: but as the hot air of the torrid zone is perpetually bringing down vast quantities of electric matter from the cold air that lies directly above it; and as the inferior parts of the atmosphere lying towards the north and south poles do not conduct in any great degree; it thence follows, that the upper parts of the atmosphere lying over the torrid zone will continually require a supply from the northern and southern regions. This easily shows the necessity of an electric current in the upper parts of the atmosphere from each pole towards the equator: and thus we are also furnished with a reason why the aurora borealis appears more frequently in winter than in summer; namely, because at that time the electric power of the inferior atmosphere is greater on account of the cold than in summer; and consequently the abundant electricity of the upper regions must go almost wholly off to the equatorial parts, it being impossible for it to get down to the earth: hence also the aurora borealis appears very frequent and bright in the frigid zones, the degree of cold in the upper and under regions of the atmosphere being much more nearly equal in these parts than in any other. In some parts of Siberia particularly, this meteor appears constantly from October to Christmas, and its coruscations are said to be very terrifying. Travellers agree, that here the aurora borealis appears in greatest perfection; and it is to be remarked, that Siberia is the coldest country on earth. In confirmation of this, it may also be observed, that, from the experiments hitherto made with the electrical kite, the air appears considerably more electrical in winter than in summer, though the clouds are known to be often most violently electrified in the summer time; a proof that the electricity naturally belonging to the air is in summer much more powerfully drawn off by the clouds than in the winter, owing to the excess of heat in summer, as already observed.

A considerable difficulty, however, still remains, from the upright position which the streams of the aurora borealis are generally supposed to have; whereas, according to the hypothesis above mentioned, they ought rather to run directly from north to south. This difficulty occurred to Dr Halley: but he answers it by supposing his magnetic effluvia to pass from one pole

Aurora
Borealis

to another in arches of great circles, arising to a vast height above the earth, and consequently darting from the places whence they arose almost like the radii of a circle: in which case, being sent off in a direction nearly perpendicular to the surface of the earth, they must necessarily appear erect to those who see them from any part of the surface, as is demonstrated by mathematicians. It is also reasonable to think that they will take this direction rather than any other, on account of their meeting with less resistance in the very high regions of the air than in such as are lower.

But the greatest difficulty still remains: for we have supposed the equilibrium of the atmosphere to be broken in the day-time, and restored only in the night; whereas, considering the immense velocity with which the electric fluid moves, the equilibrium ought to be restored in all parts almost instantaneously; yet the aurora borealis never appears except in the night, although its brightness is such as must sometimes make it visible to us did it really exist in the day-time.

In answer to this it must be observed, that though the passage of electricity through a good conductor is instantaneous, yet through a bad conductor it is observed to take some time in passing. As our atmosphere therefore, unless very violently heated, is but a bad conductor of electricity; though the equilibrium in it is broken, it can by no means be instantaneously restored. Add to this, that as it is the action of the sun which breaks the equilibrium, so the same action, extending over half the globe, prevents almost any attempt to restore it till night; when flashes arise from various parts of the atmosphere, gradually extending themselves with a variety of undulations towards the equator.

It now remains to explain only one particularity of the aurora borealis, namely, that its streams do not always move with rapidity, sometimes appearing quite stationary for a considerable time, and sometimes being carried in different directions with a slow motion. To this indeed we can give no other reply, than that weak electric lights have been sometimes observed to put on the same appearance at the surface of the earth; and much more may we suppose them capable of doing so at great heights above it, where the conductors are both fewer in number and much more imperfect. When M. de Romas was making experiments with an electric kite in Italy, a cylinder of blue light about four or five inches diameter was observed surrounding the string. This was in the day-time; but had it been night, he imagined it must have been four or five feet in diameter; and as the string was 780 feet long, it would probably have seemed pyramidal, pointing upwards like one of the streams of the aurora borealis. A still more remarkable appearance, Dr Priestley tells us, was observed by Mr Hartman. He had been making electrical experiments for four or five hours together in a very small room; and upon going out of it, and returning with a light in his hand, walking pretty quick, he perceived a small flame following him at about three feet distance. Being alarmed at this appearance, he stopped to examine it, upon which it vanished. This last instance is very remarkable, and singular in its kind: from both, however, we are sufficiently warranted to conclude, that small portions of our atmosphere may by various causes be so much electrified

Aurora
Borealis.

fied as to shine, and likewise be moved from one place to another without parting with the electricity they have received, for a considerable time.

The corona, or circle, which is often formed near the zenith by the aurora borealis, is easily accounted for in the same manner. As this corona is commonly stationary for some time, we imagine it would be a very proper mark whereby to determine the distance of the meteor itself. If an aurora borealis, for instance, was observed by two persons, one at London, and the other at Edinburgh; by noting the stars among which the corona was observed at each place, its true altitude from the surface of the earth could easily be determined by trigonometry.

Under the article ATMOSPHERE it was suggested, that no good proof had been as yet brought for the extreme rarity of the air usually supposed to take place at no very great heights above the earth. The brightness of the meteor there mentioned at 70 miles perpendicular from the surface, as also its figure, seemed to prove the air considerably denser at that distance from the earth. Though the height of the aurora borealis has never been determined, we can scarce imagine it to be greater than that of this meteor, or indeed to great: but although its streams resemble the passage of electric light through a vacuum, it cannot be from thence inferred, that the air is at all in a state similar to the vacuum of an air-pump in those places where the aurora borealis is produced; seeing we have instances of similar appearances being produced in very dense air. The plate of an electrophorus is often so highly electrified, as to throw out flashes from different parts as soon as it is lifted up, and by proper management it may be always made to emit long and broad flashes which shall scarcely be felt by the finger, instead of small, dense, and pungent sparks; so that, though long flashes may be produced in rarefied air, it by no means follows that the same may not also be produced in denser air. As little can we infer any thing from the colours; for we observe the electric spark sometimes white, sometimes blue, and sometimes purple, in the very same state of the atmosphere, and from the same substance.

The aurora borealis is said to be attended with a peculiar hissing noise in some very cold climates; Gmelin speaks of it in the most pointed terms, as frequent and very loud in the north-eastern parts of Siberia; and other travellers have related similar facts. Gmelin's account is very remarkable. "These northern lights (says he) begin with single bright pillars, rising in the N. and almost at the same time in the N. E. which gradually increasing comprehend a large space of the heavens, rush about from place to place with incredible velocity, and finally almost cover the whole sky up to the zenith. The streams are then seen meeting together in the zenith, and produce an appearance as if a vast tent was expanded in the heavens, glittering with gold, rubies, and sapphire. A more beautiful spectacle cannot be painted; but whoever should see such a northern light for the first time, could not behold it without terror. For however fine the illumination may be, it is attended, as I have learned from the relation of many persons, with such a hissing, cracking, and rustling noise throughout the air, as if the largest fireworks were playing off. To describe what they then hear, they make use of the expression, *Spolochi codjat*,

VOL. II. Part II.

that is, the raging host is passing. The hunters who pursue the white and blue foxes in the confines of the Icy Sea, are often overtaken in their course by these northern lights. Their dogs are then so much frightened, that they will not move, but lie obstinately on the ground till the noise has passed. Commonly clear and calm weather follows this kind of northern lights. I have heard this account, not from one person only, but confirmed by the uniform testimony of many, who have spent part of several years in these very northern regions, and inhabited different countries from the Yenesei to the Lena; so that no doubt of its truth can remain. This seems indeed to be the real birth-place of the *aurora borealis*.

The hissing or rustling noise above described, Dr Blagden is inclined to attribute to small streams of electric matter running off to the earth from the masses or accumulations of electricity by which the northern lights are supposed to be produced.

We shall conclude this article with an account of a paper presented to the Royal Society by Mr Winn, in 1772, wherein he says that the appearance of an aurora borealis is a certain sign of an hard gale of wind from the south or south-west. This he never found to fail in 23 instances; and even thinks, that from the splendor of the meteor, some judgment may be formed concerning the ensuing tempest. If the aurora is very bright, the gale will come on within twenty-four hours, but will be of no long duration; if the light is faint and dull, the gale will be less violent, and longer in coming on, but will also last longer. His observations were made in the English channel, where such winds are very dangerous; and by attending to the aurora, he says he often got easily out of it, when others narrowly escaped being wrecked. This is an exceeding useful observation for sailors: but it cannot be expected that the winds succeeding these meteors should in all places blow from the south-west; though no doubt a careful observation of what winds succeed the aurora borealis, and other meteors, in different parts of the world, might contribute in some measure to lessen the dangers of navigation.

That the aurora borealis ought to be succeeded by winds, may be easily deduced from the hypothesis last mentioned. If this phenomenon is occasioned by the vast quantity of electric matter conveyed to the equatorial parts of the earth, it is certain that the earth cannot receive any great quantity of this matter at one place without emitting it at another. The electricity, therefore, which is constantly received at the equator, must be emitted nearer the poles, in order to perform its course, otherwise there could not be a constant supply of it for the common operations of nature. It is observed, that electrified bodies are always surrounded by a blast of air, which is sent forth from them in all directions; hence, if the electric matter find a more ready passage through one part of the earth than another, a wind will be found to blow from that quarter. If therefore one of these places happens to be in the Atlantic ocean near the coast of France, or in the bay of Biscay, the electric matter which has been received at the equator during an aurora borealis will be discharged there some time after, and consequently a wind will blow from that quarter, which will be from the south-west to those ships which are in the English channel.

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Aurora
Borealis.

6
Aurora bo-
realis suc-
ceeded by
south-west
winds.

7
Conjecture
concerning
the reason.

Aurum
||
Aufona.

channel. It cannot be imagined, however, that all the matter can be discharged from one place; and therefore according to the different situations of those electrical vents, winds may blow in different directions; and thus the same aurora borealis may produce a south-west-wind in the English channel, and a north-west one in Scotland.

AURUM. See **GOLD, CHEMISTRY, and METALLURGY.**

This metal was introduced into medicine by the Arabians, who esteemed it one of the greatest cordials and comforters of the nerves. From them Europe received it without any diminution of its character; in foreign pharmacopœias it is still retained, and even mixed with the ingredients from which simple waters are to be distilled. But no one, it is presumed, at this time expects any singular virtues from it, since it certainly is not alterable in the human body. Mr Geoffroy, though unwilling to reject it from the cordial preparations, honestly acknowledges that he has no other reason for retaining it than complaisance to the Arabian schools. The chemists have endeavoured, by many elaborate processes, to extract what they call a sulphur or anima of gold: but no method is as yet known of separating the component parts of this metal; all the tinctures of it, and aurum portabile, which have hitherto appeared, are real solutions of it in aqua-regia, diluted with spirit of wine or other liquors, and prove injurious to the body rather than beneficial. A place, however, is now given in some of the foreign pharmacopœias to the aurum fulminans; and it has of late been recommended as a remedy in some convulsive diseases, particularly in the chorea sancti viti.

AURUM Fulminans. See **CHEMISTRY-Index.**

AURUM Mosaicum. See **CHEMISTRY-Index.**

AURUNCI (anc. geog.) a people of Latium, towards Campania; the same with the Aufones, at least Pliny intermixes as not to be easily distinguishable, though Pliny separates them.

AUSA, a town of Terraconensis, in the middle age called *Aufona*; now *Vich de Ofona*, a town of Catalonia in Spain. E. Long. 2. N. Lat. 41. 50.

AUSCH. See **AUCH.**

AUSI, an ancient and very savage people of Libya. Herodotus tells us that they were unacquainted with marriage, and had all their women in common. The children were brought up by their mothers till they were able to walk: after which they were introduced to an assembly of the men, who met every three months; and the man to whom any child first spoke, acknowledged himself its father. They celebrated annually a feast in honour of Minerva, in which the girls divided into two companies, fought with sticks and stones, and those who died of their wounds were concluded not to have been virgins.

AUSIMUM, or **AUXIMUM**, an ancient Roman colony in the Picenum; now *Osimo* or *Osino*, in the March of Ancona in Italy. E. Long. 15. N. Lat. 43. 20.

AUSITÆ, or **ÆSITÆ**, a tribe of ancient Arabs, supposed by Bochart to have inhabited the land of Uz mentioned in scripture.

AUSONA (anc. geog.), a town of the Aufones, a people who anciently occupied all the Lower Italy, from the Promontorium Circæum down to the straits

of Sicily (Livy), but were afterwards reduced to a much narrower compass; namely, between the Montes Circæi and Maffici; nor did they occupy the whole of this, but other people were intermixed. Concerning Aufona or its remains there is nothing particular recorded.

AUSONIA, the ancient name of Italy, from its most ancient inhabitants the Aufones, (Virgil, Servius).

AUSONEUM MARE (anc. geog.), a part of the Ionian sea, extending southwards from the promontory Japygium to Sicily, which it washes on the east, as it does the Brutii and Magna Græcia on the south and east. It is separated from the Tuscan sea by the strait of Messina.

AUSONIUS (in Latin *Decius*, or rather *Decimus*, Magnus Aufonius), one of the best poets of the fourth century, was the son of an eminent physician, and born at Bourdeaux. Great care was taken of his education, the whole family interesting themselves in it, either because his genius was very promising, or that the scheme of his nativity, which had been cast by his grandfather on the mother's side, made them imagine that he would rise to great honour. He made an uncommon progress in classical learning, and at the age of 30 was chosen to teach grammar at Bourdeaux. He was promoted some time after to be professor of rhetoric; in which office he acquired so great a reputation, that he was sent for to court to be preceptor to Gratian the emperor Valentinian's son. The rewards and honours conferred on him for the faithful discharge of his office prove the truth of Juvenal's maxim, that when fortune pleases she can raise a man from a rhetorician to the dignity of a consul. He was actually appointed consul by the emperor Gratian, in the year 379, after having filled other considerable posts; for besides the dignity of questor, to which he had been nominated by Valentinian, he was made prefect of the Prætorium in Italy and Gaul after that prince's death. His speech returning thanks to Gratian on his promotion to the consulship is highly commended. The time of his death is uncertain; he was still living in 392, and lived to a great age. The emperor Theodosius had a great esteem for Aufonius, and pressed him to publish his poems. There is a great inequality in his works; and in his manners and his style there is a harshness which was perhaps rather the defect of the times he lived in than of his genius. Had he lived in Augustus's reign, his verses, according to good judges, would have equalled the most finished of that age. He is generally supposed to have been a Christian: some ingenious authors indeed think otherwise, but, according to Mr Bayle, without just reason. The best edition of his poems is that of Amsterdam in 1671.

AUSPEX, a name originally given to those who were afterwards denominated *augurs*. In which sense the word is supposed to be formed from *avis*, "bird," and *inspicere*, "to inspect;" *auspices*, q. d. *avispices*. Some will therefore have auspices properly to denote those who foretold future events from the sight of birds.

AUSPICIUM, **AUSPICY**, the same with augury.

AUSTER, one of the four cardinal winds, as Ser-

Aufona
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Auster.

Austere
||
Austria.

vius calls them, blowing from the south (Pliny, Ovid, Manilius).

AUSTERE, rough, astringent. Thus an austere taste is such a one as constricts the mouth and tongue; as that of unripe fruits, harsh wines, &c.

AUSTERITY, among moral writers, implies severity and rigour. Thus we say, *austerity of manners, austerities of the monastic life, &c.*

AUSTIN (St). See St AUGUSTIN.

AUSTRAL, AUSTRALIS, the same with southern. The word is derived from *auster*, "south wind." Thus austral signs are the six last signs of the zodiac; so called because they are on the south side of the equinoctial.

AUSTRALIS PISCIS, the SOUTHERN FISH, is a constellation of the southern hemisphere, not visible in our latitude; whose stars in Ptolemy's catalogue are 18, and in the Britannic catalogue 24.

AUSTRIA, one of the principal provinces of the empire of Germany towards the east; from which situation it takes its name, *Ost-ryck* in the German language signifying "the east country." It is bounded on the north by Moravia, on the east by Hungary, on the south by Stiria, and on the west by Bavaria. It is divided into *Upper* and *Lower*. Upper Austria is situated on the south, and Lower Austria on the north side of the Danube. Vienna the capital is in the Upper Austria, which contains several other very considerable towns. The country is very fertile, has a great many mines, and produces vast quantities of sulphur.

In the ninth and tenth centuries, Austria was the frontier of the empire against the barbarians. In 928, the emperor Henry the Fowler, perceiving that it was of great importance to settle some person in Austria who might oppose these incursions, invested Leopold, surnamed the *Illustrious*, with that country. Otho I. erected Austria into a marquisate in favour of his brother-in-law Leopold, whose descendant Henry II. was created Duke of Austria by the emperor Frederic Barbarossa. His posterity becoming extinct in 1240, the states of the country, in order to defend themselves from the incursions of the Bavarians and Hungarians, resolved to put themselves under the protection of Henry marquis of Misnia; but Othogar II. king of Bohemia, being likewise invited by a party in the duchy, took possession of it, alleging not only the invitation of the states, but also the right of his wife, heiress of Frederic the last duke. The emperor Rodolphus I. pretending a right to this duchy, refused to give Othogar the investiture of it; and afterwards killing him in a battle, procured the right of it to his own family. From this Rodolphus the present house of Austria is descended, which for several centuries past has rendered itself so famous and so powerful, having given 14 emperors to Germany and six kings to Spain.

In 1477, Austria was erected into an archduchy by the emperor Frederic the Pacific, for his son Maximilian, with these privileges: That these shall be judged to have obtained the investiture of the states, if they do not receive it after having demanded it three times; that if they receive it from the emperor, or the imperial ambassadors, they are to be on horseback, clad in a royal mantle, having in their hand a staff of command, and upon their head a ducal crown of two points, and

surrounded with a cross like that of the imperial crown.

The archduke is born privy-counsellor to the emperor, and his states cannot be put to the ban of the empire. All attempts against his person are punished as crimes of lese-majesty, in the same manner as those against the king of the Romans or Electors. No one dared to challenge him to single combat. It is in his choice to assist at the assemblies, or to be absent; and he has the privilege of being exempt from contributions and public taxes, excepting 12 soldiers which he is obliged to maintain against the Turk for one month. He has rank immediately after the electors; and exercises justice in his states without appeal, by virtue of a privilege granted by Charles V. His subjects cannot even be summoned out of his province upon account of lawsuits, to give witness, or to receive the investiture of fiefs. Any of the lands of the empire may be alienated in his favour, even those that are feudal; and he has a right to create counts, barons, gentlemen, *poets*, and notaries. In the succession to his states, the right of birth takes place; and failing males, the females succeed according to the lineal right; and if no heir be found, they may dispose of their lands as they please.

Upper Austria, properly so called, has throughout the appearance of a happy country: here are no signs of the striking contrast betwixt poverty and riches which offends so much in Hungary. All the inhabitants, those of the capital only excepted, enjoy that happy mediocrity which is the consequence of a gentle and wise administration. The farmer has property; and the rights of the nobility, who enjoy a kind of lower judicial power, are well defined. The south and south-west parts of the country are bounded by a ridge of hills, the inhabitants of which enjoy a share of prosperity unknown to those of the interior parts of France. There are many villages and market towns, the inhabitants of which have bought themselves off from vassalage, are now their own governors, and belong some of them to the estates of the country. The cloisters, the prelates of which belong to the estates of the country, are the richest in Germany, after the immediate prelates and abbacies of the empire. One of the great convents of Benedictines is worth upwards of 4000 millions of French livres, half of which goes to the exchequer of the country.

Lower Austria yearly exports more than two millions worth of guilders of wine to Moravia, Bohemia, Upper Austria, Bavaria, Saltzburg, and part of Styria and Corinthia. This wine is sour, but has a great deal of strength, and may be carried all over the world without danger; when it is ten or twenty years old it is very good. This country is very well peopled. Mr Schloffer, in his political journal, which contains an account of the population of Austria, estimates that of this country at 2,100,000 men. The revenue of this country is about 14,000,000 of florins; of which the city of Vienna contributes above five, as one man in the capital earns as much as three in the country.

The southern parts of Austria are covered with hills, which rise gradually from the banks of the Danube to the borders of Stiria, and are covered with woods. They lose themselves in the mass of mountains which run to the south of Germany, and stretch through all Stiria, Carniola, Carinthia, and Tyrol, to the Swiss Alps; and are probably, after Savoy and Switzerland,

Austria.

Austria,
Austrian-
cy.

the highest part of the earth. The inhabitants of this extensive ridge of mountains are all very much alike; they are a strong, large, and, the GOITRES excepted, a very handsome people.

The characteristic of the inhabitants of all this country is striking bigotry, united with striking sensuality. You need only see what is going forwards here to be convinced that the religion taught by the monks is as ruinous for the morals as it is repugnant to Christianity. The Cicisbeos accompany the married women from their bed to church, and lead them to the very confessional! The bigotry of the public in the interior parts of Austria, which from the mixture of gallantry with it, is still to be found even amongst people of rank, degenerates amongst the common people into the grossest and most abominable buffoonery. The Windes, who are mixed with the Germans in these countries, distinguish themselves by a superstitious custom that does little honour to the human understanding, and would be incredible if we had not the most unequivocal proofs of the fact before our eyes. Many years ago, they set out in company with some Hungarian enthusiasts to Cologne on the Rhine, which is about 120 German miles distant, to cut off the beard of a crucifix there. Every seven years this operation is repeated, as in this space of time the beard grows again to its former length. The rich persons of the association send the poorer ones as their deputies, and the magistrates of Cologne receive them as ambassadors from a foreign prince. They are entertained at the expence of the state, and a counsellor shows them the most remarkable things in the town. This farce brings in large sums of money at stated times, and may therefore deserve political encouragement; but still, however, it is the most miserable and meanest way of gain that can be imagined. These Windes have alone the right to shave our Saviour, and the beard grows only for them. They firmly believe, that if they did not do this service to the crucifix, the earth would be shut to them for the next seven years, and there would be no harvests. For this reason they are obliged to carry the hair home with them, as the proof of having fulfilled their commission, the returns of which are distributed amongst the different communities, and preserved as holy reliques. The Imperial court has for a long time endeavoured in vain to prevent this emigration, which deprives agriculture of so many useful hands. When the Windes could not go openly, they would go clandestinely. At length the court thought of the expedient of forbidding the regency of Cologne to let them enter the town. This happened six years ago, and the numerous embassy was obliged to beg its way back again without the wonderful beard; which without doubt the capuchins, to whom the crucifix belonged, used to put together from their own. The trade which the monks carry on with holy salves, oils, &c. is still very considerable; a prohibition of the court, lately published, has rather lessened it, but it cannot be entirely suppressed till next generation. It is now carried on secretly, but perhaps to nearly as great an amount as formerly.

AUSTROMANCY, AUSTROMANTIA, properly denotes soothsaying, or a vain method of predicting futurity, from observations of the winds.

AUTERFOITS ACQUIT.

AUTERFOITS Attaint.

AUTERFOITS Conviât.

} See the article *PLEA*
to *Indictment.*

Auterfoits
||
Autograph.

AUTHENTIC, something of acknowledged and received authority. In law, it signifies something clothed in all its formalities, and attested by persons to whom credit has been regularly given. Thus we say, *authentic papers, authentic instruments.*

AUTHOR, properly signifies one who created or produced any thing. Thus God, by way of eminence, is called the *Author of nature, the Author of the universe.*

AUTHOR, in matters of literature, a person who has composed some book or writing.

AUTHORITY, in a general sense, signifies a right to command, and make one's self obeyed. In which sense we say, *the royal authority, the episcopal authority, the authority of a father, &c.* It denotes also the testimony of an author, some apophthegm or sentence of an eminent person quoted in a discourse by way of proof.

Authority is represented, in painting, like a grave matron sitting in a chair of state, richly clothed in a garment embroidered with gold, holding in her right hand a sword, and in her left a sceptre. By her side is a double trophy of books and arms.

AUTOCHTHONES, an appellation assumed by some nations, importing that they sprung, or were produced, from the same soil which they still inhabited. In this sense *Autochthones* amounts to the same with *Aborigines*. The Athenians valued themselves on their being *Autochthones, self-born, or γηγενεις, earth-born*; it being the prevailing opinion among the ancients, that, in the beginning, the earth, by some prolific power, produced men, as it still does plants. The proper *Autochthones* were those primitive men who had no other parent beside the earth. But the name was also assumed by the descendants of these men, provided they never changed their ancient state, nor suffered other nations to mix with them. In this sense it was that the Greeks, and especially the Athenians, pretended to be *Autochthones*; and, as a badge thereof, wore a golden grasshopper woven in their hair, an insect supposed to have the same origin.

AUTOCRATOR, a person vested with an absolute independent power, by which he is rendered unaccountable to any other for his actions. The power of the Athenian generals, or commanders, was usually limited; so that, at the expiration of their office, they were liable to render an account of their administration. But on some extraordinary occasions they were exempted from this restraint, and sent with a full and uncontrollable authority: in which sense they were styled *Αυτοκρατορες*. The same people also applied the name to some of their ambassadors, who were vested with a full power of determining matters according to their own discretion. These were denominated *Πρεσβευται Αυτοκρατορες*; and resembled our plenipotentiaries.

AUTO DA FE, act of faith. See *Act of Faith*.

AUTODIDACTUS, a person self-taught, or who has had no master or assistant of his studies besides himself.

AUTOGRAPH, denotes a person's hand-writing, or the original manuscript of any book, &c.

AUTO-

Autolitho-
tomus
||
Autonomia.Autopyros
||
Autun.

AUTOLITHOTOMUS, he who cuts himself for the stone. Of this we have a very extraordinary instance given by Reifelius, in the *Ephemerides* of the *Academy Naturæ Curiosorum*, dec. 1. an. 3. obf. 192.

AUTOMATE, called also *Hiera*, one of the Cyclades, an island to the north of Crète (Pliny), said to have emerged out of the sea, between the islands Thera and Therasia, in the fifth year of the emperor Claudius; in extent thirty stadia (Orosius).

AUTOMATON (from *αὐτῶν*, *ipse*, and *κίνησις*, *excitor*), a self-moving machine, or one so constructed, by means of weights, levers, pullies, &c. as to move for a considerable time, as though endowed with animal life. According to this description, clocks, watches, and all machines of that kind, are automata.

Under the article **ANDROIDES**, we observed that the highest perfection to which automata could be carried was to imitate exactly the motions and actions of living creatures, especially of mankind, which are more difficultly imitated than those of other animals. Very surprising imitations, however, have been made of other creatures. So long ago as 400 years before Christ, Archytas of Tarentum is said to have made a wooden pigeon that could fly; nor will this appear at all incredible, when we consider the flute-player made by M. Vaucanson, and the chess-player by M. Kempell. Dr Hook is also said to have made the model of a flying chariot capable of supporting itself in the air. But M. Vaucanson abovementioned hath distinguished himself still more eminently. That gentleman, encouraged by the favourable reception of his flute-player, made a duck which was capable of eating, drinking, and imitating exactly the voice of a natural one. Nay, what is still more surprising, the food it swallowed was evacuated in a digested state; not that it was really in a state of natural excrement, but only considerably altered from what it was when swallowed; and this digestion was performed on the principles of solution, not of trituration. The wings, viscera, and bones, of this artificial duck, were also formed so as very strongly to resemble those of a living animal. Even in the actions of eating and drinking this resemblance was preserved: the artificial duck swallowed with avidity and vastly quick motions of the head and throat, and likewise muddled the water with his bill, exactly like a natural one.

M. Le Droz of La Chauz. de Fonds in the county of Neuchâtel, hath also executed some very curious pieces of mechanism, which well deserve to be ranked with those already mentioned. One was a clock, which was presented to his Spanish majesty; and had, among other curiosities, a sheep which imitated the bleating of a natural one, and a dog watching a basket of fruit. When any one attempted to purloin the fruit, the dog gnashed his teeth and barked; and if it was actually taken away, he never ceased barking till it was restored. Besides this, he made a variety of human figures, which exhibited motions truly surprising; but all inferior to Mr Kempell's chess-player, which may justly be looked upon as the greatest master-piece in mechanics that ever appeared. See **ANDROIDES**.

AUTONOMIA, a power of living or being governed by our own laws and magistrates. The liberty of the cities which lived under the faith and protection of the Romans, consisted in their *autonomia*,

i. e. they were allowed to make their own laws and elect their own magistrates; by whom justice was to be administered, and not by Roman presidents or judges, as was done in other places which were not indulged the *autonomia*.

AUTOPYROS, from *αὐτός*, and *πυρός*, *wheat*, in the ancient diet, an epithet given to a species of bread, wherein the whole substance of the wheat was retained, without retrenching any part of the bran. Galen describes it otherwise, *viz.* as bread where only the coarser bran was taken out. And thus it was a medium between the finest bread, called *similagineus*, and the coarsest, called *furfuraceus*. This was also called *autopyrites* and *syncomistus*.

AUTRE EGLISE, a village of Brabant, in the Austrian Netherlands; to which the left wing of the French army extended, when the confederates obtained the victory at Ramillies in 1706. E. Long. 4. 50. N. Lat. 50. 40.

AUTRICUM, the capital of the Carnatas, a people of Gallia Celtica; afterwards called *Carnotena*, *Carnotenus*, and *Civitas Carnotenum*: Now *Chartres*, in the Orleansois on the Eure. E. Long. 1. 32. N. Lat. 48. 47.

AUTUMN, the third season of the year, when the harvest and fruits are gathered in. Autumn is represented, in painting, by a man at perfect age, clothed like the vernal, and likewise girded with a starry girdle; holding in one hand a pair of scales equally poised, with a globe in each; in the other hand, a bunch of divers fruits and grapes. His age denotes the perfection of this season; and the balance, that sign of the zodiac which the sun enters when our autumn begins.

Autumn begins on the day when the sun's meridian distance from the zenith, being on the decrease, is a mean between the greatest and the least; which in these countries is supposed to happen when the sun enters *Libra*. Its end coincides with the beginning of winter. Several nations have computed the years by autumns; the English Saxons by winters. Tacitus tells us, the ancient Germans were acquainted with all the other seasons of the year, but had no notion of autumn. Lidyat observes at the beginning of the several seasons of the year, that

*Dat Clemens hyemem, dat Petrus ver cathedratus,
Æstuat Urbanus, autumnat Bartholomeus.*

Autumn has always been reputed an unhealthy season. Tertullian calls it *tentator valetudinum*: and the satyrists speak of it in the same light; *Autumnus Libitinæ questus acerba*.

AUTUMNAL POINT, is that part of the equinox from which the sun begins to descend towards the south pole.

AUTUMNAL Signs, in astronomy, are the signs *Libra*, *Scorpio*, *Sagittarius*, through which the sun passes during the autumn.

AUTUMNAL Equinox, that time when the sun enters the autumnal point.

AUTUN, an ancient city of France in the duchy of Burgundy, the capital of the Autonois, with a bishop's see. The length of this city is about three quarters of a mile, and its breadth nearly equal. The river Arronx washes its ancient walls, whose ruins are so firm, and the stones so closely united, that they seem almost to be cut out of the solid rock. In this city are the ruins

Autura
||
Auxy.

of three ancient temples, one of which was dedicated to Janus, and another to Diana. Here are likewise a theatre and a pyramid, which last is probably a tomb. It stands in a place called the *field of urns*, because several urns had been found there. Here are also two antique gates of great beauty. The city lies at the foot of three great mountains, in E. Long. 4. 15. N. Lat. 45. 50.

AUTURA, or AUDURA, a river of Gallia Celtica, only mentioned in the lives of the saints. Now the *Eure*, which falls into the Seine on the left hand or south side.

AUVERGNE, a province of France, about 100 miles in length and 75 in breadth. It is bounded on the north by the Bourbonnois; on the east by Toretz and Velay; on the west by Limosin, Quercy, and La Marche; and on the south by Rovergne and the Cevennes. It is divided into Upper and Lower; the latter, otherwise called *Limagne*, is one of the finest countries in the world. The mountains of Higher Auvergne render it less fruitful; but they afford good pasture, which feeds great numbers of cattle, which are the riches of that country. Auvergne supplies Lyons and Paris with fat cattle, makes a large quantity of cheese, and has manufactures of several kinds. The capital of the whole province is Clermont.

AUVERNAS, a very deep-coloured heady wine, made of black raisins so called, which comes from Orleans. It is not fit to drink before it is above a year old; but if kept two or three years, it becomes excellent.

AUXERRE, an ancient town of France in the duchy of Burgundy, and capital of the Auxerrois, with a bishop's see. The episcopal palace is one of the finest in France, and the churches are also very beautiful. This town is advantageously situated for trade with Paris, on the river Yone. E. Long. 3. 35. N. Lat. 47. 54.

AUXESIS, in mythology, a goddess worshipped by the inhabitants of Egina, and mentioned by Herodotus and Pausanias.

AUXESIS, in rhetoric, a figure whereby any thing is magnified too much.

AUXILIARY, whatever is aiding or helping to another.

Auxiliary Verbs, in grammar, are such as help to form or conjugate others; that is, are prefixed to them, to form or denote the moods or tenses thereof: as, *to have* and *to be*, in the English; *etre* and *avoir*, in the French; *ho* and *sono*, in the Italian; &c. In the English language, the auxiliary verb *am* supplies the want of passive verbs.

AUXO, in mythology, the name of one of two Graces worshipped by the Athenians. See HEGEMONE.

AUXONNE, a small fortified town of France, in the duchy of Burgundy; seated on the river Saone, over which there is a bridge of 23 arches, to facilitate the running off of the waters after the overflowing of the river. At the end of the bridge is a causeway 2250 paces long. E. Long. 5. 22. N. Lat. 47. 11.

AUXY. The French give the name of *auxy wool* to that which is spun in the neighbourhood of Abbeville by those workmen who are called *houpiers*. It is a very fine and beautiful wool, which is commonly used to make the finest stockings.

AWARD, in law, the judgment of an arbitrator, or of one who is not appointed by the law a judge, but chosen by the parties themselves for terminating their difference. See ARBITER and ARBITRATION.

Award
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Axholm.

AWL, among shoemakers, an instrument wherewith holes are bored through the leather, to facilitate the stitching or sewing the same. The blade of the awl is usually a little flat and bended, and the point ground to an acute angle.

AWLAN, a small imperial town of Germany, in the circle of Suabia, seated on the river Kochen. E. Long. 11. 15. N. Lat. 48. 52.

AWME, or AUME, a Dutch liquid measure containing eight fleckans, or 20 verges or verteels, equal to the tierce in England, or to one-sixth of a ton of France.

AWN, in botany. See ARISTA.

AWNING, in the sea-language, is the hanging a sail, tarpawling, or the like, over any part of the ship, to keep off the sun, rain, or wind.

AX, a carpenter's instrument, serving to hew wood. The ax differs from the joiner's hatchet, in that it is made larger and heavier, as serving to hew large stuff; and its edge tapering into the middle of its blade. It is furnished with a long handle or helve, as being to be used with both hands.

Battle-Ax. See CELT.

AXAMENTA, in antiquity, a denomination given to the verses or songs of the *falii*, which they sung in honour of all men. The word is formed, according to some, from *axare*, q. d. *nominare*. Others will have the *carmina saliaria* to have been denominated *axamenta*, on account of their having been written in *axibus*, or on wooden tables.

The *axamenta* were not composed, as some have asserted, but only sung by the *falii*. The author of them was Numa Pompilius; and as the style might not be altered, they grew in time so obscure, that the *falii* themselves did not understand them. Varro says they were 700 years old. Quint. Inst. Or. lib. i. c. 11.

AXAMENTA, or *Affamenta*, in ancient music, hymns or songs performed wholly with human voices.

AXAYACATL, the name of a species of fly common in Mexico about the Lake; the eggs of which being deposited in immense quantities upon the rushes and corn-stalks, form large masses, which are taken up by fishermen and carried to market for sale. This caviare, called *abuauibili*, which has much the same taste with the caviare of fish, used to be eat by the Mexicans, and is now a common dish among the Spaniards. The Mexicans eat not only the eggs, but the flies themselves, made up together into a mass, and prepared with saltpetre.

AXATI, a town of ancient Bætica, in the Bœtis; now *Lora*, a small city of Andalusia, in Spain, seated on the Guadalquivir. W. Long. 5. 20. N. Lat. 37. 20.

AXBRIDGE, a town of Somersetshire in England, consisting of one long narrow street. W. Long. 2. 20. N. Lat. 51. 30.

AXEL, a small fortified town in Dutch Flanders. E. Long. 3. 40. N. Lat. 51. 17.

AXHOLM, an island in the north-west part of Lincolnshire in England. It is formed by the rivers Trent, Idel, and Dan; and is about ten miles long and five broad. The lower part is marshy, but produces an odoriferous

Axiace
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Axinomancy.

odoreferous shrub called *gall*; the middle is rich and fruitful, yielding flax in great abundance, as also alabaster which is used for making lime. The principal town is called *Ancy*, and is now very thinly inhabited.

AXIACE, an ancient town of Sarmatia Europea; now *Oxakow*, the capital of Budziac Tartary. E. Long. 32. 30. N. Lat. 46. 0.

AXILLA, in anatomy, the arm-pit, or the cavity under the upper part of the arm.

AXILLA, in botany, is the space comprehended between the stems of plants and their leaves. Hence we say those flowers grow in the axillæ of the leaves; *i. e.* at the base of the leaves, or just within the angle of their pedicles.

AXILLARY, something belonging to or lying near the axilla. Thus, *axillary artery* is that part of the subclavian branches of the ascending trunk of the aorta which passeth under the arm-pits; *axillary glands* are situated under the arm-pits, enveloped in fat, and lie close by the axillary vessels; and *axillary vein* is one of the subclavians which passes under the arm-pit, dividing itself into several branches, which are spread over the arm.

AXIM, a small territory on the gold-coast in Africa. The climate here is so excessively moist, that it is proverbially said to rain 11 months and 29 days of the year. This excessive moisture renders it very unhealthy; but it produces great quantities of rice, water melons, lemons, oranges, &c. Here are also produced vast numbers of black cattle, goats, sheep, tame pigeons, &c. The whole country is filled with beautiful and populous villages, and the intermediate lands well cultivated; besides which, the natives are very wealthy, from the constant traffic carried on with them by the Europeans for their gold. The capital which is also called *Axim*, by some *Achombone*, stands under the cannon of the Dutch fort St. Antonio. Behind, it is secured by a thick wood that covers over the whole declivity of a neighbouring hill. Between the town and the sea runs an even and spacious shore of beautiful white sand. All the houses are separated by groves of cocoa and other fruit trees, planted in parallel lines, each of an equal width, and forming an elegant vista. The little river *Axim* crosses the town; and the coast is defended by a number of small pointed rocks, which project from the shore, and render all access to it dangerous. The capital is situated in W. Long. 24. 0. N. Lat. 5. 0. This canton is a kind of republic, the government being divided between the Caboceroes or chief men, and Manaceroes or young men. It must be observed, however, that in their courts there is not even a pretence of justice: whoever makes the most valuable presents to the judges is sure to gain his cause, the judges themselves alleging the gratitude due for the bribes received as a reason; and if both parties happen to make presents of nearly equal value, they absolutely refuse to give the cause a hearing.

AXINOMANCY, **AXINOMANTIA**, from *αξιων*, *securis* and *μαντια*, *divinatio*; an ancient species of divination, or a method of foretelling future events by means of an ax or hatchet.—This art was in considerable repute among the ancients; and was performed, according to some, by laying an agate-stone on a red-hot hatchet; and also by fixing a hatchet on a round

stake so as to be exactly poised; then the names of those that were suspected were repeated, and he at whose name the hatchet moved was pronounced guilty.

AXIOM, **AXIOMA** (from *αξιος*, *I am worthy*); a self-evident truth, or a proposition whose truth every person receives at first sight. Thus, that the whole is greater than a part; that a thing cannot be and not be at the same time; and that from nothing, nothing can arise; are axioms.

AXIOM is also an established principle in some art or science. Thus, it is an axiom in physics, that nature does nothing in vain; that effects are proportional to their causes, &c. So it is an axiom in geometry, that things equal to the same third are also equal to one another; that if to equal things you add equals, the sums will be equal, &c. It is an axiom in optics, that the angle of incidence is equal to the angle of reflection, &c.

AXIOPOLIS, a town of the Triballi in Mæsia Inferior; now *Axiopoli*, in Bulgaria. E. Long. 34. 0. N. Lat. 45. 40.

AXIS, in geometry, the straight line in a plain figure, about which it revolves, to produce or generate a solid. Thus, if a semicircle be moved round its diameter at rest, it will generate a sphere, the axis of which is that diameter.

AXIS, in astronomy, is an imaginary right line supposed to pass through the centre of the earth and the heavenly bodies, about which they perform their diurnal revolutions.

AXIS, in conic sections, a right line dividing the section into two equal parts, and cutting all its ordinates at right angles.

AXIS, in mechanics. The axis of a balance is that line about which it moves, or rather turns about. *Axis of oscillation*, is a right line parallel to the horizon, passing through the centre about which a pendulum vibrates.

Axis in Peritrochio, one of the six mechanical powers, consisting of a peritrochium or wheel concentric with the base of a cylinder, and moveable together with it about its axis.

AXIS, in optics, is that particular ray of light coming from any object which falls perpendicularly on the eye.

AXIS, in architecture. *Spiral axis*, is the axis of a twisted column drawn spirally in order to trace the circumvolutions without. *Axis of the Ionic capital*, is a line passing perpendicularly through the middle of the eye of the volute.

Axis of a Vessel, is an imaginary right line passing through the middle of it perpendicularly to its base, and equally distant from its sides.

AXIS, in botany, is a taper column placed in the centre of some flowers or catkins, about which the other parts are disposed.

AXIS, in anatomy, the name of the second vertebra of the neck; it hath a tooth which goes into the first vertebra, and this tooth is by some called the *axis*.

AXMINSTER, a town of Devonshire, situated on the river *Ax*, in the great road between London and Exeter, in W. Long. 3. 15. N. Lat. 50. 40. It was a place of some note in the time of the Saxons, but now contains

Axiom
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Axminster.

Axolotl contains only about 200 houses. Here is a small manufactory of broad and narrow cloths, and some carpets are also manufactured after the Turkey manner.

AXOLOTLF. See **LACERTA**.

AXUMA, formerly a large city, and capital of the whole kingdom of Abyssinia in Africa, but now reduced to a miserable village scarce containing 100 inhabitants. E. Long. 36. 4. N. Lat. 14. 13.

AXUNGIA, in a general sense, denotes old lard, or the driest and hardest of any fat in the bodies of animals: but more properly it signifies only hog's lard.

AXUNGIA Vitri, *Sandivier*, or *Salt of Glass*, a kind of salt which separates from the glass while it is in fusion. It is of an acrimonious and biting taste. The farriers use it for cleansing the eyes of horses. It is also made use of for cleansing the teeth; and it is sometimes applied to running ulcers, the herpes, or the itch, by way of desiccative.

AXYRIS: A genus of the triandria order, belonging to the monocæcia class of plants; and in the natural method ranking under the 12th order, *Holoracea*. The calyx of the male is tripartite; it has no corolla. The calyx of the female consists of two leaves; it has two styli and one seed. The species are four, none of them natives of Britain.

AY, a town of France in Champagne, near the river Mame, remarkable for its excellent wines. E. Long. 2. 15. N. Lat. 49. 4.

AYAMONTE, a sea-port town of Andalusia in Spain, with a strong castle built on a rock; seated on the mouth of the river Guadiana. It has a commodious harbour, fruitful vineyards, and excellent wine. W. Long. 8. 5. N. Lat. 37. 9.

AYENIA, in botany: A genus of the pentandria order, belonging to the gynandria class of plants; and in the natural method ranking under the 37th order, *Columnifera*. The calyx has two leaves; the petals are in the form of a star, with long unguis; and the capsule has five cells. There are three species, all natives of the West Indies.

AYLESBURY. See **AILESURY**. This place gave title of Earl to the noble family of Bruce, now to a branch of the Brudenals by succession.

AYLMER (John), bishop of London in the reign of Queen Elizabeth, was born in the year 1521, at Aylmer-hall in the parish of Tilney, in the county of Norfolk. Whilst a boy, he was distinguished for his quick parts by the Marquis of Dorset, afterwards Duke of Suffolk; who sent him to Cambridge, made him his chaplain, and tutor to his children. One of these children was the unfortunate Lady Jane Gray, who soon became perfectly acquainted with the Latin and Greek languages. His first preferment was to the archdeaconry of Stow in the diocese of Lincoln, which gave him a seat in the convocation held in the first year of Queen Mary, where he resolutely opposed the return to Popery, to which the generality of the clergy were inclined. He was soon after obliged to fly his country, and take shelter among the Protestants in Switzerland. On the accession of Queen Elizabeth, he returned to England. In 1562, he obtained the archdeaconry of Lincoln; and was a member of the famous synod of that year, which reformed and settled the doctrine and discipline of the church of England. In the year 1576, he was consecrated bishop of London.

Nº 38.

He died in the year 1594, aged 73; and was buried in St Paul's. He was a learned man, a zealous father of the church, and a bitter enemy to the Puritans. He published a piece intitled *An harbrove for faithful and trewe subjects against the late blowne blasfe concerning the government of wemen*, &c. This was written whilst he was abroad in answer to Knox, who published a book at Geneva under this title, *The first blast against the monstrous regiment and empire of wemen*. He is by Strype supposed to have published Lady Jane Gray's letter to Harding. He also assisted Fox in translating his History of Martyrs into Latin.

AYRY, or **AERY**, of *Hawks*, a nest or company of hawks; so called from the old French word *aire*, which signified the same.

AYSCUE (Sir George), a gallant English admiral, descended from a good family in Lincolnshire. He obtained the honour of knighthood from King Charles I. which, however, did not withhold him from adhering to the parliament in the civil war. He was by them constituted admiral of the Irish seas, where he is said to have done great service to the Protestant interest, and to have contributed much to the reduction of the whole island. In 1651 he reduced Barbadoes and Virginia, then held for the king, to the obedience of the parliament; and soon after the restoration behaved with great honour in the war with the Dutch. In the famous engagement in the beginning of June 1666, when Sir George was admiral of the white squadron, his ship the Royal Prince ran upon the Gallop-sand; where being surrounded with enemies, his men obliged him to strike. He went no more to sea after this, but spent the rest of his days in retirement.

AYMOUTH. See **EYMOUTH**.

AYTONIA, in botany: A genus of the monodelphia order, belonging to the pentandria class of plants; the characters of which are: The calyx is quinquepartite; the corolla consists of four petals; the berry is dry, quadrangular, unilocular, and many-seeded. There is but one species, the *capensis*, a native of the Cape, but of which we have found no particular description.

AZAB, in the Turkish armies, a distinct body of soldiery, who are great rivals of the janizaries.

AZAI, a town of Tourain in France, seated on the river Indre. E. Long. 10. 35. N. Lat. 47. 18.

AZALEA, **AMERICAN UPRIGHT HONEYSUCKLE**: A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 18th order, *Bicornes*. The corolla is bell-shaped; the stamina are inserted into the receptacle; and the capsule has five cells. There are six species, of which the most remarkable are the following. 1. The *viscosa*, with a white flower, is a low shrub, arising with several stems to the height of two or three feet. The leaves come out in clusters without any order at the end of the shoots, and their edges are set with very short teeth which are rough. The flowers come out in clusters between the leaves, have much the appearance of honeysuckle, and are as well scented. 2. The *nudiflora*, or red American upright honeysuckle, grows taller than the first; and in its native country will sometimes arrive at the height of 12 feet, but in Britain never rises to above half that height. It hath several stems with oblong smooth leaves. The flower-stalks arise from the division of the branches, which are long and naked,

Azamor
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Azimuth.

Azimuth.

naked, supporting a cluster of red flowers: these are divided at the top into five equal segments which spread open. Another species with bright red flowers was found by Mr Lightfoot upon the tops of many mountains in the Highlands of Scotland.—The first two species require a moist soil and a sandy situation, and can only be propagated from slips, as they never produce good seeds in Britain. The Autumn is the best time to remove the plants, and their roots ought to be covered in winter. They are most beautiful plants, and well worth cultivating.

AZAMOR, a small sea-port town of the kingdom of Morocco in Africa. It is situated on the river Morbeya, in the province of Duguella, at some considerable distance from its mouth. This town, though formerly very considerable, is not proper for maritime commerce, because the entrance of the river is dangerous. It was unsuccessfully besieged by the Portuguese in 1508; it was taken, however, in 1513 by the Duke of Braganza, but abandoned about the end of the 16th century. W. Long. 7. o. N. Lat. 32. 50.

AZARAKITES, a sect of Mahometan Arabs. See **ARABIA**, n^o 143, *et seq.*

AZARIAH, or **UZZIAH**, king of Judah, succeeded his father Amaziah, 810 years before Christ. He assembled an army of above 300,000 men, with which he conquered the Philistines, and demolished the walls of Gath, Jabniel, and Ashdod; built up the walls of Jerusalem; furnished the city with conduits; and planted gardens and vineyards; but at last, being elated with his prosperity, and resolving to usurp the office of high-priest, he was struck with a leprosy, which obliged him to remain shut up in his palace for the rest of his days. He died about 759 years before the Christian æra, and was succeeded by Jonathan his son. There are several other persons of this name mentioned in the sacred Scriptures.

AZAZEL. The word relates to the authority of the scape-goat under the Jewish religion. Some call the goat itself by this name, as St Jerom and Theodoret. Dr Spencer says, the scape-goat was to be sent to Azazel; by which is meant the devil. Mr le Clerc translates it *precipitium*, making it to be that steep and inaccessible place to which the goat was sent, and where it was supposed to perish.

AZEKA (anc. geog.), a city of the Amorrhites, in the lot of Judah; situated between Eleutheropolis and Aelia (Jerome); where the five kings of the Amorrhites and their army were destroyed by hailstones from heaven (Joshua).

AZEM, **ASEM**, **ASSAM**, or **ACHAM**, a country of Asia to the north of Ava, but which is very little known to Europeans. It is said to be very fertile, and to contain mines of gold, silver, iron, and lead, all which belong to the king, who, in consequence of enjoying the produce, requires no taxes from his people. They have also great quantities of gum lac, and coarse silk. It is also thought that the inhabitants of Azem were long ago the inventors of cannon and gun-powder; and that from them the invention passed to the inhabitants of Pegu, and from thence to the Chinese.

AZIMUTH, in astronomy, an arch of the horizon, intercepted between the meridian of the place and the azimuth, or vertical circle passing through the centre

of the object, which is equal to the angle of the zenith, formed by the meridian and vertical circle: or it is found by this proportion, As the radius to the tangent of the latitude of the place, so is the tangent of the sun's or star's altitude, for instance, to the cosine of the azimuth from the south, at the time of the equinox.

Magnetical AZIMUTH, an arch of the horizon intercepted between the azimuth, or vertical circle, passing through the centre of any heavenly body, and the magnetical meridian. This is found by observing the object with an azimuth-compass.

AZIMUTH-Compass, an instrument for finding either the magnetical azimuth or amplitude of an heavenly object.

The learned Dr Knight invented some time since a very accurate and useful sea-compass, which is at present used in the navy, and will be described under the article **COMPASS**. This instrument, with the following contrivance added by the ingenious Mr Smeaton, answers the purposes of an azimuth and amplitude compass.

The cover of the wooden box being taken off, the compass is in a condition to be made use of in the binnacle, when the weather is moderate: but if the sea runs high, as the inner box is hung very free upon its centre (the better to answer its other purposes), it will be necessary to slacken the milled nut, placed upon one of the axes that support the ring, and to lighten the nut on the outside that corresponds to it. By this means, the inner box and ring will be lifted up from the edges, upon which they rest, when free; and the friction will be increased, and that to any degree necessary, to prevent the too great vibrations which otherwise would be occasioned by the motion of the ship.

To make the compass useful in taking the magnetic azimuth or amplitude of the sun and stars, as also the bearings of headlands, ships, and other objects at a distance, the brass edge, designed at first to support the card, and throw the weight thereof as near the circumference as possible, is itself divided into degrees and halves; which may be easily estimated into smaller parts, if necessary. The divisions are determined by means of a catgut line, stretched perpendicularly with the box, as near the brass edge as may be, that the parallax, arising from a different position of the observer, may be as little as possible.

Underneath the card are two small weights, sliding on two wires, placed at right angles to each other; which being moved nearer to, or farther from, the centre, counterbalance the dipping of the card in different latitudes, or restore the equilibrium of it, where it happens by any other means to be got too much out of level.

There is also added an index at the top of the inner box, which may be put on and taken off at pleasure; and serves for all altitudes of the object. It consists of a bar, equal in length to the diameter of the inner box, each end being furnished with a perpendicular stile, with a slit parallel to the sides thereof: one of the slits is narrow, to which the eye is applied; and the other is wider, with a small catgut stretched up the middle of it, and from thence continued horizontally from the top of one stile to the top of the other. There is also

Azimuth. a line drawn along the upper surface of the bar. These four, viz. the narrow slit, the horizontal cat-gut thread, the perpendicular one, and the line on the bar, are in the same plane, which disposes itself perpendicular to the horizon, when the inner box is at rest, and hangs free. This index does not move round, but is always placed on so as to answer the same side of the box.

When the sun's azimuth is desired, and his rays are strong enough to cast a shadow, turn about the wooden box till the shadow of the horizontal thread, or (if the sun be too low) till that of the perpendicular thread in one stile, or the light through the slit on the other, falls upon the line in the index bar, or vibrates to an equal distance on each side of it, gently touching the box if it vibrates too far: observe, at the same time, the degree marked upon the brass edge by the catgut line. In counting the degree for the azimuth, or any other angle that is reckoned from the meridian, make use of the outward circle of figures upon the brass edge; and the situation of the index bar, with regard to the card and needle, will always direct upon what quarter of the compass the object is placed.

But if the sun does not shine out sufficiently strong, place the eye behind the narrow slit in one of the stiles, and turn the wooden box about till some part of the horizontal or perpendicular thread appears to intersect the centre of the sun, or vibrate to an equal distance on each side of it, using smoked glass next the eye if the sun's light is too strong. In this method, another observer will be generally necessary to note the degree cut by the nonius, at the same time that the first gives notice that the thread appears to split the object.

From what has been said, the other observations will be easily performed: only, in case of the sun's amplitude, take care to number the degree by the help of the inner circle of figures on the card, which are the complements of the outer to 90°; and, consequently, show the distance from east to west.

The azimuth of the stars may also be observed by night; a proper light serving equally for one observer to see the thread, and the other the degree upon the card.

It may not be amiss to remark farther, that, in case the inner box should lose its equilibrium, and consequently the index be out of the plane of a vertical circle, an accurate observation may still be made, provided the sun's shadow is distinct; for by observing first with one end of the index towards the sun and then the other, a mean of the two observations will be the truth.

Plate LXXXVII. is a perspective view of the compass when in order for observation; the point of view being the centre of the card, and the distance of the eye two feet. AB is the wooden box. C and D are two milled nuts; by means whereof the axis of the inner box and ring are taken from their edges, on which they move, and the friction increased, when necessary. EF is the ring that supports the inner box. GH is the inner box; and I is one of its axes, by which it is suspended on the ring EF. The magnet or needle appears passing through the centre, together with a small brace of ivory, that confines the cap to its place.

The card is a single varnished paper, reaching as far as the outer circle of figures, which is a circle of thin brass; the edge whereof is turned down at right angles to the plane of the card, to make it more stiff. O is a catgut line, drawn down the inside of the box, for determining the degree upon the brass edge. PQRS is the index bar, with its two stiles and catgut threads; which being taken off from the top of the box, is placed in two pieces, T and V, notched properly to receive it. W is a place cut out in the wood, serving as an handle.

AZIMUTH CIRCLES, called also *azimuths*, or *vertical circles*, are great circles of the sphere intersecting each other in the zenith and nadir, and cutting the horizon at right angles.—These azimuths are represented by the rhumbs on common sea-charts, and on the globe they are represented by the quadrant of altitude, when screwed in the zenith. On these azimuths is reckoned the height of the stars and of the sun when not in the meridian.

AZMER, a town of the East Indies in the dominions of the Great Mogul, capital of a province of the same name, with a very strong castle. It is pretty large, and is sometimes visited by the Mogul himself. It is about 62 leagues distant from Agra. The principal trade of this province is in saltpetre.

AZOGA SHIPS, are those Spanish ships commonly called the *quicksilver ships*, from their carrying quicksilver to the Spanish West Indies, in order to extract the silver out of the mines of Mexico and Peru. These ships, strictly speaking, are not to carry any goods unless for the king of Spain's account.

AZONI, in ancient mythology, a name applied by the Greeks to such of the gods as were deities at large, not appropriated to the worship of any particular town or country; but acknowledged in general by all countries, and worshipped by every nation. These the Latins called *dii communes*. Of this sort were the Sun, Mars, Luna, &c.

AZORES, islands in the Atlantic Ocean, lying between 25 and 33 degrees of west longitude, and between 36 and 40 degrees of north latitude. They belong to the Portuguese, and are also called the *western isles* on account of their situation. They were discovered by the Flemings in the 15th century. They are seven in number; viz. Tercera, St Michael's, St Mary's, Graciosa, St George's Island, Pico, and Fayal.

AZOTH, in ancient chemistry, the first matter of metals, or the mercury of a metal; more particularly that which they call the *mercury of philosophers*, which they pretended to draw from all sorts of metallic bodies.

AZOTUS, **AZOTH**, or **ASHDOD**, one of the five cities of the Philistines, and a celebrated sea-port on the Mediterranean, situated about 14 or 15 miles south of Ekron, between that and Ascalon. It was in this city that the idol Dagon fell down before the ark; and so strong a place it was, if we may believe Herodotus, that it sustained a siege of 29 years by Psammiticus king of Egypt. It was, however, taken by the Maccabees in a much shorter time; who burnt both city and temple, and with them about 8000 men. The town is now called by the Arabs *Hafanayun*. It is but thinly inhabited, though the situation

Azure. tion is very pleasant: with regard to the houses, those that were built in the time of Christianity, and which are now inhabited by Mahometans, still preserve some claim to admiration; but the modern buildings, tho' generally of stone, have nothing in them which can attract the notice of a traveller. The streets are pretty broad, the inhabitants mostly Mahometans, with a few Christians of the Greek communion, who have a church under the jurisdiction of the archbishop of Gaza. The town is about a mile and a half in circumference; and has in it a mosque, a public bath, a market-place, and two inns. The number of the inhabitants is between two and three thousand. The most remarkable things in this place is an old structure with fine marble pillars, which the inhabitants say was the house that Sampson pulled down; and to the south-east, just out of the town, the water in which the eunuch Candace was baptized by the Apostle Philip: besides these two, there are several ancient buildings, with capitals and pillars standing.

AZURE, in a general sense, the blue colour of the sky. See **SKY** and **BLUE**.

AZURE, among painters. This word, which at present signifies in general a fine blue colour, was formerly appropriated to *lapis lazuli*, called *azure stone*, and to the blue prepared from it. But since a blue has been extracted from cobalt, custom has applied to it the name of *azure*, although it differs considerably from the former, and is incapable of being used for the same purposes, and particularly for painting in oil. The former at present is called *lapis lazuli*, or only *lapis*; and the blue prepared from it for painting in oil is called *ultramarine*.—The name *azure* is generally applied to the blue glass made from the earth of cobalt and vitrifiable matters. This glass, which is called *smalt* when in masses, is called *azure* only when it is reduced to a fine powder. Several kinds of *azure* are distinguished, according to its degrees of beauty, by the names of *fine azure*, *powdered azure*,

and *azure of four fires*. In general, the more intense the colour, and the finer the powder, the more beautiful and dear it is. *Azure* is employed to colour starch; hence it has also been called *starch blue*. It is used for painting with colours, and for a blue enamel.

AZURE, in heraldry, the blue colour in the arms of any person below the rank of a baron. In the escutcheon of a nobleman, it is called *sapphire*; and in that of a sovereign prince, *Jupiter*. In engraving, this colour is expressed by lines or strokes drawn horizontally.—This colour may signify Justice, Perseverance, and Vigilance; but according to G. Leigh, if it is compounded with

Or	} it signifies	{ Cheerfulness.
Arg.		{ Vigilance.
Gul.		{ Readiness.
Ver.		{ Enterprize.
Pur.		{ Goodness.
Sab.		{ Mournfulness.

French heralds, M. Upton, and his followers, rank this colour before gules.

AZYGOS, in anatomy, a vein rising within the thorax, on the right side, having no fellow on the left; whence it is called *azygos*, or *vena sine pari*.

AZYMITES, in church-history, Christians who administer the eucharist with unleavened bread. The word is formed from the Greek, *a* priv. and *ζυμω* fermentation.—This appellation is given to the Latin by the Greek church, because the members of the former use fermented bread in the celebration of the eucharist. They also call the Armenians and Maronites by the same name, and for the same reason.

AZYMIOUS, sometimes unfermented, or made without leaven; as unleavened bread. Sea-bisket is of this kind; and therefore, according to Galen, less wholesome than bread that has been fermented.

B.

B THE second letter of the English and most other alphabets. It is the first consonant and first mute, and in its pronunciation is supposed to resemble the bleating of a sheep; upon which account Pierius tells us in his hieroglyphics, that the Egyptians represented the sound of this letter by the figure of that animal.

B is also one of those letters which the eastern grammarians called *labial*, because the principal organs employed in the pronunciation are the lips. It is pronounced by pressing the whole length of them together, and forcing them open with a strong breath. It has a near affinity with the other labials **P** and **V**, and is often used for **P** both by the Armenians and other orientals; as in *Betrus* for *Petrus*, *absens* for *absens*, &c.: and by the Romans for **V**, as in *amabit* for *amavit*,

berna for *verna*, &c.; whence arose that jest of Aurelian on the emperor Bonosus, *Non ut vivat natus est, sed ut bibat*.

Plutarch observes, that the Macedonians changed Φ into **B**, and pronounced *Bilip*, *Berenice*, &c. for *Philip*, *Pberenice*, &c.; and those of Delphos used **B** instead of Π , as *βαδειν* for *παδειν*, *βικρον* for *πικρον*, &c.—The Latins said *suppono*, *oppono*, for *subpono*, *obpono*; and pronounced *optinuit*, though they wrote *obtinuit*, as Quintilian has observed. They also used **B** for **F** or **PH**: thus, in an ancient inscription mentioned by Gruter, **OBRENDARIO** is used for **OFRENDARIO**.

As a numeral, **B** was used by the Greeks and Hebrews to denote 2; but among the Romans for 300, and with a dash over it (thus \overline{B}) for 3000.

Baal.

B is also used as an abbreviation. Thus B. A. stands for bachelor of arts; B. L. for bachelor of laws; and B. D. for bachelor of divinity. B. F. in the preface to the decrees or senatus-consulta of the old Romans signified *bonum factum*. In music, B stands for the tone above A; as B^b, or ^bB, does for B flat, or the semitone major above A. B also stands for bass; and B. C. for *basso continuo*, or thorough bass.

^o Antiquit.
lib. viii. cap.
7.

BAAL, the same as BEL, or BELUS; an idol of the Chaldeans, and Phœnicians or Canaanites. The former worshipped Mars under this name, according to Josephus^{*}; who, speaking of Thurus the successor of Ninus, says: "To this Mara the Assyrians erected the first statue; and worshipped him as a god, calling him *Baal*." It is probable the Phœnicians worshipped the sun under the name of Baal; for Josiah, willing to make some amends for the wickedness of Manasseh, in worshipping Baal and all the host of heaven, put to death the idolatrous priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He likewise took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire[†].

† 2 Kings
xxiii. 5. II.

The temples consecrated to this god are called in the Scripture *Chamanim*, which signifies *places inclosed with walls*, in which was kept a perpetual fire. Maundrell, in his journey from Aleppo to Jerusalem, observed some traces of these inclosures in Syria. In most of them were no statues; in a few there were some, but of no uniform figure.

The word *baal* (in the Punic language), signifies *lord* or *master*; and doubtless meant the supreme Deity, the Lord and Master of the universe. It is often joined with the name of some false god; as *Baal-berith*, *Baal-peor*, *Baal-zephon*, and the like. This deity passed from the Phœnicians to the Carthaginians, who were a colony of the Phœnicians; as appears from the Carthaginian names Hannibal, Asdrubal, &c. according to the custom of the east, where kings and great men added to their own names those of their gods.

This false deity is frequently mentioned in Scripture in the plural number (*Baalim*); which may signify either that the name *Baal* was given to several different gods, or that there were many statues bearing different appellations consecrated to this idol. Arnobius tells us, that Baal was of an uncertain sex; and that his votaries, when they called upon him, invoked him thus: *Hear us, whether thou art a god or a goddess*.

Some learned men think, that the Baal of the Phœnicians is the Saturn of the Greeks; which is probable enough from the conformity there is between the human sacrifices offered to Saturn and those which the Scriptures tell us were offered to Baal. Others are of opinion, that Baal was the Phœnician or Tyrian Hercules, a god of great antiquity in Phœnicia.

BAAL-BERITH, the god of the Shechemites. Bouchart conjectures, that Berith is the same as *Beroe*, the daughter of Venus and Adonis, who was given in marriage to Bacchus; and that she gave her name to the city of Berith in Phœnicia, and became afterwards the goddess of it. Baal-berith signifies *Lord of the covenant*, and may be taken for the god who presides over alliances and oaths, in like manner as the Greeks had their *Zeus oxi*, and the Romans their *Deus Fidius*, or

Jupiter Fidius. The idolatrous Israelites, we are told, made *Baal-berith* their god, Judg. viii. 33.

Baal
||
Babel.

BAAL-PEOR, *Baal-phegor*, or *Beel-phegor*, an idol of the Moabites and Midianites. We are told, that *Israel joined himself to Baal-peor*; and that Solomon erected an altar to this idol upon the mount of Olives. Baal-peor has been supposed to be no other than a Priapus, and that the worship of him consisted in the most obscene practices. Others have thought, that as Baal is a general name signifying *lord*, Peor may be the name of some great prince deified after his death. Mede imagines, that *Peor* being the name of a mountain in the country of Moab, on which the temple of Baal was built, Baal-peor may be only another name of that deity, taken from the situation of his temple; in like manner as Jupiter is styled *Olympius*, because he was worshipped in a temple built on mount Olympus. Selden, who is of this latter opinion, conjectures likewise that Baal-peor is the same with Pluto; which he grounds upon these words of the Psalmist^{*}, *They joined themselves unto Baal-peor, and eat the offerings of the dead*; though by the *sacrifices* or *offerings of the dead*, in this passage, may be meant no more than sacrifices or offerings made to idols, or false gods, who are very properly called *the dead*, in contradistinction to the true God, who is styled in Scripture *the living God*.

Psalm cvi.

BAAL-ZEBUB, *Beel-zebub*, or *Belzebub*; the idol, or god, of the Ekronites. In Scripture he is called the *Prince of Devils*. His name is rendered the *Lord of Flies*, or the *God-fly*; which some think was a mock appellation bestowed on him by the Jews. He had a famous temple and oracle at Ekron. Ahazia king of Israel having fallen from the terraces of his house into a lower room, and being dangerously hurt, sent to consult this deity, to know if he should be cured of his wounds. The worship of this false god must have prevailed in our Saviour's time, since the Jews accused him of driving out devils in the name of Belzebub their prince. Scaliger derives the name of this deity from *Baalim-zebubim*, which signifies the *lord of sacrifices*.

BABBLING, among hunters, is when the hounds are too busy after they have found a good scent.

BABEL, a city and tower undertaken to be built by the whole human race soon after the flood, and remarkable for the miraculous frustration of the attempt by the confusion of languages. As to the situation of ancient Babel, most authors are of opinion that it was exactly in the place where the celebrated city of Babylon afterwards stood. That it was in the same country appears indisputably from Scripture; but that it was exactly in the same place is what cannot be proved, nor is it a matter of any consequence.

Authors have been much divided about the motive by which the whole race of mankind were induced to join as one man in such an undertaking. Some have imagined that it was out of fear of a second deluge: others, that they knew beforehand that they were to be dispersed through all the different countries of the world, and built this tower in order to defeat the design of the Deity; because having a tower of such vast height as they proposed, those who were at a distance could easily find their way back again. Had either of these been their design, however, it is probable they would have chosen an eminence rather than a plain for the

the

Babel.

the situation of their tower, or indeed that they would have chosen some high mountain such as Ararat for their mark, rather than any tower at all: for though it is said that they designed the top of their tower to reach to heaven, we can scarce suppose them to have been so absurd, as to imagine this possible in the sense we understand it; and must therefore rather take it in the limited sense in which it is often used by Moses and his countrymen, where they speak of cities walled up to heaven. Others there are who imagine that the top of this tower was not to reach up to heaven, but to be consecrated to the heavens, *i. e.* to the worship of the sun, moon, and stars; of the fire, air, &c. and other natural powers as deities; and therefore that the true Deity interposed in order to prevent a total and irrecoverable defection. Certain it is, that the species of idolatry which takes for the objects of its worship those natural agents, as it is the most ancient, so it is by far the most rational, and the most difficult to be disproved. It is much more difficult, for instance, to prove that the sun, which by his enlivening beams gives vigour to the whole creation, is not a deity, than that a log of wood is not one; and hence, if such a system of religion became universally established among mankind, it would be impossible ever afterwards to eradicate it. Indeed that the scheme of Babel, whatever it was, could have been put in execution by man, seems evident from the interposition of the Deity on the occasion; for we cannot suppose that he would have worked a miracle on purpose to defeat that which would have defeated itself if he had let it alone: and he expressly says, That now nothing could be restrained from them; which intimates very plainly, that, had this scheme gone on, the plan which God had laid for the government of the world would have been totally frustrated: and agreeable to this hypothesis Dr Tennison supposes that the tower was of a pyramidal form, in imitation of the spires of flame; and that it was erected in honour of the sun, as being the most probable cause of drying up the flood.

As to the materials made use of in the building of this tower, the scripture informs us that they were bricks and slime or bitumen. According to an eastern tradition, three years were taken up in making the bricks, each of which was 13 cubits long, 10 broad, and five thick. Oriental writers say, that the city was 313 fathoms in length, and 151 in breadth; that the walls were 5533 fathoms high, and 33 in breadth; and that the tower itself was no less than 10,000 fathom, or 12 miles high. Even St Jerome affirms from the testimony of eye-witnesses, who as he says had examined the remains of the tower; that it was four miles high; but Ado makes the height to have been no less than 5000 miles. The only account of its dimensions which can be at all depended upon (supposing it to have been the same which afterwards stood in the midst of the city of Babylon, and round which Nebuchadnezzar built the temple of Belus), is that given under the article BABYLON.

BABEL-MANDEL, the GATE OF MOURNING; a famous strait in the Indian ocean, between the coast of Arabia Felix in Asia, and that of Adel and Zeila in Africa, at the entrance into the Red-Sea. By some it is also called the *Straits of Moka*. It is narrow, and difficult to sail through, on account of the sand-banks.

At the mouth of the strait is a small island called also *Babel-Mandel*, which is little else than a barren rock.

E. Long. 44. 30. N. Lat. 12. 40.

BABENHAUSEN, a town of Germany in Suabia.

E. Long. 9. 16. N. Lat. 48. 39.

BABINA (*Commonwealth* of), a society ludicrously so called, which was founded in Poland in the reign of Sigismund-Augustus, in the 16th century. It took its rise from a set of gentlemen, inhabitants of Lublin, who had agreed to meet at a place called *Babina*, merely for the purposes of mirth and jollity. In time their number increased, and they formed themselves into a regular government, under the presidency of a king, senate, and chief magistrates. The magistrates were elected from something which appeared ridiculous in the character or conduct of any of the members. For instance, if any person was meddling or officious, he was immediately created an archbishop; a blundering or disputatious member was promoted to the speaker's chair; a boaster of his own courage, and vainglorious *Thrafo*, was honoured with the commission of generalissimo, which was presented him with great ceremony by the subordinate heroes. Those who declined the office for which they were declared qualified, were persecuted with hissings, and abandoned by the society. Thus every vice and every foible was attacked with ridicule; and Babina became in a short time the terror, the admiration, and the reformer, of the Polish nation: genius flourished, wit was cultivated, and the abuses which had crept into government and society were corrected by the judicious application of good-humoured satire. Never did any institution of this nature become so general or so useful; but at length it degenerated into a set of buffoons, and banterers of every thing sacred or profane. For several years it was patronised by the kings of Poland, and Sigismund himself became a member; the starosta of Babina telling him jocularly, That "His majesty had certain qualities which intitled him to the first dignity in the commonwealth." Not the least remnant of this society now remains, though it was honoured with extraordinary privileges by kings and emperors.

BABINGTON (Gervase), bishop of Worcester, was born, according to Fuller, in Nottinghamshire; but in what year is uncertain. He was sent to Trinity College, Cambridge, of which he was made fellow; and, in 1578, was incorporated master of arts at Oxford. He appears, however, to have made Cambridge the place of his residence, where he became an eminent preacher; and, being now doctor in divinity, was made domestic chaplain to Henry Earl of Pembroke. In this station he is supposed to have assisted the countess in her translation of the Psalms. In 1588 he was installed prebend of Hereford, and in 1591 consecrated bishop of Landaff. In 1594 he was translated to the see of Exeter, and thence to Worcester in 1597. About this time, or soon after, he was made queen's counsel for the marshes of Wales. He was a considerable benefactor to the library belonging to the cathedral of Worcester, where he was buried in May 1610 without a monument. The several historians who have mentioned this prelate agree in giving him the character of a learned and pious man. His writings, like those of most of his contemporaries, abound with puns and quaint expressions. His works were printed both

Babenhausen
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Babington.

Baboon.
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Babylon.

in folio and quarto in 1615, and again in folio in 1617, under this title: *The works of the right reverend father in God Gerwaſe Babington, late biſhop of Worceſter, containing comfortable notes upon the five books of Moſes, viz. Geneſis, &c. As alſo an expoſition upon the Creed, the Ten Commandments, the Lord's Prayer; with a conference betwixt man's frailtie and faith, and three ſermons, &c.*

BABOON, in zoology. See SIMIA.

BABYLON, the capital of the ancient kingdom of Babylonia or Chaldæa, and ſuppoſed to have ſtood in E. Long. 44. o. N. Lat. 32. o. Semiramus is ſaid by ſome, and Belus by others, to have founded this city. But, by whomſoever it was founded, Nebuchadnezzar was the perſon who put the laſt hand to it, and made it one of the wonders of the world. The moſt famous works in and about it were the walls of the city, the temple of Belus, Nebuchadnezzar's palace, the hanging-gardens, the banks of the river, the artificial lake, and canals.

I
City de-
ſcribed.

The city was ſurrounded with walls, in thickneſs 87 feet, in height 350 feet, and in compaſs 480 furlongs or 60 of our miles. Thus Herodotus, who was himſelf at Babylon; and though ſome diſagree with him in theſe dimenſions, yet moſt writers give us the ſame, or near the ſame, as he does. Diodorus Siculus dimin-iſhes the circumference of theſe walls very conſiderably, and takes ſomewhat from the height of them, as in Herodotus; tho' he ſeems to add to their breadth, by ſaying, that ſix chariots might drive abreast thereon; while the former writes, that one chariot only might turn upon them; but then he places buildings on each ſide of the top of theſe walls, which, according to him, were but one ſtory high; which may pretty well reconcile them together in this reſpect. It is obſerved, that thoſe who give the height of theſe walls but at 50 cubits, ſpeak of them only as they were after the time of Darius Hyſtaſpis, who had cauſed them to be beaten down to that level. Theſe walls formed an exact ſquare, each ſide of which was 120 furlongs, or 15 miles, in length; and were all built of large bricks cemented together with bitumen, which in a ſhort time grows harder than the very brick and ſtone which it cements. The city was encompassed without the walls, with a vaſt ditch filled with water, and lined with bricks on both ſides; and, as the earth that was dug out of it ſerved to make the bricks, we may judge of the depth and largeneſs of the ditch from the height and thickneſs of the walls. In the whole compaſs of the wall there were 100 gates, that is 25 on each of the four ſides, all made of ſolid braſs. Between every two of theſe gates, at proper diſtances, were three towers, and four more at the four corners of this great ſquare, and three between each of theſe corners and the next gate on either ſide, and each of theſe towers was ten feet higher than the walls. But this is to be underſtood only of thoſe parts of the walls where towers were needful for defence. For ſome parts of them being upon a moras, and inacceſſible by an enemy, there the labour and coſt was ſpared, which, tho' it muſt have ſpoiled the ſymmetry of the whole, muſt be allowed to have favoured of good œconomy; though that is what one would not have expected from a prince who had been ſo determined, as Nebuchadnezzar muſt have been, to make the city complete both for ſtrength and beauty. The

whole number, then, of theſe towers amounted to no more than 250; whereas a much greater number would have been neceſſary to have made the uniformity complete all round. From the 25 gates in each ſide of this ſquare, there was a ſtraight ſtreet, extending to the correſponding gate in the oppoſite wall; whence the whole number of the ſtreets muſt have been but 50; but then they were each about 15 miles long, 25 of them croſſing the other 25 exactly at right angles. Beſides theſe whole ſtreets, we muſt reckon four half-ſtreets, which were but rows of houſes facing the four inner ſides of the walls. Theſe four half-ſtreets were properly the four ſides of the city within the walls, and were each of them 200 feet broad, the whole ſtreets being about 150 of the ſame. By this interſection of the 50 ſtreets, the city was divided into 676 ſquares, each of four furlongs and an half on each ſide, or two miles and a quarter in compaſs. Round theſe ſquares on every ſide towards the ſtreets ſtood the houſes, all of three or four ſtories in height, and beautified with all manner of ornaments; and the ſpace within each of theſe ſquares was all void, and taken up by yards, or gardens, and the like, either for pleaſure or convenience.

A branch of the Euphrates divided the city into two, running through the middle of it, from north to ſouth; over which, in the very middle of the city, was a bridge, a furlong in length, or rather more, and indeed much more, if we hearken to others, who ſay it was no leſs than five ſtades or furlongs in length, tho' but 30 feet broad, a difference we ſhall never be able to decide. This bridge, however, is ſaid to have been built with wonderful art, to ſupply a defect in the bottom of the river, which was all ſandy. At each end of this bridge were two palaces; the old palace on the eaſt ſide, the new one on the weſt ſide of the river; the former of which took up four of the ſquares above-mentioned, and the latter nine. The temple of Belus, which ſtood next to the old palace, took up another of the ſame ſquares.

The whole city ſtood in a large flat or plain, in a very fat and deep ſoil: that part or half of it on the eaſt ſide of the river was the old city, and the other on the weſt was added by Nebuchadnezzar, both being included within the vaſt ſquare bounded by the walls aforeſaid. The form of the whole was ſeemingly borrowed from Nineveh, which was alſo 480 furlongs; but though it was equal in dimenſions to this city, it was leſs with reſpect to its form, which was a parallelogram, whereas that of Babylon was an exact ſquare. It is ſuppoſed, that Nebuchadnezzar, who had deſtroyed that old ſeat of the Aſſyrian empire, propoſed that this new one ſhould rather exceed it; and that it was in order to fill it with inhabitants, that he transported ſuch numbers of the captives from other countries hither; though that is what may be diſputed, ſeeing he therein only followed the conſtant practice of the kings of Aſſyria, who thought this the moſt certain means of aſſuring their conqueſts either to themſelves or their poſterity.

But it plainly appears, that it was never wholly inhabited; ſo that, even in the meridian of its glory, it fully peo-²pled. may be compared with the flower of the field, which flouriſhes to-day, and to-morrow is no more. It never had time to grow up to what Nebuchadnezzar viſibly intended to have made it; for, Cyrus removing the

Babylon

Babylon. the seat of the empire soon after to Shushan, Babylon fell by degrees to utter decay: yet it must be owned, that no country was better able to support so vast and populous a city, had it been completed up to its first design. But so far was it from being finished according to its original design, that when Alexander came to Babylon, Q. Curtius tells us, "no more than 90 furlongs of it were then built:" which can be no otherwise understood than of so much in length; and if we allow the breadth to be as much as the length (which is the utmost that can be allowed), it will follow that no more than 8100 square furlongs were then built upon. But the whole space within the walls contained 14,400 square furlongs; and therefore there must have been 6300 square furlongs remaining unbuilt, which Curtius tells us were ploughed and sown. And, besides this, the houses were not contiguous, but all built with a void space on each side between house and house.

³ temple of Belus. The next great work of Nebuchadnezzar was the temple of Belus. The wonderful tower, however, that stood in the middle of it, was not his work, but was built many ages before; that and the famous tower of Babel being, as is commonly supposed, one and the same structure. This tower is said to have been composed of eight pyramidal ones raised above one another, and by Herodotus said to have been a furlong in height; but as there is an ambiguity in his expression, it has been disputed whether each of the towers was a furlong in length, or the whole of them taken together. On the latter supposition, which is the most probable, this tower must have exceeded the highest of the Egyptian pyramids by 179 feet, though it fell short of its breadth at the basis by 33. The way to go up was by stairs on the outside round it; whence it seems most likely, that the whole ascent was, by the benching in, drawn in a sloping line from the bottom to the top eight times round it, and that this made the appearance of eight towers one above the other. Till the times of Nebuchadnezzar, it is thought this tower was all the temple of Belus: but as he did by the other ancient buildings of the city, so he did by this; making great additions thereto, by vast edifices erected round it, in a square of two furlongs on every side, and just a mile in circumference, which exceeded the square at the temple of Jerusalem by 1800 feet. On the outside of these buildings was a wall, which inclosed the whole; and, in consideration of the regularity wherewith this city was to all appearance marked out, it is supposed that this wall was equal to the square of the city whereon it stood, and so is concluded to have been two miles and an half in circumference. In this wall was several gates leading into the temple, and all of solid brass; which it is thought may have been made out of the brazen sea, and brazen pillars, and other vessels and ornaments of the kind, which Nebuchadnezzar had transported from Jerusalem; for in this temple he is said to have dedicated his spoils from that of Jerusalem.

⁴ Mills of Belus, &c. In this temple were several images or idols of massy gold, and one of them, as we have seen, 40 feet in height; the same, as supposed, with that which Nebuchadnezzar consecrated in the plains of Dura. For though this last is said to have been 60 cubits, or 90 feet high, these dimensions appear so incredible,

that it has been attempted to reconcile them into one, by supposing, that in the 90 feet the height of the pedestal is included, and that the 40 feet are for the height of the statue without the pedestal; and being said to have weighed 1000 talents of Babylon, it is thence computed that it was worth three millions and a half of our money. In a word, the whole weight of the statues and decorations, in Diodorus Siculus, amounting to 5000 and odd talents in gold, the whole is estimated at above one and twenty millions of our money; and a sum about equal to the same, in treasure, utensils, and ornaments, not mentioned, is allowed for.

Next to this temple, on the east side of the river, stood the old palace of the kings of Babylon, being four miles in circumference. Exactly opposite to it, on the other side of the river, was the new palace built by Nebuchadnezzar, eight miles in circumference, and consequently four times as big as the old one.

But nothing was more wonderful at Babylon than the hanging-gardens, which Nebuchadnezzar made in complaisance to his wife Amyte; who, being a Mede, and retaining a strong inclination for the mountains and forests of her own country, was desirous of having something like them at Babylon. They are said to have contained a square of four plethra, or 400 feet, on each side; and to have consisted of terraces one above another, carried up to the height of the wall of the city, the ascent from terrace to terrace being by steps ten feet wide. The whole pile consisted of substantial arches upon arches, and was strengthened by a wall surrounding it on every side, 22 feet thick; and the floors on each of them were laid in this order: first, on the tops of the arches was laid a bed or pavement of stones 16 feet long, and four feet broad; over this was a layer of reed mixed with a great quantity of bitumen; and over this two courses of brick, closely cemented together with plaster; and over all these were thick sheets of lead, and on these the earth or mould of the garden. This storage was designed to retain the moisture of the mould; which was so deep, as to give root to the greatest trees which were planted upon every terrace, together with great variety of other vegetables pleasing to the eye. Upon the uppermost of these terraces was a reservoir, supplied by a certain engine with water from the river, from whence the gardens on the other terraces were supplied.

⁵ Hanging-gardens. The other works attributed to Nebuchadnezzar by Berosus and Abydenus, were the banks of the river, the artificial canals, and the great artificial lake said to have been sunk by Semiramis. The canals were cut out on the east side of the Euphrates, to convey the waters of that river when it overflowed its banks, into the Tigris, before they reached Babylon. The lake was on the west side of Babylon; and, according to the lowest computation, 40 miles square, 160 in compass, and in depth 35 feet, as we read in Herodotus, or 75, as Megasthenes will have it: the former, perhaps, measured from the surface of the sides, and the latter from the tops of the banks that were cast up upon them. This lake was dug to receive the waters of the river, while the banks were building on each side of it. But both the lake and the canal which led to it were preserved after that work was completed, being found of great use, not only to prevent

Babylon.

⁶ Banks of the river, canals, &c.

Babylon. vent all overflowings, but to keep water all the year, as in a common reservoir, to be let out on proper occasions by sluices for the improvement of the land.

The banks were built of brick and bitumen, on both sides of the river, to keep it within its channel; and extended on each side throughout the whole length of the city, and even farther, according to some, who reckon they extended 160 furlongs, or twenty miles; whence it is concluded they must have begun two miles and an half above the city, and have been continued an equal distance below it, the length of the city being no more than 15 miles. Within the city they were built from the bottom of the river, and of the same thickness with the walls of the city itself. Opposite to each street, on either side of the river, was a brazen gate in the said wall, with stairs leading down from it to the river: these gates were open by day and shut by night.

Berosus, Megasthenes, and Abydenus, attribute all these works to Nebuchadnezzar; but Herodotus tells us, the bridge, the banks, and the lake, were the work of a queen after him called *Nitocris*, who may have finished what Nebuchadnezzar left imperfect, and thence have had the honour this historian gives her of the whole.

The tower or temple stood till the time of Xerxes. But that prince, on his return from the Grecian expedition, having first plundered it of its immense wealth, demolished the whole, and laid it in ruins. Alexander, on his return to Babylon from his Indian expedition, proposed to rebuild it, and accordingly set 10,000 men on work to clear away the rubbish. But his death happening soon after, a stop was put to all further proceedings in that design. After the death of that conqueror, the city of Babylon began to decline apace; which was chiefly owing to the neighbourhood of Seleucia, built by Seleucus Nicator, as is said, out of spite to the Babylonians, and peopled with 500,000 persons drawn from Babylon, which by that means continued declining till the very people of the country were at a loss to tell where it had stood.

Such is the description we have by ancient historians of the grandeur of this city; which, if these accounts are not exaggerated, must have exceeded every piece of human grandeur that hath yet appeared. Many of the moderns, however, are of opinion that these magnificent descriptions are very far from being true; although it is certain that few other arguments can be brought against the reality of them, than that we do not see things of a similar kind executed in our own days. The following are the arguments used on this subject by the president Goguet.

7
Goguet's
arguments
again: the
truth of the
foregoing
relation.

"Authors have greatly extolled the public works and edifices which once rendered Babylon one of the wonders of the world. We may reduce all these objects to five principal heads: 1. The height of its walls; 2. The temple of Belus; 3. The hanging gardens; 4. The bridge built over the river Euphrates, and the quays which lined that river; 5. The lake and canals dug by the hand of man to distribute the waters of the Euphrates.

"All these works, so marvellous in the judgment of antiquity, appear to me to have been extremely exaggerated by the authors who have spoke of them. How can we conceive, in effect, that the walls of Babylon

could have been 318 feet high, and 81 in thickness, in a compass of near 10 leagues?

"I shall say the same of that square building known under the name of *the temple of Belus*. It was composed of eight towers placed one above another, diminishing always as they went up. Herodotus does not tell us what was the height of this monument. Diodorus says that it surpassed all belief. Strabo fixes it to one stadium, a measure which answers nearly to 600 of our feet. For in the time of this geographer the stadia were much more considerable than in the first ages. The entire mass of this building ought to have been answerable to its excessive height; and this is also the idea that the ancients designed to give us of it. We may judge by the following fact. Xerxes has entirely demolished this temple. Alexander undertook to rebuild it. He designed to begin by clearing the place and removing the ruins. Ten thousand workmen who were employed two months in this work, were not, say they, able to finish it.

"The riches inclosed in the temple of Belus were proportioned to its immensity. Without speaking of the tables and censers, the cups, and other sacred vases, of massy gold, there was a statue 40 feet high, which alone weighed 1000 Babylonish talents. In short, according to the inventory that the ancients have given us of the riches contained in this temple, the total sum would amount to two hundred and twenty millions and a half of French livres. Exaggerations like these destroy themselves.

"As to the hanging-gardens, according to all appearance they never existed. The silence of Herodotus on a work so singular and so remarkable, determines me to place in the rank of fables all that the other writers have delivered upon this pretended wonder. Herodotus had carefully visited Babylon. He enters into such details as prove that he has omitted none of the rarities of that city. Can we presume that he would have passed over in silence such a work as the hanging-gardens? All the authors who have spoken of it are of much later date than this great historian. None of them except Berosus speaks on his own testimony. It is always on the report of others. Diodorus had extracted from Ctesias what he says of these famous gardens. There is also great appearance that Strabo had drawn from the same source. In a word, the manner in which Quintus Curtius expresses himself, sufficiently shows how much the existence of these gardens appeared to him suspicious. He judged they owed the greatest part of it to the imagination of the Greeks.

"Let us now speak of the bridge of Babylon, which the ancients have placed in the number of the most marvellous works of the east. It was near 100 fathoms in length, and almost four in breadth. We cannot deny but that a great deal of art and labour was necessary to lay the foundations, which it could not be easy to settle in the bed of an extremely deep and rapid river, which also rolls along a prodigious quantity of mud, and whose bottom is entirely sandy. They had therefore taken many precautions to secure the piers of the bridge of Babylon. They were built of stones joined and fastened together with cramps of iron, and their joints filled with melted lead. The front of the piers, turned towards the current of the Euphrates,

was

Babylon, Babylonia was defended by buttresses extremely advanced, which diminished the weight and force of the water, by cutting it at a great distance. Such was the bridge of Babylon.

“ While we do justice to the skill of the Babylonians in conducting these works, we cannot help remarking the bad taste which at all times reigned in the works of the eastern nations. The bridge of Babylon furnishes a striking instance of it. This edifice was absolutely without grace, or any air of majesty. The breadth of it was in no sort of proportion to its length. The distance between the piers was also very ill contrived. They were distant from each other only 11 feet and a half. Finally, this bridge was not arched. We may judge of its effect on the view.

“ The Babylonians, however, were not the only people who were ignorant of the art of turning an arch. This secret, as far as I can find, was unknown to all the people of remote antiquity; who, generally speaking, do not appear to have been very skilful in stone-cutting.

“ As for the quays which lined the Euphrates, we may believe that they were grand and magnificent: but I shall not easily believe that they surpassed those which we have daily under our eyes. In this respect, I believe Paris may dispute it for magnificence, and for the extent of the work, with all the cities of the universe.”

BABYLON, a town of Egypt near the eastmost branch of the river Nile, now supposed to be *Grand Cairo*, or this city to stand near its ruins. E. Long. 31. 12. N. Lat. 30. 5.

BABYLONIA, or **CHALDÆA**, a kingdom of Asia, and the most ancient in the world, being founded by Nimrod the grandson of Ham, who also, according to the margin of our bibles, founded Nineveh the capital of the kingdom of Assyria. Indeed, these two kingdoms seem to have always continued in such a state of friendship, that we can scarce help thinking they must have been the same, or perhaps Babylonia was for some time a province of Assyria. Nothing certain is known concerning either of them, except what may be gathered from Scripture. From thence we learn, that in the days of Abraham there was a king of *Sbinar*, called *Amraphel*, who, under the king of Elam or Persia, made war upon the Canaanites. From this time we have nothing that can be depended upon till the days of Nabonasser, the first king of Babylon mentioned in Ptolemy's canon. It is plain indeed, both from Scripture and profane history, that Babylonia subsisted as a distinct kingdom from Assyria even when the latter was in all its glory. The most probable account of the matter is this: The empire of Assyria was founded by Pul, on the ruins of that of Damascus or Syria, in the days of Menahem king of Judah. This king left two sons, Tiglath-Pileser and Nabonasser. To the former he bequeathed the empire of Assyria, and to the latter that of Babylon. Tiglath-Pileser resided at Nineveh, the original seat of the Assyrian empire; while Nabonasser, who was the younger brother, held his residence at Babylon. As the two kingdoms were governed by princes of the same family, we may well suppose a perfect harmony to have reigned between them, the younger branch at Babylon acknowledging a kind of subjection to the elder at Nineveh. That the

Babylonia. Babylonian empire was of Assyrian origin, we are assured by the prophet Isaiah in the following words: “ Behold the land of the Chaldeans. This people was not till the Assyrian founded it for them that dwelt in the wilderness: they set up the towers thereof; they built the palace thereof.” As to the kingdom of Assyria, the Scripture mentions only five kings, *viz.* Pul, Tiglath-Pileser, Shalmaneser, Sennacherib, and Esarhaddon; whose history, as related by the sacred writers, it is needless to mention particularly here. From the days of Nabonasser to Nabopolassar, that is, from the year before Christ 747 to 626, the kings of Babylon made no figure, and were therefore probably in a state of dependence on the kings of Assyria; but at that time, in the reign of *Chyniladan*, the Sardanapalus of the Greeks, Nineveh was taken and destroyed by the Medes and Babylonians, and the seat of the empire transferred to Babylon. This Nabopolassar was the father of the famous Nebuchadnezzar, for whose history we must refer to the sacred writers: and from his time to that of the *Belshazzar* of Daniel, and *Nabonadius* of other authors, the history of Babylon is little better than a mere blank. Of the reduction of Babylon by Cyrus, which happened at this time, we have the following account.

War had been begun betwixt the Medes, Persians, and Babylonians, in the reign of Neriglissar the father of Nabonadius, which had been carried on with very bad success on the side of the Babylonians, Cyrus, who commanded the Median and Persian army, having subdued the several nations inhabiting the great continent from the Ægean Sea to the Euphrates, bent his march towards Babylon. Nabonadius, hearing of his march, immediately advanced against him with an army. In the engagement which ensued, the Babylonians were defeated; and the king, retreating to his metropolis, was blocked up and closely besieged by Cyrus. The reduction of this city was no easy enterprise. The walls were of a prodigious height, the number of men to defend them very great, and the place stored with all sorts of provisions for 20 years. Cyrus, despairing of being able to take such a city by storm, caused a line of circumvallation to be drawn quite round it, with a large and deep ditch; reckoning, that if all communication with the country were cut off, the besieged would be obliged to surrender through famine. That his troops might not be too much fatigued, he divided his army into twelve bodies, appointing each body its month to guard the trenches; but the besieged, looking upon themselves to be out of all danger by reason of their high walls and magazines, insulted him from the ramparts, and looked upon all the trouble he gave himself as so much unprofitable labour.

After Cyrus had spent two whole years before Babylon, without making any progress in the siege, he at last thought of the following stratagem, which put him in possession of it. He was informed, that a great annual solemnity was to be held at Babylon; and that the inhabitants on that occasion were accustomed to spend the whole night in drinking and debauchery. This he therefore thought a proper time for surprising them; and accordingly sent a strong detachment to the head of the canal leading to the great lake, with orders, at a certain time, to break down the great bank which was between the lake and the canal, and to turn the whole

Babylonia. whole current into the lake. At the same time he appointed one body of troops at the place where the river entered the city, and another where it came out; ordering them to march in by the bed of the river as soon as they should find it fordable. Towards the evening he opened the head of the trenches on both sides the river above the city, that the water might discharge itself into them; by which means, and the breaking down of the great dam, the river was soon drained. Then the two abovementioned bodies of troops, according to their orders, entered the channel; the one commanded by Gobryas and the other by Gadates; and finding the gates all left open by reason of the disorders of that riotous night, they penetrated into the very heart of the city without opposition; and meeting, according to agreement, at the palace, they surpris'd the guards, and cut them in pieces. Those who were in the palace opening the gates to know the cause of this confusion, the Persians rushed in, took the palace, and killed the king, who came out to meet them sword in hand. Thus an end was put to the Babylonian empire; and Cyrus took possession of Babylon for one called in Scripture *Darius the Mede*, most probably Cyaxares II. uncle to Cyrus. From this time Babylonia never was erected into a distinct kingdom, but hath always followed the fortune of those great conquerors who at different times have appeared in Asia. It is now frequently the object of contention between the Turks and Persians. See **AS-SYRIA.**

Concerning the nature of the country, manners, customs, &c. of the ancient Babylonians, the following account is collected by M. Sabbathier.

“As all the nations under the dominion of Cyrus, beside the ordinary tributes, were obliged to maintain him and his army, the monarch and his troops were supported by all Asia. The country of Babylon alone was obliged to maintain him four months of the year; its fertility, therefore, yielded a third of the produce of Asia. The government of this country, which the Persians termed *satrapy*, was richer and more extensive than any of the rest. It maintained for the king, besides the war-horses, a stud of 800 stallions and 16,000 mares. So great a number of Indian dogs were likewise bred in this province for the king, that four of its cities kept those animals; and in return, they were exempted from all taxes and tributes.

“It rained very seldom in this country, according to Herodotus. The earth was watered by the river, which was here diffused by human industry, as the Nile is over Egypt by nature: for all the country of Babylon was divided by canals, the greatest of which was navigable, and flowed from south to north, from the Euphrates to the Tigris. In short, it was one of the finest countries for corn in the world; but for producing trees, the fig-tree, the vine, and the olive, it was not famous. It was so luxuriant in grain, that it commonly yielded a hundred times more than what was sown; and in its good years it yielded three hundred times more than it received. The leaves of its wheat and barley were four inches broad. ‘Though I know,’ says Herodotus, ‘that the millet and the sesame of that country grow to the size of trees, I will not describe them particularly; lest those who have not been in Babylonia should think my account fabulous.’

“They had no oil but what they made from Indian corn. The country abounded with palm-trees, which grew spontaneously; and most of them bore fruit, of which the inhabitants made bread, wine, and honey. They cultivated these trees and their fig-trees in the same manner. Some of them, as of other trees, the Greeks called male ones. They tied the fruit of the male to the trees which bore dates; that the mosquito, leaving the male, might cause the date to ripen, by penetrating it; for without that assistance it came not to maturity. Mosquitos bred in the male palms as in the wild fig-trees.

“But we must not here omit to give an account of the peculiar and surprising construction of their boats of skins, in which they sailed along the river to Babylon. These boats were invented by the Armenians, whose country lay north from Babylonia. They made them with poles of willow, which they bent and covered with skins. The bare side of the skins they put outwards; and they made them so tight that they resembled boards. The boats had neither prow nor stern, but were of a round form like a buckler. They put straw on the bottom. Two men, each with an oar, rowed them down the river, laden with different wares, but chiefly with palm-wine. Of these boats some were very large and some very small. The largest carried the weight of 500 talents. There was room for an ass in one of their small boats; they put many into a large one. When they had unloaded, after their arrival at Babylon, they fold the poles of their boats and the straw; and loading their asses with the skins, returned to Armenia: for they could not sail up the river its current was so rapid. For this reason they made their boats of skins instead of wood; and on their return to Armenia with their asses, they applied the skins to their former use.

“As to their dress, they wore a linen shirt, which came down to their feet. Over it they wore a woollen robe; their outer garment was a white vest. Their shoes resembled those of the Thebans. They let their hair grow. On their heads they wore a turban. They rubbed their bodies all over with fragrant liquors. Each man had a ring on his finger, and an elegant cane in his hand, with an apple at the top, or a rose, a lily, or an eagle, or some other figure; for they were not suffered to use canes without devices.

“With regard to their policy, Herodotus thinks that their best law was one which the Heneti, an Illyrian people, likewise observed in every town and village. When the girls were marriageable, they were ordered to meet in a certain place, where the young men likewise assembled. They were then sold by the public crier; but he first sold the most beautiful one. When he had sold her at an immense price, he put up others to sale, according to their degrees of beauty. The rich Babylonians were emulous to carry off the finest women, who were sold to the highest bidders. But as the young men who were poor could not aspire to have fine women, they were content to take the ugliest with the money which was given them: for when the crier had sold the handsomest, he ordered the ugliest of all the women to be brought, and asked if any one was willing to take her with a small sum of money. Thus she became the wife of him who was most easily satisfied; and thus the finest women were sold; and from the
money

Babylonia, Babylonian. money which they brought, small fortunes were given to the ugliest, and to those who had any bodily infirmity. A father could not marry his daughter as he pleased; nor was he who bought her allowed to take her home, without giving security that he would marry her. But, after the sale, if the parties were not agreeable to each other, the law enjoined that the purchase-money should be restored. The inhabitants of any of their towns were permitted to marry wives at these auctions. Such were the early customs of the Babylonians.

“ But they afterwards made a law, which prohibited the inhabitants of different towns to intermarry, and by which husbands were punished for treating their wives ill. When they had become poor by the ruin of their metropolis, fathers used to prostitute their daughters for gain. There was a sensible custom among the Babylonians, worthy to be related. They brought their sick into the forum, to consult those who passed on their diseases; for they had no physicians. They asked those who approached the sick, if they ever had the same distemper? if they knew any one who had it? and how he was cured? Hence, in this country, every one who saw a sick person was obliged to go to him, and inquire into his distemper.

“ They embalmed their dead with honey; and their mourning was like that of the Egyptians.

“ There were three Babylonian tribes, who lived only upon fish, and who prepared them in the following manner: they dried them in the sun, and then beat them in a mortar to a kind of flour, which after they had sifted through linen, they baked it in rolls.

“ The Babylonians at first worshipped only the sun and the moon; but they soon multiplied their divinities. They deified Baal, Bel, or Belus, one of their kings, and Merodach-Baladan. They also worshipped Venus, under the name of *Mylitta*. She and Belus were the principal deities of the Babylonians. They counted their day from sun-rise to sun-rise. They solemnized five days of the year with great magnificence, and almost the same ceremonies with which the Romans celebrated their Saturnalia.

“ The Babylonians were very much addicted to judicial astrology. Their priests, who openly professed that art, were obliged to commit to writing all the events of the lives of their illustrious men; and on a fancied connection between those events and the motions of the heavenly bodies, the principles of their art were founded. They pretended that some of their books, in which their historical transactions and revolutions were accurately compared with the courses of the stars, were thousands of years old. This assertion of their judicial astrologers we may reasonably dispute; but that their astronomers had made a long series of observations, is incontestably true. It is certain that some of those observations were extant in the days of Aristotle, and that they were older than the empire of the Babylonians. See *History of ASTRONOMY*.

BABYLONIAN, BABYLONIUS, is used in some ancient writers for an astrologer, or any thing related to astrology. Hence *Babylonia cura*, the art of casting nativities; and *numeri Babylonii*, the computation of astrologers.

BABYLONICA TEXTA, a rich sort of weavings, or hangings, denominated from the city Babylon, where the practice of interweaving divers colours in their hangings first obtained. Hence also Babylonian garments, Babylonian skins, Babylonian carpets, housings, &c. *Babylonica solana*, coverings laid over couches, &c. painted with gold, purple, and other colours.

BABYLONICS, BABYLONICA, in natural history, a fragment of the ancient history of the world, ending at 267 years before Christ; and composed by Berofus, or Berossus, a priest of Babylon, about the time of Alexander. Babylonics are sometimes also cited in ancient writers by the title of *Caldaiics*. The Babylonics were very consonant with scripture, as Josephus and the ancient Christian chronologers assure; whence the author is usually supposed to have consulted the Jewish writers. Berofus speaks of a universal deluge, an ark, &c. He reckons ten generations between the first man and the deluge; and marks the duration of the several generations by *saroi*, or periods of 223 lunar months; which, reduced to years, differ not much from the chronology of Moses.—The Babylonics consisted of three books, including the history of the ancient Babylonians, Medes, &c. But only a few imperfect extracts are now remaining of the work; preserved chiefly by Josephus and Syncellus, where all the passages of citations of ancient authors out of Berofus are collected with great exactness. Annius of Viterbo, to supply the loss, forged a complete Berofus out of his own head. The world has not thanked him for the imposture.

BABYROUSSA, in zoology, a synonyme of a species of *fus*. See *Sus*.

BAC, in navigation, is used for a praam, or ferry-boat.

BAC, in brewing, a large flat kind of tub, or vessel, wherein the wort is put to stand and cool before boiling. The ingredients of beer pass through three kinds of vessels. They are mashed in one, worked in another, and cooled in a third called *bacs* or *coolers*.

BAC, in distillery, vessels into which the liquor to be fermented is pumped from the cooler, in order to be worked with yeast.

BAC-Maker, is one who makes liquor-bacs, under bacs, coolers, mash-tuns, working-tuns, &c. for the brewers. The workmanship is partly carpentry, in a particular manner, for it must be tight enough to hold liquor; and partly cooperage, *viz.* the mash-tun, or vat, which is hooped. There are not many of this trade; and it requires chiefly strength, with a little art. A small stock of stuff, besides tools, will set a man up tolerably well; but, with 200l. or 300 l. he will make a good figure in business.

BACA, or BAZA, a town of Spain in the kingdom of Granada. W. Long. 3. 6. N. Lat. 37. 18. It is situated in a valley called *Hoya de Baza*. It is encompassed with old walls, and has a castle half ruined. It contains about 4000 houses, but has nothing remarkable except the church dedicated to the Virgin Mary. The land about it is well cultivated for half a league round, and is fertile in wheat, wine, honey, hemp, and flax, being watered by the little river Guadalantin.

Bacacum
||
Baccharis.

BACACUM, a town of the Nervii in Gallia Belgica; now *Bavay*, in Hainault. E. Long. 3. 30. N. Lat. 50. 25.

BACAÏM, a handsome sea-port town of the kingdom of Visapour on the Malabar coast in Asia. It is subject to the Portuguese; and stands in E. Long. 73. 10. N. Lat. 19. 0.

BACASERAY, a town in the peninsula of Crim Tartary, and, as the khan usually takes up his residence there, it may be considered as the capital of the country. E. Long. 35. 10. N. Lat. 45. 30.

BACCA, BERRY, in botany, is used to signify such fruits as consist of a pericarpium full of juice and seeds, without any valves.

BACANTIBI, in ecclesiastical antiquity, wandering clerks, who strolled from church to church.—The word seems formed by corruption from *vacantivi*.

BACCALARIA, in middle-age writers, denotes a kind of country-farms, consisting of several manse.

BACCALARIA dominicaria, or *indominicata*, was more particularly used for a farm belonging to the lord, and kept in his own hands.

BACCARACH, a town of Germany in the lower Palatinate; formerly imperial and free, but now subject to the elector Palatine. It is famous for excellent wine; and is situated on the Rhine, in E. Long. 7. 5. N. Lat. 49. 57.

BACCHÆ, in antiquity, the priestesses of Bacchus, who celebrated the *orgia*, or mysteries of that god.—The word was also used for the ivy crowns or garlands worn by the priests of Bacchus, in offering sacrifices to him.

BACCHANALIA, feasts celebrated in honour of Bacchus by the ancients. The two most remarkable were called the *greater* and *lesser*. The latter, called *lenaæ*, from a word signifying a *wine-press*, were held in the open fields about autumn; the greater, called *Dionysia*, from one of the names of Bacchus, were celebrated in the city, about the spring-time. Both these feasts were accompanied with games, spectacles, and theatrical representations, and it was at this time the poets contended for the prize of poetry. Those who were initiated into the celebration of these feasts, represented, some Silenius; others, Pan; others, Satyrs; and in this manner appeared in public, night and day, counterfeiting drunkenness, dancing obscenely, and committing all kinds of licentiousness and debauchery. See the article **BACCHUS**.

BACCHARIS, PLOUGHMAN'S SPIKENARD: A genus of the polygamia superflua order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ discoides*. The characters are: It has a naked receptacle, and hairy pappus; with a cylindrical imbricated calyx, and feminine florets mixed with the hermaphrodite ones. There are seven species, all natives of warm climates; but none of them merit notice except the two following. 1. The *ivæfolia*, or African tree-groundsel, is a native of the Cape of Good Hope, as also of Peru and other warm parts of America. It grows to the height of five or six feet; and though there is little beauty in the flower, has been long admitted into the gardens of the curious. It is pretty hardy, and will live abroad in moderate winters in England, but is usually kept in green-houses

and placed abroad only in summer. It may be propagated either by cuttings or by seeds, which ripen well in this country. 2. The *halimifolia*, or Virginia groundsel-tree, is a native of Virginia and other parts of North America. It grows about seven or eight feet high, with a crooked shrubby stem; and flowers in October: the flowers are white, and not very beautiful; but the leaves continuing green, has occasioned this shrub to be admitted into many curious gardens. It may be propagated by cuttings; and will live very well in the open air, though severe frost will sometimes destroy it.

BACCHI, in mechanics, a kind of ancient machines, in form of goats, used by Jupiter, in his wars against the giants. Rudbeck describes two kinds of bacchi, one made like the battering-ram, wherewith Jupiter demolished the enemy's fortifications; the other contrived to cast fire out of, from whence the Greeks are conjectured to have framed their idea of chimera.

BACCHIC, something relating to the ceremonies of Bacchus. The celebrated *intaglio*, called Michael Angelo's ring, is a representation of a bacchic feast.

BACCHIC song, is sometimes used for a *chanson à boire*, or composition to inspire jollity. But in a more proper sense, it is restrained to a dithyrambic ode or hymn.

BACCHINI (Benedict), a Benedictine monk, and one of the most learned men in his time, was born at Borgo San Domino in 1651; and wrote a great number of books in Latin and Italian, the most considerable of which is a Literary Journal. He died at Bologna in 1721, aged 70.

BACCHIUS, a follower of Aristoxenus, supposed by Fabricius to have been tutor to the emperor Marcus Antoninus, and consequently to have lived about A. C. 140. He wrote in Greek a very short introduction to music in dialogue, which, with a Latin translation thereof, Meibomius has published. It seems it was first published in the original by Merfennus, in his Commentary on the first six chapters of Genesis; and that afterwards he published a translation of it in French, which Meibomius, in the preface to his edition of the ancient musical authors, censures as being grossly erroneous.

BACCHIUS, in ancient poetry, a kind of foot composed of a short syllable and too long ones; as the word [ävāri]. It takes its name from the god Bacchus, because it frequently entered into the hymns composed in his honour. The Romans called it likewise *anotrius*, *tripodius*, *sultans*.

BACCHUS, in Heathen mythology, the god of wine, with whose fabulous adventures every school-boy is acquainted. This personage is seldom named in modern times but as a sensual encourager of feast and jollity; but he was regarded in a more respectable light by the ancients, who worshipped him in different countries under the following appellations: in Egypt, he was called *Osiris*; in Myria, *Fanaces*; in India, *Dionysius*; *Liber*, throughout the Roman dominions; *Adoneus*, in Arabia; and *Pentheus*, by the Lucanians. Mythologists furnish reasons for all these different names given to the same god, which may be seen in the second volume of Banier's Mythology.

It is natural to suppose that the Greeks and Romans, as usual, bestowed upon the one Bacchus which they wor-

Bacchi
||
Bacchus.

Bacchus. worshipped, the several actions and attributes of the many divinities known by that name, and by other equivalent denominations in different countries. However, antiquity chiefly distinguished two gods under the title of *Bacchus*: that of Egypt, the son of Ammon, and the same as Osiris; and that of Thebes in Bœotia, the son of Jupiter and Semele.

The Egyptian Bacchus was brought up at Nyfa, a city of Arabia Felix, whence he acquired the name of *Dionysius*, or the God of Nyfa; and this was the conqueror of India. Though this Bacchus of the Egyptians was one of the elder gods of Egypt, yet the son of Semele was the youngest of the Grecian deities. Diodorus Siculus tells us, that Orpheus first deified the son of Semele by the name of Bacchus, and appointed his ceremonies in Greece, in order to render the family of Cadmus, the grandfather of the Grecian Bacchus, illustrious.

The great Bacchus, according to Sir Isaac Newton, flourished but one generation before the Argonautic expedition. This Bacchus, says Hermippus, was potent at sea, conquered eastward as far as India, returned in triumph, brought his army over the Hellespont, conquered Thrace, and left music, dancing, and poetry there. And, according to Diodorus Siculus, it was the son of Semele who invented farces and theatres, and who first established a music-school, exempting from all military functions such musicians as discovered great abilities in their art; on which account, says the same author, musicians formed into companies have since frequently enjoyed great privileges.

Dr Burney * observes, that the dithyrambics which gave birth to dramatic representations, are as ancient as the worship of Bacchus in Greece; and there is little doubt but that the ceremonies of his mysteries gave rise to the pomp and illusions of the theatre. Many of the most splendid exhibitions upon the stage for the entertainment of the people of Athens and Rome, being performed upon the festivals of Bacchus, gave occasion to the calling all those that were employed in them, whether for singing, dancing, or reciting, *servants of Bacchus*.

Pausanias, in his Attics, speaks of a place at Athens consecrated to *Bacchus the singer*; thus named, he says, for the same reason as Apollo is called the *chief* and *conductor* of the muses. Whence it should seem that Bacchus was regarded by the Athenians not only as the god of wine, but of song; and it must be owned, that his followers, in their cups, have been much inclined to singing ever since. Indeed we are certain, that in none of the orgies, processions, triumphs, and festivals, instituted by the ancients to the honour and memory of this prince of *bens vivans*, music was forgotten, as may be still gathered from ancient sculpture, where we find not only that musicians, male and female, regaled him with the lyre, the flute, and with song; but that he was accompanied by fawns and satyrs playing upon timbrels, cymbals, bagpipes, and horns: these Suidas calls his minstrels; and Strabo gives them the appellations of *Bacchi*, *Sileni*, *Satyri*, *Bacche*, *Lenæ*, *Thyæ*, *Mamillones*, *Naiades*, *Nymphæ*, and *Tityri*. These representations have furnished subjects for the finest remains of ancient sculpture; and the most vo-

luptuous passages of ancient poetry are descriptions of the orgies and festivals of Bacchus. See ORGIA.

BACCHYLIDES, a famous Greek poet, was the nephew of Simonides, and the cotemporary and rival of Pindar. Both sung the victories of Hiero at the public games. Besides odes to athletic victors, he was author of Love Verses; Profodies; Dithyrambics; Hymns; Pæans; Hyporchemes; Parthenia, or songs to be sung by a chorus of virgins at festivals. The chronology of Eusebius places the birth of Bacchylides in the 82d Olympiad, about 450 years B. C.

BACCIO, or BACCIUS, (Andrew), a celebrated physician of the 16th century, born at St Elpideo. He practised physic at Rome with great reputation, and was first physician to pope Sixtus V. The most scarce and valuable of his works are, 1. *De thermis*. 2. *De naturali vinorum historia*. 3. *De venenis et antidotis*. 4. *De gemmis ac lapidibus pretiosis*.

BACCIO (Fra Bartolomeo), called *Bartelemi di S. Marco*, a celebrated painter of history and portrait, was born at Savignano near Florence in 1469, and was a disciple of Cosmo Roselli; but his principal knowledge in the art of painting was derived from Leonardo da Vinci. He understood the true principles of design better than most masters of his time, and was also a considerable painter in perspective; which induced Raphael to have recourse to him after he had quitted the school of Perugino; and under his direction likewise Raphael studied the art of managing and uniting colours, as well as the rules of perspective. Some years after the departure of Raphael from Florence, Baccio visited Rome; and by the observations he made on the antiques, and the works of Raphael which were then the admiration of the whole world, he was extremely improved, and manifested his acquired abilities by a picture of S. Sebastian, which he finished at his return to Florence. It was so well designed, so naturally and beautifully coloured, and had so strong an expression of pain and agony, that it was removed from the place where it was publicly seen (in the chapel of a convent), as it had been observed to have made too strong an impression on the imaginations of many women who beheld it. He was very laborious, and made nature his perpetual study; he designed the naked correctly; his figures had a great deal of grace, and his colouring was admirable. He is accounted to have been the first inventor of that machine called a *layman* by the artists, and which to this day is in general use. Upon that he placed his draperies, to observe with greater exactness their natural and their more elegant folds. A capital picture of the ascension by Baccio is in the Florentine collection. He died in 1517.

BACHELOR, or BATCHELOR, a common term for a man not married, or who is yet in a state of celibacy.—The Roman censors frequently imposed fines on old bachelors. Dion Halicarnassens mentions an old constitution, by which all persons of full age were obliged to marry. But the most celebrated law of this kind was that made under Augustus, called the *lex Julia de maritandis ordinibus*; by which bachelors were made incapable of legacies or inheritances by will, unless from their near relations. This brought many to marry, according to Plutarch's observation, not so

Bacchylides
||
Bachelor.

Bachelor.

much for the sake of raising heirs to their own estates, as to make themselves capable of inheriting those of other men. The rabbins maintain, that, by the laws of Moses, every body, except some few particulars, is obliged in conscience to marry at 20 years of age: this makes one of their 613 precepts. Hence those maxims so frequent among their casuists, that he who does not take the necessary measures to leave heirs behind him, is not a man, but ought to be reputed a homicide.—Lycurgus was not more favourable: by his laws, bachelors are branded with infamy, excluded from all offices civil and military, and even from the shows and public sports. At certain feasts they were forced to appear, to be exposed to the public derision, and led round the market-place. At one of their feasts, the women led them in this condition to the altars, where they obliged them to make *amende honourable* to nature, accompanied with a number of blows and lashes with a rod at discretion. To complete the affront, they forced them to sing certain songs composed in their own derision.—The Christian religion is more indulgent to the bachelor state: the ancient church recommended it as in some circumstances preferable to, and more perfect than, the matrimonial. In the canon law, we find injunctions on bachelors, when arrived at puberty, either to marry or to turn monks and profess chastity in earnest.—In England, there was a tax on bachelors after 25 years of age, 12 l. 10 s. for a duke, a common person 1 s. by 7 Wil. III. 1695. In Britain, at present, they are taxed by an extra-duty on their servants. Every man of the age of 21 years and upwards, never having been married, who shall keep one male servant or more, shall pay 1 l. 5 s. for each, above or in addition to the ordinary duties leviable for SERVANTS. Every man of the age of 21 years and upwards, never having been married, keeping one female servant, shall pay 2 s. 6 d. in addition to the former 2 s. 6 d.; 5 s. in addition for each, if he has two female servants; and 10 s. in addition for each for three or more female servants.

BACHELOR was anciently a denomination given to those who had attained to knighthood, but had not a number of vassals sufficient to have their banner carried before them in the field of battle; or if they were not of the order of bannerets, were not of age to display their own banner, but obliged to march to battle under another's banner. It was also a title given to young cavaliers, who, having made their first campaign, received the military girdle accordingly. And it served to denominate him who had overcome another in a tournament the first time he ever engaged.—The word *bachelor*, in a military sense, is derived by Cujas from *buccellarius*, a kind of cavalry, anciently in great esteem. Du Cange deduces it from *baccalaria*, a kind of fees or farms, consisting of several pieces of ground, each whereof contained 12 acres, or as much as two oxen would plough; the possessors of which *baccalaria* were called *bachelors*. Caseneuve and Altaferra derive bachelor from *baculus* or *bacillus*, “a staff;” because the young cavaliers exercised themselves in fighting with staves. Martinius derives it from *baccalaureus*, i. e. *bacca laurea donatus*, in allusion to the ancient custom of crowning poets with laurel, *baccis lauri*, as was the case with Petrarch at Rome in 1341. Alciat and Vives are of the same opinion: nor is this etymology improbable.

Bachelor.

Knights-BACHELORS, the most ancient, but the lowest order of knights in England; known by the name of *knights* only. They are styled *knights bachelors*, either (according to some) as denoting their degree, *quasi bas chevaliers*; or, according to others, because this title does not descend to their posterity.

The custom of the ancient Germans was to give their young men a shield and a lance in the great council: this was equivalent to the *toga virilis* of the Romans. Before this, they were not permitted to bear arms, but were accounted as part of the father's household; after it, as part of the public. Hence some derive the usage of knighting, which has prevailed all over the western world since its reduction by colonies, from those northern heroes. Knights are called in Latin *equites*, *aurati*: *aurati*, from the gilt spurs they wore; and *equites*, because they always served on horseback: for it is observable, that almost all nations call their knights by some appellation derived from an horse. They are also called in our law *milites*, because they formed a part, or indeed the whole, of the royal army, in virtue of their feudal tenures; one condition of which was, that every one who held a knight's fee (which in Henry II.'s time amounted to 20 l. *per annum*) was obliged to be knighted, and attend the king in his wars, or pay a fine for his non-compliance. The exertion of this prerogative as an expedient to raise money in the reign of Charles I. gave great offence, though warranted by law and the recent example of Queen Elizabeth. At the Restoration, it was, together with all other military branches of the feudal law, abolished: and it now only exists as an honorary title; though, on account of its indiscriminate attainment, not very generally regarded. It is conferred indiscriminately upon gowndmen, burghers, and physicians, by the king's lightly touching the person, who is then kneeling, on the right shoulder with a drawn sword, and saying, *Rise Sir*. See the articles KNIGHT and NOBILITY.

BACHELORS, in an university sense, are persons that have attained to the baccalaureate, or who have taken the first degree in the liberal arts and sciences.

The degree of bachelor was first introduced in the 13th century by Pope Gregory IX. but it remains still unknown in Italy. At Oxford, before a person is intitled to the degree of *bachelor of arts*, he must have studied there four years; three years more to become master of arts; and seven more to commence bachelor of divinity.—At Cambridge, to commence bachelor of arts, he must have been admitted near four years; and above three years more before he commence master; and seven more still to become bachelor of divinity. He may commence bachelor of law after having studied it six years.—At Paris to pass bachelor in theology, a person must have studied two years in philosophy and three years in theology, and held two acts of examination in the Sorbonne.—Bachelors in the canon law are admitted after two years study in the same, and sustaining an act according to the forms. A bachelor of physic must have studied two years in medicine after having been four years master of arts in the university, and have stood an examination; after which he is invested with the fur, in order to be licensed.—In the university of Paris, before the foundation of divinity-professorships, those who had studied divinity six years

were

Bachelors were admitted to go through their course, whence they were called *baccalarii cursores*; and as there were two courses, the first employed in explaining the Bible during three successive years, the second for explaining the master of the sentences for one year, those who were in their Bible-course were called *baccalarii Biblici*, and those arrived at the sentences *baccalarii sententiarum*. And lastly, those who had gone through both were denominated *baccalarii formati*, or *formed bachelors*.

At present, *formed bachelor* denotes a person who has taken the degree regularly after the due course of study and exercises required by the statutes; by way of opposition to a *current bachelor*, who is admitted in the way of grace, or by diploma.

We also find mention of bachelors of the church, *baccalarii ecclesie*. The bishop with his canons and *baccalarii, cum consilio et consensu, omnium canonicorum suorum et baccaliorum*.

BACHELORS, in the livery companies of London, are those not yet admitted to the livery. These companies generally consist of a master, two wardens, the livery, and the bachelors, who are yet but in expectation of dignity in the company, and have their function only in attendance on the master and wardens. They are also called *yeomen*.

BACHELOR is also a name given in the six companies of merchants at Paris to the elders, and such as having served the offices, have a right to be called by the masters and wardens to be present with them, and assist them in some of the functions, particularly in what relates to the *chef-d'oeuvres* or master-pieces, of such as are candidates for being admitted masters.

BACHERAC, a town of the Palatine of the Rhine, situated on the western shore of that river, in E. Long. 7°. and N. Lat. 58°. It is remarkable for excellent wine, from thence called *Bacherac*.

BACHAN, one of the Molucca islands, belonging to the Dutch; situated under the equator, in E. Long. 125°.

BACHU, a city of Shirvan in Persia, and the best haven in the Caspian sea. It is defended by a double wall, as also by a ditch and redoubts, made by the Russians when they were masters of the place. It had a sumptuous castle, but it is reduced to a ruinous state by the Russians. Formerly many merchants resided here, and carried on a considerable traffic in raw silk; but that commerce is now given up. All the country round is much impregnated with sulphur, which renders the water very unpleasant. The neighbourhood of this city supplies the countries adjacent with naphtha, brimstone, and rock salt; and is the only place thereabouts which produces saffron. Round Bachu are several very steep craggy mountains, on which are strong watch-towers. E. Long. 49. 5. N. Lat. 40. 0.

BACK, BACK-BONE, or SPINE. See Anatomy, n° 30.

BACK, in the manege, and among farriers. A horse's back should be straight, not hollow, which is called *saddle-backed*: horses of this kind are generally light, and carry their heads high, but want in strength and service. A horse with a weak back is apt to stumble.

In the French riding-schools, to mount a horse *a dos*, is to mount him bare-backed without a saddle.

BACK-GAMMON, an ingenious game played with dice, upon a table, by two persons.

Manner of playing the game. The table is divided into two parts, upon which there are 24 black and white spaces called points. Each adversary has 15 men, black and white, to distinguish them; and they are disposed of in the following manner: Supposing the game to be played into the right-hand table, two are placed upon the ace point in the adversary's table, five upon the six point in the opposite table, three upon the cinque point in the hithermost table, and five on the six point in the right-hand table. The grand object in this game is for each player to bring the men round into his right-hand table, by throwing with a pair of dice those throws that contribute towards it, and at the same time prevent the adversary doing the like. The first best throw upon the dice is esteemed aces, because it stops the six point in the outer-table, and secures the cinque in the thrower's table; whereby the adversary's two men upon the thrower's ace point cannot get out with either quatre, cinque, or six. This throw is an advantage often given to the antagonist by the superior player.

When he carries his men home in order to lose no point, he is to carry the most distant man to his adversary's bar point, that being the first stage he is to place it on; the next stage is six points farther, viz. in the place where the adversary's five men are first placed out of his tables. He must go on in this method till all his men are brought home, except two, when by losing a point, he may often save the gammon, by throwing two fours or two fives.

When a hit is only played for, he should endeavour to gain either his own or adversary's cinque point; and if that fails by his being hit by the adversary, and he finds him forwarder than himself, in that case he must throw more men into the adversary's tables; which is done in this manner: He must put a man upon his cinque or bar point; and if the adversary neglects to hit it, he may then gain a forward game instead of a back game: but if the adversary hits him, he should play for a back game; and then the greater number of men which are taken up makes his game the better, because by these means he will preserve his game at home: and then he should endeavour to gain both his adversary's ace and trois points, or his ace and deuce points, and take care to keep three men upon the adversary's ace point, that in case he hits him from thence, that point may remain still secure to himself.

A back game should not be played for at the beginning of a set, because it would be a great disadvantage, the player running the risk of a gammon to win a single hit.

Rules for playing at setting out all the throws on the dice, when the player is to play for a gammon or for a single hit (A). 1. Two aces are to be played on the cinque point and bar point, for a gammon or for a hit. 2. Two sixes, to be played on the adversary's

Back-gammon.

bar

(A) The rules marked thus † are for a gammon only; those marked thus * are for a hit only.

Back-gammon.

Back-gammon.

bar point and on the thrower's bar point, for a gammon or for a hit. 3. † Two trois, to be played on the cinque point, and the other two on the trois point in his own tables for a gammon only. 4. † Two dences, to be played on the quatre point in his own tables, and two to be brought over from the five men placed in the adversary's tables for a gammon only. 5. † Two fours, to be brought over from the five men placed in the adversary's tables, and to be put upon the cinque point in his own tables, for a gammon only. 6. Two fives, to be brought over from the five men placed in the adversary's tables, and to be put on the trois point in his own tables, for a gammon or for a hit. 7. Size ace, he must take his bar point for a gammon or for a hit. 8. Size deuce, a man to be brought from the five men placed in the adversary's tables, and to be placed in the cinque point in his own tables, for a gammon or for a hit. 9. Six and three, a man to be brought from the adversary's ace point, as far as he will go, for a gammon or for a hit. 10. Six and four, a man to be brought from the adversary's ace point, as far as he will go, for a gammon or for a hit. 11. Six and five, a man to be carried from the adversary's ace point, as far as he can go, for a gammon or for a hit. 12. Cinque and quatre, a man to be carried from the adversary's ace point, as far as he can go, for a gammon or for a hit. 13. Cinque trois, to make the trois point in his table, for a gammon or for a hit. 14. Cinque deuce, to play two men from the five placed in the adversary's tables, for a gammon or for a hit. 15. † Cinque ace, to bring one man from the five placed in the adversary's tables, for the cinque, and to play one man down on the cinque point in his own tables for the ace, for a gammon only. 16. Quatre trois, two men to be brought from the five place in the adversary's tables, for a gammon or for a hit. 17. Quatre deuce, to make the quatre point in his own tables, for a gammon or for a hit. 18. † Quatre ace, to play a man from the five placed in the adversary's tables for the quatre; and for the ace, to play a man down upon the cinque point in his own tables, for a gammon only. 19. † Trois deuce, two men to be brought from the five placed in the adversary's tables, for a gammon only. 20. Trois ace, to make the cinque point in his own tables, for a gammon or for a hit. 21. † Deuce ace, to play one man from the five men placed in the adversary's table for the deuce; and for the ace to play a man down upon the cinque point in his own tables, for a gammon only. 22. * Two trois, two of them to be played on the cinque point in his own tables, and with the other two he is to take the quatre point in the adversary's tables. 23. * Two deuces, two of them are to be played on the quatre point in his own tables, and with the other two he is to take the trois point in the adversary's tables. By playing these two cases in this manner, the player avoids being shut up in the adversary's tables, and has the chance of throwing out the tabels to win the hit.

24. * Two fours, two of them are to take the adversary's cinque point in the adversary's tables, and for the other two, two men are to be brought from the five placed in the adversary's tables. 25. * Cinque ace, the cinque should be played from the five men placed N^s 38.

in the adversary's tables, and the ace from the adversary's ace point. 26. * Quatre ace, the quatre to be played from the five men placed in the adversary's ace point. 27. * Deuce ace, the deuce to be played from the five men placed in the adversary's tables, and the ace from the adversary's ace point.

The three last chances are played in this manner; because an ace being laid down in the adversary's tables, there is a probability of throwing deuce ace, trois deuce, quatre trois, or size cinque, in two or three throws; either of which throws secures a point, and gives the player the best of the hit.

Cautions, &c. The player must understand by the directions given to play for a gammon, that he is to make some blots on purpose, the odds being in his favour that they are not hit; but if it should happen that any blot is hit, as in this case there will be three men in the adversary's tables, he must then endeavour to secure the adversary's cinque, quatre, or trois point, to prevent a gammon, and must be very cautious of his fourth man's not being taken up.

He must not crowd his game at any time if he can help it; that is to say, he should not put many men either upon the trois or deuce points in his own tables, being the same as losing those men not having them in play. Besides, by crowding the game, and attempting to save a gammon, the player is often gammoned. His game being crowded in his own tables, the adversary has room to play as he thinks proper.

The following calculations will show the odds of entering a single man upon any certain number of points; and accordingly the game should be played.

It is necessary to know that there are thirty-six chances upon two dice, and the points that are upon these thirty-six chances are as follow.

Viz.	Points.
2 Aces	4
2 Deuces	8
2 Trois	12
2 Fours	16
2 Fives	20
2 Sixes	24
6 And 5 twice	22
6 And 5 twice	20
6 And 3 twice	18
6 And 2 twice	16
6 And 1 twice	14
5 And 4 twice	18
5 And 3 twice	16
5 And 2 twice	14
5 And 1 twice	12
4 And 3 twice	14
4 And 2 twice	12
4 And 1 twice	10
3 And 2 twice	10
3 And 1 twice	8
2 And 1 twice	6

and it proves, that upon an average the player has a right to 8 points each throw.

Divide by 36)294(8
288
—————
6

The

Back-gammon. The chances upon two dice calculated for back-gammon are as follow.

2 Sixes	-	-	1
2 Fives	-	-	1
2 Fours	-	-	1
2 Trois	-	-	1
2 Deuces	-	-	1
† 2 Aces	-	-	1
6 And 5 twice	-	-	2
6 And 4 twice	-	-	2
6 And 3 twice	-	-	2
6 And 2 twice	-	-	2
† 6 And 1 twice	-	-	2
5 And 4 twice	-	-	2
5 And 3 twice	-	-	2
5 And 2 twice	-	-	2
† 5 And 1 twice	-	-	2
4 And 3 twice	-	-	2
4 And 2 twice	-	-	2
† 4 And 1 twice	-	-	2
3 And 2 twice	-	-	2
† 3 And 1 twice	-	-	2
† 2 And 1 twice	-	-	2
			—

36

As it may seem difficult to find out by this table of thirty-six chances what are the odds of being hit upon a certain or flat die, let the following method be pursued.

The player may observe in the table that what are thus † marked are,

† 2 Aces	-	1
† 6 And 1 twice	-	2
† 5 And 1 twice	-	2
† 4 And 1 twice	-	2
† 3 And 1 twice	-	2
† 2 And 1 twice.	-	2
		—

Total 11

Which deducted from - 36

There remains 25

So that it appears it is twenty-five to eleven against hitting an ace upon a certain or flat die.

The above method holds good with respect to any other flat die. For example, what are the odds of entering a man upon 1, 2, 3, 4, or five points?

Answer.

To enter it upon for against		for ag.
1 point is 11 to 25	- Or about	4 to 9.
2 points 20 - 16	-	5 4
3 - 27 - 9	- -	3 1
4 - 32 - 4	- -	8 1
5 - 35 - 1	- -	35 1

The following table shows the odds of hitting with any chance, in the reach of a single die.

To hit upon for against		for ag.
1 is - 11 to 25	Or about -	4 to 9
2 - 12 - 24	-	1 - 2
3 - 14 - 22	- -	2 - 3
4 - 15 - 21	- -	5 - 7
5 - 15 - 21	- -	5 - 7
6 - 17 - 19	- -	8½ - 9½

The odds of hitting with double dice are as follow.

To hit upon for against		for ag.
7 is - 6 to 30	Or about -	1 to 5
8 - 6 30	-	1 5
9 - 5 31	- -	1 6
10 - 3 33	- -	1 11
11 - 2 34	- -	1 17
12 - 1 36	- -	1 35

How to find out the odds of being hit upon a six, by the table of thirty-six chances.

2 Sixes	-	-	1
2 Trois	-	-	1
2 Deuces	-	-	1
6 And 5 twice	-	-	2
6 And 4 twice	-	-	2
6 And 3 twice	-	-	2
6 And 2 twice	-	-	2
6 And 1 twice	-	-	2
5 And 1 twice	-	-	2
4 And 2 twice	-	-	2
			—

Which deducted from - 36

There remains - 19

By which it appears to be 19 to 17 against being hit upon a six.

The odds on the hits.

2 Love is about	-	-	5 to 2
2 to 1 is	-	-	2 1
1 Love is	-	-	3 2

Directions for the player to bear his men. If a player has taken up two of the adversary's men, and happens to have two, three, or more points made in his own tables, he should spread his men, that he either may take a new point in his tables, or be ready to hit the man which the adversary may happen to enter. If he finds upon the adversary's entering, that the game is upon a par, or that the advantage is on his own side, he should take the adversary's man up whenever he can, it being 25 to 11 that he is not hit: except when he is playing for a single hit only; then, if playing the throw otherwise gives him a better chance for it, he ought to do it.

It being five to one against his being hit with double dice, he should never be deterred from taking up any one man of the adversary's.

If he has taken up one of the adversary's men, and should happen to have five points in his own tables, and forced to leave a blot out of his tables, he should endeavour to leave it upon doublets preferable to any other chance, because in that case the odds are 35 to one that he is not hit; whereas it is only 17 to one but he is hit upon any other chance.

When the adversary is very forward, a player should never move a man from his own quatre, trois, or deuce points, thinking to bear that man from the point where he put it, as nothing but high doublets can give him any chance for the hit. Instead of playing an ace or a deuce from any of those points, he should play them from his own five or highest points, so that throwing two fives, or two fours, his five and cinque points being eased, would be a considerable advantage to him;

Back-gammon.

whereas had they been loaded, he must have been obliged to play otherwise.

It is the interest of the adversary to take up the player as soon as he enters. The blot should be left upon the adversary's lowest point; that is to say, upon his deuce point rather than upon his trois point, or upon his trois point rather than his quatre point, or upon his quatre point preferable to his cinque point, for a reason before mentioned. All the men the adversary plays upon his trois or his deuce points are deemed lost, being greatly out of play; so that those men not having it in their power to make his cinque point, and his game being crowded in one place and open in another, the adversary must be greatly annoyed by the player.

If the player has two of the adversary's men in his tables, he has a better chance for a hit than if he had more, provided his game is forwarder than that of his antagonist's; for if he had three or more of the adversary's men in his tables, he would stand a worse chance to be hit.

When a player is running to save the gammon, if he should have two men upon his ace point and several men abroad, although he should lose one point or two in putting his men into his tables, it is his interest to leave a man upon the adversary's ace point, because it will prevent his adversary from bearing his men to the greatest advantage, and at the same time the player will have a chance of the adversary's making a blot, which he may chance to hit. However, if a player finds upon a throw that he has a probability of saving his gammon, he should never wait for a blot, as the odds are greatly against his hitting it, but should embrace that opportunity.

How to calculate the odds of saving or winning the gammon. Suppose the adversary has so many men abroad as require three throws to put them into his tables, and at the same time that the player's tables are made up, and that he has taken up one of the adversary's men; in this case, it is about an equal wager that the adversary is gammoned. For in all probability the player has bore two men before he opens his tables; and when he bears the third man, he will be obliged to open his five or cinque point. It is then probable, that the adversary is obliged to throw twice before he enters his men in the player's tables, twice more before he puts that man into his own tables, and three throws more to put the men which are abroad into his own tables; in all seven throws. Now the player having 12 men to bear, he may be forced to make an ace or a deuce twice before he can bear all his men, and consequently will require seven throws in bearing them; so that, upon the whole, it is about equal whether the adversary is gammoned or not.

Suppose a player has three men upon his adversary's ace point and five points in his own tables, and that the adversary has all his men in his tables, three upon each of his five highest points, Has the player a probability of gammoning his adversary or not?

	Points
For bearing three men from his 6th point is	18
From his 5th point	15
	—
	33

	Carried forward	33
From his 4th point	-	12
From his 3d point	-	9
From his 2d point	-	6
	In all	60

Bringing his three men from the adversary's ace point to his five point in his own tables, being 18 points each, and making together

There must remain 6

It is plain from this calculation, that the player has much the best of the probability of the gammon, exclusive of one or more blots which the adversary is liable to make in bearing his men, supposing at the same time the throws to be upon an equality.

Suppose two blots are left, either of which cannot be hit but by double dice, one must be hit by throwing eight and the other by throwing nine; so that the adversary has only one die to hit either of them. What are the odds of hitting either of them? The chances of two dice being in all

The chances to hit 8 are 6 and 2 twice	2
5 and 3 twice	2
2 Deuces	1
2 Fours	1
The chances to hit 9 are 6 and 3 twice	2
5 and 4 twice	2
2 Trois	1

For hitting, in all 11

Chances for not hitting, remain 25

So that the odds are 25 to 11 against hitting either of these blots.

This method may be taken to find out the odds of hitting three, four, or five blots upon double dice; or blots made upon double and single dice at the same time. After knowing how many chances there are to hit any of those blots, they must be added all together, and then subtracted from the number 36, which are the chances of the two dice, and the question is solved.

A critical case for a Back-game. Suppose the fore-game to be played by A, and that all his men are placed as usual; B has fourteen of his men placed upon his adversary's ace point and one man upon his adversary's deuce point, and B is to throw. Who has the best of the hit?—*Answer:* A has the best of it, gold to silver: because if B does not throw an ace to take his adversary's deuce point, which is 25 to 11 against him, A will take up B's men in his tables either singly or to make points; and then if B secures either A's deuce or trois point, A will put as many men down as possible, in order to hit, and thereby get a back-game. It is evident that the back-game is very powerful; consequently, whoever practises it must become a greater proficient at the game than he could by any other means.

Another critical case. Suppose A to have five men placed upon his five point, as many upon his quatre point, and the same number upon his deuce point, all in his own tables. At the same time, let us suppose B to have three men placed upon A's ace point, as many upon A's trois point, and the same number upon

Back-gammon.

Backgammon.

upon A's cinque point in his own tables, and three men placed as usual out of his tables. Who has the best of the hit?—*Answer*: The game is equal, till B has gained his cinque and quatre points in his own tables; which if he can effect, and by playing two men from A's cinque point, in order to force his adversary to blot by throwing an ace, which should B hit, he will have the best of the hit.

A case of curiosity and instruction; in which is shown the probability of making the hit last by one of the players for many hours, although they shall both play as fast as usual.—Suppose B to have bore 13 men, and that A has his fifteen men in B's tables, viz. three men upon his size point, as many upon his cinque point, three upon his quatre point, the same number upon his trois point, two upon his deuce point, and one upon his ace point. A in this situation can prolong it, as aforesaid, by bringing his 15 men home, always securing six close points till B has entered his two men, and brought them upon any certain point; as soon as B has gained that point, A will open an ace, deuce, or trois point, or all of them; which done, B hits one of them, and A taking care to have two or three men in B's tables, is ready to hit that man; and also he being certain of taking up the other man, has it in his power to prolong the hit almost to any length, provided he takes care not to open such points as two fours, two fives, or two sixes, but always to open the ace, deuce, or trois points, for B to hit him.

A critical game to play.—Suppose A and B place their men for a hit in the following manner: A to have three men upon the size point in his own tables, three men out of his tables upon the usual point, and nine men upon his adversary's ace, deuce, and trois points; that is, three upon each: and suppose B's men to be placed in his own and his adversary's tables in the same order. So situated, the best player should win the hit. The game being so equal, that in this case the dice should be thrown for. Now if A throws first, he should endeavour to gain his adversary's cinque point: this being done, he should lay as many blots as possible, to tempt B to hit him, as it puts him backward, and A thereby gains an advantage. A should always endeavour to have three men upon each of his adversary's ace and deuce points; because when B makes a blot, these points will remain secure, and when A has bore five, six, or more men, A yet may secure six close points out of his tables, in order to prevent B from getting his man home, at which time he should calculate who has the best of the hit. If he finds that B is foremost, he should then try to lay such blots as may be taken up by his adversary, that he may have a chance of taking up another man, in case B should happen to have a blot at home.

Laws of Backgammon. 1. If a man is taken from any point, it must be played; if two men are taken from it, they also must be played. 2. A man is not supposed to be played till it is placed upon a point and quitted. 3. If a player has only fourteen men in play, there is no penalty inflicted, because by his playing with a lesser number than he is intitled to, he plays to a disadvantage for want of the deficient man to make up his tables. 4. If he bears any number of men before he has entered a man taken up, and which of course he was obliged to enter, such men so borne must

be entered again in the adversary's tables as well as the man taken up. 5. If he has mistaken his throw and played it, and his adversary has thrown, it is not in the choice of either of the players to alter it, unless they both agree so to do.

Back-Painting, the method of painting mezzotinto prints, pasted on glass, with oil-colours. See MEZZOTINTO.

The art consists chiefly in laying the print upon a piece of crown-glass, of such a size as fits the print.

In order to do this, take your print and lay it in clean water for two days and two nights, if the print be on very strong, close, and hard gummed paper; but if upon an open, soft, spongy paper, two hours will sometimes suffice, or more, according as the paper is.

The paper or picture having been sufficiently soaked, take it out and lay it upon two sheets of paper, and cover it with two more; and let it lie there a little to suck out the moisture.

In the mean time, take the glass the picture is to be put upon, and set it near the fire to warm; take Strasbourg turpentine, warm it over the fire till it is grown fluid, then with a hog's-hair brush spread the turpentine very smoothly and evenly on the glass.

When this has been done, take the mezzotinto print from between the papers and lay it upon the glass; beginning first at one end, rubbing it down gently as you go on, till it lie close, and there be no wind bladders between.

Then, with your fingers, rub or roll off the paper from the back-side of the print, till it looks black, *i. e.* till you can see nothing but the print, like a thin film, left upon the glass, and set it by to dry.

When it is dry, varnish it over with some white transparent varnish, that the print may be seen through it; and then it is fit for painting.

The utmost care will be necessary in rubbing or rolling the paper off the print, so as not to tear it, especially in the light parts.

You may, instead of soaking your prints two days and two nights, roll them up and boil them for about two hours, more or less, according to the quality of the paper, in water; and that will render it as fit for rubbing, rolling, or peeling, as the other way.

This being done, and your oil colours prepared, ground very fine, and tempered up very stiff, lay on the back-side of the transparent prints such colours as each particular part requires; letting the master-lines of the print still guide your pencil, and so each particular colour will lie fair to the eye on the other side of the glass, and look almost as well as a painted piece, if it be done neatly.

The shadows of the print are generally sufficient for the shadow of every colour; but if you have a mind to give a shadow by your pencil, then let the shadows be laid on first, and the other colours afterward.

In laying on colours in this kind of back-painting, you need not be curious as to the laying them on smooth. This is not at all requisite here, where the chief aim is only to have the colours appear well on the fore side of the print; and therefore the only care to be used in this work, is to lay the colours on thick enough, that its body may strike the colour of it plainly through the glass.

Back-Staff, a name formerly given to a sea-quantity

Back-Painting, Back-Staff.

Back-
Stays
||
Backereel

drant invented by Captain Davis: because the back of the artist is turned towards the sun at the time of observation. See **QUADRANT**.

Back-Stays, of a ship, are ropes belonging to the main-mast and fore-mast, and the masts belonging to them; serving to keep them from pitching forwards or overboard.

Back-Tack, in Scots law: When a wadsetter, instead of possessing the wadset-lands, grants a tack thereof to the reverser for payment of a certain sum in name of tack-duty, that tack is called a *back-tack*.

Back-Worm. See **FILANDERS**.

BACKER, or **BAKKER**, (Jaques), a painter of history, was born at Antwerp in 1530; and learned the principles of painting from his father, who was an artist very knowing in his profession, though his works were in no great estimation. After the death of his father, he lived in the house of Jacopo Palerino, a dealer in pictures, who avariciously took care to keep him incessantly employed, and sent his paintings to Paris to be disposed of, where they happened to be exceedingly admired. The judicious were very eager to purchase them: and though the transfactor sold them at a great price, yet the poor artist was not proportionably rewarded, but continued in the same obscure and depressed condition. His merit, indeed, was universally allowed; but his name, and the narrowness of his circumstances, were as universally unknown. He had a clean light manner of penciling, and a tint of colour that was extremely agreeable. He died in 1560.

BACKER, or **BAKKER**, (Jacob), painter of portrait and history, was born at Harlingen in 1609, but spent the greatest part of his life at Amsterdam; and by all the writers on this subject he is mentioned as an extraordinary painter, particularly of portraits, which he executed with strength, spirit, and a graceful resemblance. He was remarkable for an uncommon readiness of hand and freedom of pencil; and his incredible expedition in his manner of painting appeared even in one portrait of a lady from Haerlem, that he painted at half length, which was begun and finished in one day, though he adorned the figure with rich drapery and several ornamental jewels. He also painted historical subjects with good success; and in that style there is a fine picture of Cimon and Iphigenia, which is accounted by the connoisseurs an excellent performance. In designing academy-figures his expression was so just, and his outline so correct, that he obtained the prize from all his competitors; and his works are still bought up at very high prices in the Low Countries. In the collection of the Elector Palatine there is an excellent head of Brouwer, painted by this master; and in the Carmelites church at Antwerp is preserved a capital picture of the Last Judgment, which is well designed and well coloured. He died in 1651.

BACKEREEL, called **BACQUERELLI**, (William), a painter of history, was born at Antwerp, and was a disciple of Rubens, at the same time that Vandyck was educated in that school. When each of them quitted that master, and commenced painters, Backereel was very little inferior to Vandyck, if not nearly his equal. And this may be manifestly seen in the works of the former, which are in the church of the Augustin monks at Antwerp; where those

two great artists painted in competition, and both were praised for their merit in their different ways; but the superiority was never determined in favour either of the one or the other. He had likewise a good taste for poetry; but by exercising that talent too freely in writing satires against the Jesuits, these ecclesiastics pursued him with unremitted revenge, till they compelled him to fly from Antwerp, and by that means deprived his own country of such paintings as would have contributed to its perpetual honour. Sandrart takes notice, that in his time there were seven or eight painters, who were very eminent, of the name of Backereel, in Italy and the Low Countries.

BACKHUYSEN (Ludolph), an eminent painter, was born at Embden in 1631, and received his earliest instruction from Albert Van Everdingen; but acquired his principal knowledge by frequenting the painting rooms of different great masters, and observing their various methods of touching and colouring. One of those masters was Henry Dabbels, whose understanding in his art was very extensive; and he was as remarkably communicative of his knowledge to others. From him Backhuysen obtained more real benefit than from all the painters of his time, either by studying their works, or personally conversing with them. His subjects were sea-pieces, ships, and sea-ports. He had not practised very long when he became the object of general admiration; so that even his drawings were sought after, and several of them were bought up at 100 florins a-piece. It was observed of him, that while he was painting he would not suffer even his most intimate friends to have access to him, lest his fancy might be disturbed, and the ideas he had formed in his mind be interrupted. He studied nature attentively in all her forms; in gales, calms, storms, clouds, rocks, skies, lights, and shadows; and he expressed every subject with so sweet a pencil, and such transparency and lustre, as placed him above all the artists of his time in that style, except the younger Vandervelde, who is deservedly esteemed the first in that manner of painting. It was a frequent custom with Backhuysen, whenever he could procure resolute mariners to go to sea in a storm, in order to store his mind with grand images, directly copied from nature, of such scenes as would have filled any other head and heart with terror and dismay; and the moment he landed he always impatiently ran to his palette to secure those incidents, of which the traces might by delay be obliterated.—He perfectly understood the management of the *Chiaro-Scuro*, and by his skill in that part of his art, he gave uncommon force and beauty to his objects. He observed strictly the truth of perspective, in the distances of his vessels, the receding of the grounds on the shores, and the different buildings which he described in the sea-ports; whether they were the result of his own imagination, or sketched, as he usually did, after nature. His works may easily be distinguished by an observant eye, from the freedom and neatness of his touch; from the clearness and natural agitation or quiescence of the water; from a peculiar tint in his clouds and skies; and also from the exact proportions of his ships, and the gracefulness of their position. For the Burgomasters of Amsterdam he painted a large picture, with a multitude of vessels, and a view of the city

Backhuysen.

Backing
||
Bacon.

city at a distance, for which they gave him thirteen hundred guilders, and a considerable present; which picture they afterwards presented to the King of France, who placed it in the Louvre. No painter was ever more honoured by the visits of kings and princes than Backhuysen; the King of Prussia was one of the number; and the Czar Peter the Great took delight to see him paint, and often endeavoured to draw after vessels which he had designed. He was remarkably assiduous; and yet it seems astonishing to consider the number of pictures which he finished, and the exquisite manner in which they are painted. He died in 1709.

BACKING, in horsemanship. See HORSEMANSHIP.

BACKING the Sails, in navigation; to arrange them in a situation that will force the ship to retreat or move backwards. This is, however, only done in narrow channels, when a ship is carried along sidewise by the tide or current, and wants to avoid any thing that may interrupt her progress, as shoals, vessels at anchor, &c. or in the line of battle, when a ship wants to be immediately opposite to another with which she is engaged.

BACKS, among dealers in leather, denote the thickest and best tanned hides, used chiefly for soles of shoes.

BACKS, in brewing and distilling. See BAC.

BACULARIUS, in writers of the middle age, an ecclesiastical apparitor, or verger; who carries a staff, *baculus*, in his hand, as an ensign of his office.

BACON, swines flesh salted and dried in the chimney.—Old historians and law-writers speak of the *service of the bacon*, a custom in the manor of Whichenacre in Staffordshire, and priory of Dunmore in Essex; in the former of which places, by an ancient grant of the lord, a sitch of bacon, with half a quarter of wheat, was to be given to every married couple who could swear, that, having been married a year and a day, they would never within that time have once exchanged their mate for any other person on earth, however richer, fairer, or the like. But they were to bring two of their neighbours to swear with them that they believed they swore the truth. On this the lord of another neighbouring manor, of Rudlow, was to find a horse saddled, and a sack to carry the bounty in, with drums and trumpets, as far as a day's journey out of the manor: all the tenants of the manor being summoned to attend, and pay service to the bacon. The bacon of Dunmore, first erected under Henry III. was on much the same footing; only the tenor of the oath was, that the parties had never once repented, or wished themselves unmarried again.

BACON (Roger), a Franciscan friar of amazing genius and learning, was born near Ilchester in Somersetshire in the year 1214. He began his studies at Oxford, but in what school or college is uncertain. Thence he removed to the university of Paris, which in those times was esteemed the centre of literature. Here, we are told, he made so rapid a progress in the sciences, that he was esteemed the glory of that university, and was much caressed by several of his countrymen, particularly by Robert Grouthead, afterwards bishop of Lincoln, his singular friend and patron. About the year 1240, he returned to Oxford; and assuming the Franciscan habit, prosecuted his favourite study of experimental philosophy with unremitting

ardor and assiduity. In this pursuit, in experiments, instruments, and in scarce books, he tells us, he spent, in the space of 20 years, no less than L. 2000; which, it seems, was given him by some of the heads of the university, to enable him to prosecute his noble inquiries. By such extraordinary talents, and astonishing progress in sciences, which, in that ignorant age, were totally unknown to the rest of mankind, whilst they raised the admiration of the more intelligent few, could not fail to excite the envy and malice of his illiterate fraternity; who found no difficulty of possessing the vulgar with the notion of Bacon's dealing with the devil. Under this pretence, he was restrained from reading lectures; his writings were confined to his convent; and finally, in 1278, he himself was imprisoned in his cell. At this time he was 64 years of age. Nevertheless, being permitted the use of his books, he went on in the rational pursuit of knowledge, corrected his former labours, and wrote several curious pieces. When he had been 10 years in confinement, Jerom de Ascoli being elected pope, Bacon solicited his holiness to be released; in which, it seems, he did not immediately succeed. However, towards the latter end of that pope's reign, he obtained his liberty, and spent the remainder of his life in the college of his order, where he died in the year 1294, in the 80th year of his age, and was buried in the Franciscan church. Such are the few particulars which the most diligent researches have been able to discover concerning this very great man; who, like a single bright star in a dark hemisphere, shone forth the glory of his country, and the pride of human nature. His works are, 1. *Epistola fratris Rogeri Baconis de secretis operibus artis et nature, et de nullitate magiæ*. Paris, 1542, 4to. Basil, 1593, 8vo. 2. *Opus majus*. Lon. 1733, fol. published by Dr Jebb. 3. *Thesaurus chemicus*. Francf. 1603, 1620. This was probably the editor's title; but it contains several of our author's treatises on this subject. These printed works of Bacon contain a considerable number of essays, which, in the catalogue of his writings by Bale; Pits, &c. have been considered as distinct books; but there remain in different libraries several manuscripts not yet published. By an attentive perusal of his works, the reader will be astonished to find, that this great luminary of the 13th century was a great linguist and a skilful grammarian; that he was well versed in the theory and practice of perspective; that he understood the use of convex and concave glasses, and the art of making them; that the *camera obscura*, burning-glasses, and the power of the telescope, were known to him; that he was well versed in geography and astronomy; that he knew the great error in the kalendar, assigned the cause, and proposed the remedy; that he understood chronology well; that he was an adept in chemistry, and was really the inventor of gun-powder; that he possessed great knowledge in the medical art; that he was an able mathematician, logician, metaphysician, and theologist.

BACON (Sir Nicholas), lord keeper of the great seal in the reign of Queen Elizabeth, was born at Chislehurst in Kent in 1510, and educated at the university of Cambridge; after which he travelled into France, and made some stay at Paris. On his return, he settled in Gray's-inn, and applied himself with such assiduity to the study of the law, that he quickly distinguished him-

Bacon.

himself so, that on the dissolution of the monastery of St Edmond's Bury in Suffolk, he had a grant from King Henry VIII. in the 36th year of his reign, of several manors. In the 38th of the same king, he was promoted to the office of attorney in the court of Wards, which was a place both of honour and profit. In this office he was continued by King Edward VI.; and in 1552 he was elected treasurer of Gray's-inn. His great moderation and consummate prudence preserved him through the dangerous reign of Queen Mary. In the very dawn of that of Elizabeth he was knighted; and on the 22d of December 1558, the great seal of England being taken from Nicholas Heath archbishop of York, was delivered to him with the title of *lord keeper*, and he was also made one of the Queen's privy council. He had a considerable share in the settling of religion. As a statesman, he was remarkable for a clear head and deep counsels: but his great parts and high preferment were far from raising him in his own opinion, as appears from the modest answer he gave Queen Elizabeth, when she told him his house at Redgrave was too little for him: "Not so, madam, (returned he); but your majesty has made me too great for my house." After having had the great seal more than 20 years, this able statesman and faithful counsellor was suddenly removed from this life, as Mr Mallet informs us, by the following accident: he was under the hands of the barber, and thinking the weather warm, had ordered a window before him to be thrown open; but fell asleep as the current of fresh air was blowing in upon him, and awakened some time after disordered all over. He was immediately removed into his bed-chamber, where he died a few days after, on the 26th of February 1578-9, equally lamented by the Queen and her subjects. He was buried in St Paul's, where a monument was erected to him, which was destroyed by the fire of London in 1666. Mr Granger observes, that he was the first lord keeper that ranked as lord chancellor; and that he had much of that penetrating genius, solidity, and judgment, persuasive eloquence, and comprehensive knowledge of law and equity, which afterwards shone forth with so great a lustre in his son, who was as much inferior to his father in point of prudence and integrity as his father was to him in literary accomplishments.

BACON (Francis), lord high chancellor of England under King James I. was son of Sir Nicholas Bacon lord keeper of the great seal in the reign of Queen Elizabeth, by Anne daughter of Sir Anthony Cook, eminent for her skill in the Latin and Greek tongues. He was born in 1560; and showed such marks of genius, that he was particularly taken notice of by Queen Elizabeth when very young. He was educated at Trinity-college, Cambridge; and made such incredible progress in his studies, that before he was 16 he had not only run through the whole circle of the liberal arts as they were then taught, but began to perceive those imperfections in the reigning philosophy, which he afterwards so effectually exposed, and thereby not only overturned that tyranny which prevented the progress of true knowledge, but laid the foundation of that free and useful philosophy which has since opened a way to so many glorious discoveries. On his leaving the university, his father sent him to France; where, before he was 19 years of age, he wrote a general view

of the state of Europe: but Sir Nicholas dying, he was obliged suddenly to return to England; when he applied himself to the study of the common law at Gray's inn. At this period the famous Earl of Essex, who could distinguish merit, and who passionately loved it, entered into an intimate friendship with him; zealously attempted, though without success, to procure him the office of Queen's solicitor; and, in order to comfort his friend under the disappointment, conferred on him a present of land to the value of 1800l. Bacon, notwithstanding the friendship of so great a person; notwithstanding the number and power of his own relations; and, above all, notwithstanding the early prepossession of her majesty in his favour; met with many obstacles to his preferment during her reign. In particular, his enemies represented him as a speculative man, whose head was filled with philosophical notions, and therefore more likely to perplex than forward public business. It was not without great difficulty that lord treasurer Burleigh obtained for him the reversion of register to the star-chamber, worth about 1600l. a-year, which place fell to him about twenty years after. Neither did he obtain any other preferment all this reign; though if obedience to a sovereign in what must be the most disagreeable of all offices, *viz.* the casting reflections on a deceased friend, intitled him, he might have claimed it. The people were so clamorous even against the Queen herself on the death of Essex, that it was thought necessary to vindicate the conduct of the administration. This was assigned to Bacon, which brought on him universal censure, nay his very life was threatened. Upon the accession of King James, he was soon raised to considerable honours; and wrote in favour of the union of the two kingdoms of Scotland and England, which the King so passionately desired. In 1616, he was sworn of the privy-council. He then applied himself to the reducing and recomposing the laws of England. He distinguished himself when attorney-general by his endeavours to restrain the custom of duels, then very frequent. In 1617, he was appointed lord keeper of the great seal. In 1618, he was made lord chancellor of England, and created Lord Verulam. In the midst of these honours and applauses, and multiplicity of business, he forgot not his philosophy, but in 1620 published his great work intitled *Novum Organum*. We find, by several letters of his, that he thought convening of parliaments was the best expedient for the king and people. In 1621, he was advanced to the dignity of Viscount St Albans, and appeared with the greatest splendour at the opening of the session of parliament. But he was soon after surpris'd with a melancholy reverse of fortune. For, about the 12th of March, a committee of the house of commons was appointed to inspect the abuses of the courts of justice. The first thing they fell upon was bribery and corruption, of which the lord chancellor was accused. For that very year complaints being made to the house of commons of his lordship's having received bribes, those complaints were sent up to the house of lords; and new ones being daily made of a like nature, things soon grew too high to be got over. The King found it was impossible to save both his chancellor, who was openly accused of corruption, and Buckingham his favourite, who was secretly and therefore more dangerously attacked as the encourager of

Bacon.

whatever

Bacon.

whatever was deemed most illegal and oppressive: he therefore forced the former to abandon his defence, giving him positive advice to submit himself to his peers, and promising upon his princely word to screen him in the last determination, or, if that could not be, to reward him afterwards with ample retribution of favour. The chancellor, though he foresaw his approaching ruin if he did not plead for himself, resolved to obey; and the house of peers, on the 3d of May 1621, gave judgment against him, "That he should be fined 40,000 l. and remain prisoner in the tower during the King's pleasure; that he should for ever be incapable of any office, place, or employment, in the state or commonwealth; and that he should never sit in parliament, or come within the verge of the court." The fault which, next to his ingratitude to Essex, thus tarnished the glory of this illustrious man, is said to have principally proceeded from his indulgence to his servants, who made a corrupt use of it. One day, during his trial, passing through a room where several of his domestics were sitting, upon their rising up to salute him, he said, "Sit down, my masters; your rise hath been my fall." *Stephens*, p. 54. And we are told by Rushworth in his historical collections, "That he treasured up nothing for himself or family, but was over-indulgent to his servants, and connived at their takings, and their ways betrayed him to that error; they were profuse and expensive, and had at their command whatever he was master of. The gifts taken were for the most part for interlocutory orders; his decrees were generally made with so much equity, that though gifts rendered him suspected for injustice, yet never any decree made by him was reversed as unjust." It was peculiar to this great man (says the authors of the *Biogr. Brit.*) to have nothing narrow and selfish in his composition: he gave away without concern whatever he possessed; and believing other men of the same mould, he received with as little consideration. He retired, after a short imprisonment, from the engagements of an active life, to which he had been called much against his genius, to the shade of a contemplative one, which he had always loved. The King remitted his fine, and he was summoned to parliament in the first year of King Charles I. It appears from the works composed during his retirement, that his thoughts were still free, vigorous, and noble. The last five years of his life he devoted wholly to his studies. In his recess he composed the greatest part of his English and Latin works. He expired on the 9th of April, 1626; and was buried in St Michael's church at St Albans, according to the direction of his last will, where a monument of white marble was erected to him by Sir Thomas Meautys formerly his secretary, and afterward clerk of the privy council under two kings. A complete edition of this great man's works was published at London in the year 1740.—Addison has said of him, That he had the sound, distinct, comprehensive knowledge of Aristotle, with all the beautiful light graces and embellishments of Cicero. The honourable Mr Walpole calls him the *Prophet of Arts* which Newton was afterwards to reveal; and adds, that his genius and his works will be universally admired as long as science exists. "As long as ingratitude and adulation are despicable, so long shall we lament the depravity of this great man's heart. Alas! that he who could command immortal

fame, should have stooped to the little ambition of power."

BACON (Sir Nathaniel), knight of the bath, and an excellent painter, was a younger son of the lord keeper, and half brother to the great Sir Francis. He travelled into Italy, and studied painting there; but his manner and colouring approaches nearer to the style of the Flemish school. Mr Walpole observes, that at Culford, where he lived, are preserved some of his works; and at Gorhambury, his father's seat, is a large picture by him in oil, of a cook-maid with a dead fowl, admirably painted, with great nature, neatness, and lustre of colouring. In the same house is a whole length of him, by himself, drawing on a paper, his sword and pallet hung up, and a half length of his mother by him.

BACONTHORP (John), called the *resolute doctor*, a learned monk, was born towards the end of the 13th century, at Baconthorp a village in Norfolk. He spent the early part of his life in the convent of Blackney, near Walsingham in the same county; whence he removed to Oxford, and from thence to Paris; where being distinguished for his learning, he obtained degrees in divinity and laws, and was esteemed the principal of Averroists*. In 1329 he returned to England, and was immediately chosen twelfth provincial of the English Carmelites. In 1333 he was sent for to Rome; where, we are told, he first maintained the pope's sovereign authority in cases of divorce, but that he afterward retracted his opinion. He died in London in the year 1346. Leland, Bale, and Pits, unanimously gave him the character of a monk of genius and learning. He wrote, 1. *Commentaria seu quaestiones super quatuor libros sententiarum*; and 2. *Compendium legis Christi, et quodlibeta*: both which underwent several editions at Paris, Milan, and Cremona. Leland, Bale, and Pits, mention a number of his works never published.

BACTRIA, or BACTRIANA, now *Chorassan* or *Khorassan*, an ancient kingdom of Asia, bounded on the west by Margiana, on the north by the river Oxus, on the south by mount Paropisus, and on the east by the Asiatic Scythia and the country of the Massagetæ. It was a large, fruitful, and well-peopled country, containing according to Ammianus Marcellinus 1000 cities, though of these only a few are particularly mentioned by historians, of which that formerly called *Maracanda*, now *Samarcand*, is the most considerable.

Of the history of this country we know but little. Authors agree that it was subdued first by the Assyrians, afterwards by Cyrus, and then by Alexander the Great. Afterwards it remained subject to Seleucus Nicator and his successors till the time of Antiochus Theos; when Theodotus, from governor of that province, became king, and strengthened himself so effectually in his kingdom, while Antiochus was engaged in a war with Ptolemy Philadelphus king of Egypt, that he could never afterwards dispossess him of his acquisitions. His posterity continued to enjoy the kingdom for some time, till they were driven out by the Scythians, who reigned in Bactria at the time of Adrian, Antoninus Pius, &c. The Scythians were in their turn driven out by the Huns or Turks, and these often conquered by the Saracens and Tartars; nevertheless

Bacon
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Bactria.

* See Averroes.

Bactro-
rata
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Fadajoz.

theless they continued in possession of this country in the time of Ladislaus IV. king of Hungary.

In early times the Bactrians differed little in their manner from the Nomades; and being near neighbours of the Scythians, who were a very warlike people, the Bactrian soldiers were reckoned the best in the world. Their appearance was very savage; being of an enormous stature, having a terrible aspect, rough beards, and long hair hanging down their shoulders. Some authors assert that they kept dogs on purpose to devour such as arrived at extreme old age, or who were exhausted by long sickness. They add, that for all their fierceness, the Bactrian husbands were such dupes to their wives, that they durst not complain of them even for conjugal infidelity, to which it seems the latter were very much addicted.

BACTROPERATA, an ancient appellation given to philosophers by way of contempt, denoting a man with a staff and a budget.

We suppose it is of the same people that Pauchastias Radbertus speaks under the corrupt name of *Baccoperite*, or *Bacchionite*, whom he describes as philosophers who had so great a contempt for all earthly things, that they kept nothing but a dish to drink out of; and that one of this order seeing a peasant scooping up the water in his hand, threw away his cup as a superfluity: which is nothing but the old story of Diogenes the Cynic.

BACULE, in fortification, a kind of portcullis, or gate, made like a pit-fall with a counterpoise, and supported by two great stakes. It is usually made before the corpage-guard, not far from the gate of a place.

BACULOMETRY, the art of measuring accessible or inaccessible heights, by the help of one or more baculi, staves, or rods. See **GEOMETRY**.

BACURIUS, or **BATURIUS**, king of the Iberians, a people on the side of the Caspian sea. One day being a-hunting, he lost sight of his company, through a great storm and sudden darkness; upon which he vowed to the God of his Christian slave, that if he were delivered he would worship him alone: the day breaking up immediately, he made good his promise, and became the apostle of his country.

BADAGSHAN, a very ancient city of Great Bukharia, in the province of Balkh, situated at the foot of those high mountains which separate Indostan from Great Tartary. The city is exceedingly strong by its situation; and belongs to the khan of proper Bukharia, who uses it as a kind of state-prison to secure those he is jealous of. The town is not very big, but well built and very populous. It stands on the north side of the river Amu, about 100 miles from its source, and is a great thoroughfare for the caravans designed for Little Bukharia. The inhabitants are enriched by mines of gold, silver, and rubies, which are in the neighbourhood; and those who live at the foot of the mountains gather a great quantity of gold and silver dust brought down in the spring by torrents occasioned by the melting of the snow on the top.

BADAJOZ, a large and strong town, capital of Estremadura in Spain. It is seated on the river Guadiana, over which there is a fine bridge built by the Romans. On this bridge the Portuguese were defeated

N^o 39.

in 1661, by Don John of Austria. W. Long. 7. 3. N. Lat. 38. 35.

BADELONA, a town of Catalonia in Spain, seated on the Mediterranean. Lord Peterborough landed here in 1704, when, with Charles then king of Spain, he laid siege to Barcelona, from which it is ten miles distant. E. Long. 2. 20. N. Lat. 41. 12.

BADEN (the district of), in Swisserland, has three cities, Baden, Keifers-Stoul, and Klingnaw, besides a town that passes for a city, namely *Zurzach*. It is one of the finest countries in Swisserland; and is watered with three navigable rivers, the Limmét, Rufs, and Are. The land is fertile in corn and fruit, and there are places on the sides of the Limmét which produce wine. It maintains a communication between the cantons of Zurich and Bern, being seated between their north extremities. It extends on one side to the Are, as far as the place where it falls into the Rhine, and on the other side beyond the Rhine, where there are some villages which depend thereon. Most of the inhabitants are Papists. By the treaty of peace at the conclusion of the war which broke out in 1712 between the Protestant and Popish cantons, this country was yielded to the Protestant cantons of Zurich and Bern. Before, it was the property of the eight old cantons; however, as the canton of Glaris had taken no part in this war, by the consent of both parties its right was still continued.

BADEN, the capital of the above district, is an agreeable city, moderately large, seated on the side of the Limmét, in a plain flanked by two high hills, between which the river runs. This city owes its rise to its baths, which were famous before the Christian æra. Several monuments of antiquity have been found here from time to time, particularly in 1420. When they were opening the large spring of the baths, they found statues of several heathen gods, made of alabaster; Roman coins, made of bronze, of Augustus, Vespasian, Decius, &c.; and several medals of the Roman emperors, of gold, silver, copper, and bronze. There are two churches in Baden; one of which is collegiate, and makes a good appearance; the other is a monastery of the Capuchins, near the town-house. This last building serves not only for the assemblies of their own council, but also for those of the cantons. The diet assembles there in a handsome room made for that purpose; the deputies of Zurich sit at the bottom behind a table, as the most honourable place; the ambassadors of foreign powers are seated on one side to the right, and the deputies of the other cantons are ranged on each side the room. The bailiff of Baden resides in a castle at the end of a handsome wooden bridge, which is covered in. Before this castle there is a stone pillar, erected in honour of the emperor Trajan, who paved a road in this country 85 Italian miles in length. The inhabitants are rigid Roman catholics, and formerly behaved in a most insolent manner to the Protestants, but they are now obliged by their masters to be more submissive. The baths which are on each side the river are a quarter of a league from the city. Joining to the small baths there is a village, and to the large a town which may pass for a second Baden. It is seated on a hill, of which the ascent is steep. There the baths are brought into inns and private houses, by

means

Badelona
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Baden.

Baden
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Badens.

means of pipes, which are about 60 in all. There are also public baths in the middle of the town, from a spring which rises in the street, where the poor bathe gratis, but they are exposed quite naked to all that pass by. All the baths are hot, and one to so great a degree as to scald the hand; and they are impregnated with a great deal of sulphur, with some alum and nitre. They are useful for drinking as well as bathing; and are said to cure all diseases from a cold cause, headachs, vertigos, &c. They strengthen the senses, cure diseases of the breast and bowels, asthma, and obstructions. They are peculiarly excellent for womens diseases. E. Long. 8. 25. N. Lat. 47. 27.

BADEN (the Margravate of), in the circle of Swabia in Germany, is bounded by the Palatinate of the Rhine on the north; by the Black Forest on the east; by Switzerland on the south; and by the Rhine, which divides it from Alsace, on the east: and is about 90 miles in length from north to south, but not above 20 in breadth where it is widest. It is a very populous and fruitful country, abounding in corn and wine. Venison and wild fowl are so plentiful, that they are the common diet of the peasants. The rivers that water this territory are the Rhine, Ens, Wirms, and Phints, which yield plenty of fish. They feed their hogs with chefnuts, which make the bacon excellent. They have free-stone for building, and marble of all colours. They have some agate, and great quantities of hemp and flax for exportation. The chief towns are Baden, Durlach, Stolhafen, Rastadt, Gerfbach, Pforshheim, and Hochberg.

BADEN, the chief city of the above Margravate, has a castle that stands on the top of a hill, which is the residence of a prince. The town is seated among hills, on rocky and uneven ground, which renders the streets inconvenient and crooked. It is famous for its baths, the springs of which are said to be above 300. Some of them are hot, and accounted to be very good in nervous cases. They partake of salt, alum, and sulphur. E. Long. 9. 24. N. Lat. 48. 50.

BADEN, a town of Germany, in the arch-duchy of Austria, seated on the Little Suechat, is a neat little walled town, standing in a plain not far from a ridge of hills which run out from the mountain Cetius. It is much frequented by the people of Vienna, and the neighbouring parts, on account of its baths. The springs supply two convenient baths within the town, five without the walls, and one beyond the river. They are good for distempers of the head, the gout, dropfy, and most chronic diseases. E. Long. 17. 10. N. Lat. 48. 0.

BADENOCH, the most easterly part of Invernesshire in Scotland, extending about 33 miles in length from east to west, and 27 from north-east to south-west where broadest. It has no considerable town, and is very barren and hilly, but abounds with deer, and other kinds of game.

BADEN-WEILLER, a town of Germany, belonging to the lower Margravate of Baden. E. Long. 7. 50. N. Lat. 47. 55.

BADENS (Francis), historical and portrait painter, was born at Antwerp in 1571, and the first rudiments of the art were communicated to him by his father, who was but an ordinary artist. However, he visited Rome and several parts of Italy, and then

formed a good taste of design, and a manner exceedingly pleasing. When he returned to his own country his merit procured for him great employment, and still greater reputation, and he was usually distinguished by the name of the Italian painter. His touch was light and spirited, and his colouring warm; and he had the honour of being the first who introduced a good taste of colouring among his countrymen. While his acknowledged merit was rewarded with every public testimony of esteem and applause, unhappily he received an account of the death of his brother, who had been assassinated on a journey; and the intelligence affected him so violently, that it occasioned his own death, to the inexpressible regret of every lover of the art, in 1603.

BADGE, in naval architecture, signifies a sort of ornament placed on the outside of small ships, very near the stern, containing either a window for the convenience of the cabin, or a representation of it. It is commonly decorated with marine figures, martial instruments, or such like emblems.

BADGER, in zoology, the English name of a species of ursus. See URSUS.

BADGER, in old law-books, one that was licensed to buy corn in one place and carry it to another to sell, without incurring the punishment of an engrosser.

BADIA, an ancient town of Bætica on the Anas; now supposed to be Badajoz on the Guadiana.

BADIAGA, in the materia medica, the name of a sort of spongy plant, common in the shops in Moscow, and some other northern kingdoms. The use of it is the taking away of livid marks from blows and bruises, which the powder of this plant is said to do in a night's time.

BADIANE, or BANDIAN, the seed of a tree which grows in China, and smells like anise-feed. The Chinese, and the Dutch in imitation of them, sometimes use the badiane to give their tea an aromatic taste.

BADIGEON, a mixture of plaster and free-stone, well ground together, and sifted; used by statuaries to fill up the little holes, and repair the defects in stones, whereof they make their statues and other work.

The same term is also used by joiners for saw-dust mixed with strong glue, wherewith they fill up the chaps and other defects in wood, after it is wrought.

BADILE (Antonio), history and portrait painter, was born at Verona in 1480, and by great study and application acquired a more extensive knowledge of the true principles of painting than any of his predecessors. He was confessedly a most eminent artist; but he derived greater honour from having two such disciples as Paolo Veronese and Baptista Zelotti, than he did even from the excellence of his own compositions. He died in 1560. His colouring was admirably good; his carnations beautiful; and his portraits preserved the perfect resemblance of flesh and real life; nor had he any cause to envy the acknowledged merit of Titian, Giorgione, or the best of his contemporaries.

BADIS, a fortress of Livonia, subject to Russia. E. Long. 23. 10. N. Lat. 59. 15.

BADIUS (Conrad), and (Stephen Robert), his brother; French refugees; celebrated as printers at Geneva, and Conrade as an author. The latter died in 1566.

Badge
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Badins.

Bæcke
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Bætylia.

BÆCKEA, in botany: A genus of the octandria order, belonging to the monogynia class of plants. The calyx is a permanent perianthium, consisting of a single funnel-shaped leaf, cut into five segments at the brim; the corolla consists of five roundish spreading petals inserted into the calyx; the pericarpium is a globose capsule, made up of four valves, and containing four cells, in which are a few roundish angular seeds.

BÆTERRÆ, an ancient town of the Tertofages in Gallia Narbonensis; now *Befiers*, on the east bank of the Obris, now *Orbis*, or *Orbe*, in Lower Languedoc.

BÆTICA, a province of ancient Spain, so called from the famed river Bætis, afterwards *Tartessus*, now *Guadalquivir*, or the great river. It was bounded on the west by Lusitania; on the south by the Mediterranean and Sinus Guaditanus; on the north by the Cantabric sea, now the Bay of Biscay. On the east and north-east, its limits cannot be so well ascertained, as they are very reasonably thought to have been in a continual state of fluctuation, as each petty monarch had an opportunity of encroaching upon his neighbour. The province was divided in two by the river Bætus already mentioned. On the one side of which, towards the Anas, were situated the Turdetani, from whence the kingdom was called *Turdetania*, though more generally known by the name of *Beturia*. On the other side were situated the Bastuli, Bastetani, and Contestani, along the Mediterranean coasts. The Bastuli were supposed to be of Phœnician extract, and dwelt along the coasts of the Mediterranean, till, driven from thence by the Moors, they fled into the mountainous parts of Galicia, which they then called from their own name *Bastulia*. The Bastetani were seated higher up, on the same coasts. The territories of both these made part of what has since become the kingdom of *Granada*; in which there is a ridge of very high mountains, called from the above-mentioned people the *Bastetanean mountains*. Mention is also made of their capital *Bastetana*; a place of such strength, that King Ferdinand was six months besieging it before he could take it from the Moors.—The whole province of Bætica, according to the most probable account, contained what is now called *Andalusia*, part of the kingdom of Grenada, and the outward boundaries of *E-stremadura*.

BÆTIS. See **BÆTICA**.

BÆTULO, a town of ancient Spain, in the *Terraconensis*; now *Badelona* in Catalonia.

BÆTYLIA, anointed stones worshipped by the Phœnicians, by the Greeks before the time of Cecrops, and by other barbarous nations. They were commonly of a black colour, and consecrated to some god, as Saturn, Jupiter, the Sun, &c.—Some are of opinion that the true original of these idols is to be derived from the pillar of stone which Jacob erected at Bethel, and which was afterwards worshipped by the Jews.

These *bætylia* were much the object of the veneration of the ancient heathens. Many of their idols were no other. In reality, no sort of idol was more common in the eastern countries than that of oblong stones erected, and hence termed by the Greeks *κόλινα*, *pillars*. In some parts of Egypt they were planted on both sides of the highways. In the temple of Heliogabalus, in Syria, there was one pretended to have fallen from heaven. There was also a famous black stone in

Phrygia, said to have fallen from heaven. The Romans sent for it and the priests belonging to it with much ceremony, Scipio Nasika being at the head of the embassy.

Bæza
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Bagdad.

BÆZA, a city of Andalusia in Spain, seated on a high hill three miles from the Guadalquivir; it is the see of a bishop, and has a kind of university founded by John d'Avila. It was taken from the Moors about the end of the 15th century. E. Long. 3. 15. N. Lat. 37. 45.

BÆFFETAS, or **BASTAS**, a cloth made of coarse white cotton-thread, which comes from the East Indies. That of Surat is the best.

BÆFFIN'S BAY, a gulph of North America, running north east from Cape Farewell in West Greenland, from 60° to 80° of north latitude.

BÆFFO, a considerable town in the island of Cyprus, with a fort built near ancient Paphos, of which some considerable ruins yet remain, particularly some broken columns, which probably belonged to the temple of Venus. E. Long. 32. 20. N. Lat. 34. 50.

BAG, in commerce, a term signifying a certain quantity of some particular commodity: a bag of almonds, for instance, is about 300 weight; of anise-seeds, from 300 to 400, &c.

Bags are used in most countries to put several sorts of coin in, either of gold, silver, brass, or copper. Bankers, and others who deal much in current cash, label their bags of money, by tying a ticket or note at the mouth of the bag, signifying the coin therein contained, the sum total, its weight, and of whom it was received. Tare is allowed for the bag.

BAG, among farriers, is when, in order to retrieve a horse's lost appetite, they put in an ounce of asafoetida, and as much powder of favin, into a bag, to be tied to the bit, keeping him bridled for two hours several times a day; as soon as the bag is taken off, he will fall to eating. The same bag will serve a long time.

BAGAMADER, or **BAGAMEDRI**, a province of the kingdom of Abyssinia in Africa. It is said to receive its name from the great number of sheep bred in it; *meder* signifying land or earth, and *bag* a sheep. Its length is estimated about 60 leagues, and its breadth 20: but formerly it was much more extensive; several of its provinces having been dismembered from it, and joined to that of Tigre. A great part of it, especially towards the east, is inhabited by wandering Gallas and Caffres.

BAGAUDAÆ, or **BACAUDAÆ**, an ancient faction of peasants, or malecontents, who ravaged Gaul. The Gauls being oppressed with taxes, rose about the year of Christ 290, under the command of Amand and Elian; and assumed the name *bagaudæ*, which, according to some authors, signified in the Gallic language *forced rebels*, according to others *tribute*, according to others *robbers*; which last signification others allow the word had, but then it was only after the time of the *bagaudæ*, and doubtless took its rise from them.

BAGDAD, a celebrated city of Asia in Irak Arabi, seated on the eastern banks of the Tigris, in E. Long. 43. 40. N. Lat. 33. 15. By many authors this city is very improperly called *Babylon*. The latter stood on the Euphrates at a considerable distance.

This city, for many years the capital of the Saracene empire,

Bagdad.

Bagdad.

empire, was founded by the khalif Al Mansur, the second of the house of Al Abbas, after an attempt by the Rawandians to assassinate him, as already mentioned. See ARABIA, n^o 184.

The reasons assigned by the Arabian historians for building the city of Bagdad are, That the abovementioned attempt to assassinate the khalif had disgusted him at his Arabian subjects in general, and that the spot where Bagdad stood was at a considerable distance from the city of Cufa particularly; the inhabitants of which were remarkable for their treachery and inconstancy, Al Mansur himself having felt several instances of it. Besides, the people of Irak, who had always continued faithful to him, represented, that by building his capital near the confluence of the Euphrates and Tigris, it would be in a great measure secured from the insults and attacks of those who should have an inclination to dispute the khalifat with him; and that by being situated as it were in the middle of the tract comprehending the districts of Basrah, Cufa, Wafet, Mawfel, and Swada, at no great distance from those cities, it would be plentifully supplied with provisions by means of the aforesaid rivers.

Concerning the origin of the name *Bagdad*, there are various accounts, which, being equally uncertain and trifling, merit no attention. The first city that went by this name was situated on the western bank of the Tigris; from whence Al Mansur dispatched his son Al Mohdi with a body of Moslem troops, to the opposite bank. Here the young prince took post, and fortified the place on which he had encamped with a wall, in order to cover his troops, as well as the workmen employed by his father on the other side of the river, from the incursions of the Persians, who seemed to have taken umbrage at the erection of a new metropolis so near the frontiers of their dominions. Hence that part of the city soon afterwards built on the eastern banks of the Tigris, received the name of the *Camp*, or *Fortress*, of *Al Mohdi*. The khalif had a superb and magnificent palace both in the eastern and western part of the town. The eastern palace was surrounded on the land-side by a semicircular wall that had six gates; the principal of which seems to have been called *the gate of presents*, whose entrance was generally kissed by the princes and ambassadors that came to the khalif's court. The western part of the city was entirely round, with the khalif's palace in the centre, and having the great mosque annexed to it. The eastern part consisted of an interior and exterior town, each of which was surrounded by a wall. For some time the building of the city went but slowly on, owing to a scarcity of materials for building; for which reason the khalif was sometimes inclined to remove the materials of Al Madayen the ancient metropolis of the Persian empire. But, upon trial, he found the stones to be of such an immense size, that the removal of them to Bagdad would be attended with great difficulty and expence; besides, he considered that it would be a reflection upon himself to have it said that he could not finish his metropolis without destroying such a pile of building as perhaps could not be paralleled in the whole world; for which reasons he at length gave over his design, and erected the city of Bagdad, most probably, out of the ruins of the ancient cities of Seleucia and Ctesiphon, putting an end to his undertaking

in the 149th year of the Hegira, or four years after the city was begun.

From the building the city of Bagdad to the death of Al Mansur nothing very remarkable happened, excepting some irruptions made into the territories of the Greeks, and by the Arabs into some of the khalif's other territories. In the 157th year of the Hegira also, a grievous famine was felt in Mesopotamia, which was quickly after followed by a plague that destroyed great numbers. This year likewise, the Christians, who had been all along very severely dealt with by Al Mansur, were treated with the utmost rigour by Mufa Ebn Mosaab the khalif's governor; every one who was unable to pay the enormous tribute exacted of them being thrown into prison without distinction.

The next year, being the 158th of the Hegira, the khalif set out from Bagdad, in order to perform the pilgrimage to Mecca: but being taken ill on the road, he expired at Bir Maimun, whence his body was carried to Mecca; where, after 100 graves had been dug, that his sepulchre might be concealed, he was interred, having lived, according to some 63, according to others 68 years, and reigned 22. He is said to have been extremely covetous, and to have left in his treasury 600,000,000 dirhems, and 24,000,000 dinars. He is reported to have paid his cook by assigning him the leads and legs of the animals dressed in his kitchen, and to have obliged him to procure at his own expence all the fuel and vessels he had occasion for.

When Al Mansur expired at Bir Maimun, he had only his domestics and Rabi his freedman with him. The latter of these, for some time, kept his death concealed, and pretended to have a conference with him; in which, as he gave out, the khalif commanded him to exact an oath of allegiance to Al Mohdi his son, as his immediate successor, and to Isa Ebn Mufa his cousin-german, as the next apparent heir to the crown. He then dispatched a courier to Bagdad with the news of Al Mansur's death; upon which Al Mohdi was unanimously proclaimed khalif. Isa Ebn Mufa, however, no sooner heard this news, than he began to entertain thoughts of setting up for himself at Cufa, where he then resided; and in order to facilitate the execution of his scheme, fortified himself in that city. But Al Mohdi being apprized of his defection, sent a detachment of 1000 horse to bring him to Bagdad; which being done, Al Mohdi not only prevailed upon him to own his allegiance to him, but also to give up his right to the succession for 10,000 according to some, or according to others for 10,000,000, dinars.

From the accession of Al Mohdi to the 164th year of the Hegira, the most remarkable event was the rebellion of Al Mokanna. This impious impostor, whose true name was *Hakem Ebn Hesham*, came originally from Khorasan, and had been an under secretary to Abu Moslem governor of that province. He afterwards turned soldier, and passed thence into Mawaralnahr, where he gave himself out for a prophet. The name of Al Mokanna, as also that of Al Borkai, that is, the *veiled*, he took from his custom of covering his face with a veil or girdle mask, to conceal his deformity; he having lost an eye in the wars, and being otherwise of a despicable appearance; though his followers pretended he did this for the same reason that

1
Why the city was built.

3
Death of Al Mansur.

4
Succeeded by Al Mohdi.

5
Rebellion of Al Mokanna.

Bagdad.

Moses did, viz. left the splendor of his countenance should dazzle the eyes of his beholders. In some places he made a great many profelytes, deluding the people with a number of juggling tricks which they swallowed as miracles, and particularly by causing the appearance of a moon to rise out of a well for many nights together; whence he was also called in the Persian tongue, *Sazendeb mak*, or the *moon-maker*. This wretch, not content with being reckoned a prophet, arrogated to himself divine honours; pretending that the Deity resided in his person, having proceeded to him from Abu Moslem, in whom he had taken up his residence before. At last this impostor raised an open rebellion against the khalif, and made himself master of several fortified places in Khorasan, so that Al Mohdi was obliged to send one of his generals with an army against him. Upon the approach of the khalif's troops, Al Mokanna retired into one of his strong fortresses which he had well provided for a siege; and sent his emissaries abroad to persuade the people that he raised the dead to life, and foretold future events. But being closely besieged by the khalif's forces, and seeing no possibility of escaping, he gave poison in wine to his whole family and all that were with him in the castle; when they were dead, he burnt their bodies, together with all their furniture, provisions, and cattle; and lastly, he threw himself into the flames, or, as others say, into a tub of aquafortis, or some other preparation, which consumed every part of him except the hair. When the besiegers therefore entered the place, they found no living creature in it, except one of Al Mokanna's concubines, who, suspecting his design, had hid herself, and now discovered the whole matter. This terrible contrivance, however, failed not to produce the desired effect. He had promised his followers, that his soul should transmigrate into the form of an old man riding on a greyish coloured beast, and that after so many years he would return and give them the earth for their possession; which ridiculous expectation kept the sect in being for several years.

6
Dreadful
catastrophe;
of him and
all his fam-
ily.

7
Harun Al-
rashid's suc-
cess again
st the Greeks.

All this time war had been carried on with the Greeks, but without any remarkable success on either side. In the 164th year of the Hegira, however, Al Mohdi ordered his son Harun Alrashid to penetrate into the Greek territories with an army of 95,000 men. Harun, then, having entered the dominions of the empress Irene, defeated one of her commanders that advanced against him; after which he laid waste several of the imperial provinces with fire and sword, and even threatened the city of Constantinople itself. By this the empress was so terrified, that she purchased a peace with the khalif by paying him an annual tribute of 70,000 pieces of gold; which, for the present at least, delivered her from the depredations of these barbarians. After the signing of the treaty, Harun returned home laden with spoils and glory. This year, according to some of the oriental historians, the sun one day, a little after his rising, totally lost his light in a moment without being eclipsed, when neither any fog nor any cloud of dust appeared to obscure him. This frightful darkness continued till noon, to the great astonishment of the people settled in the countries where it

8
Unaccount-
able dark-
ness.

* See *Asiri*-
happened*.
novy, n^o 57
and 486.

In the 169th year of the Hegira, Al Mohdi was

poisoned, though undesignedly, by one of his concubines named *Hafanab*. She had designed to destroy one of her rivals whom she imagined to have too great an ascendant over the khalif, by giving her a poisoned pear. This the latter, not suspecting any thing, gave to the khalif; who had no sooner eaten it than he felt himself in exquisite torture, and soon after expired.

Bagdad.
9
Al Mohdi
poisoned;

On the death of Al Mohdi, he was succeeded by his eldest son Al Hadi; who having formed a design to deprive his younger brother Harun Alrashid of his right of succession, and even to assassinate him, was poisoned by his vizier in the 170th year of the Hegira; and on his death the celebrated khalif Harun Alrashid ascended the throne.

10
As likewise
his successor
Al Hadi.

This was one of the best and wisest princes that ever sat on the throne of Bagdad. He was also extremely fortunate in all his undertakings, tho' he did not much extend his dominions by conquest. In his time the Moslem empire may be said to have been in its most flourishing state, though, by the independency of the Moslems in Spain, who had formerly set up a khalif of the house of Ommyyah, his territories were not quite so extensive as those of some of his predecessors. He possessed the provinces of Syria, Palestine, Arabia, Persia, Armenia, Natolia, Media or *Ader-bijan*, Babylonia, Assyria, Sindia, Sijistan, Khorasan, Tabrestan, Jorjan, Zablestan or *Sablestan*, Mawaralnahr or *Great Bukharia*, Egypt, Libya, Mauritania, &c.; so that his empire was by far the most powerful of any in the world, and extended farther than the Roman empire ever had done.

11
Harun Al-
rashid kha-
lif.

12
Extent of
his empire.

The first instance of Harun's good fortune, and which was taken for a presage of a prosperous and happy reign, was his finding a valuable ring which he had thrown into the Tigris to avoid being deprived of it by his brother Al Hadi. He was able to give the divers no other direction than by throwing a stone from the bridge of Bagdad, about the same place of the river in which he had thrown the ring; notwithstanding which, they found it without any great difficulty.

13
He finds a
ring he had
thrown into
the Tigris.

In the 186th year of the Hegira, beginning January 10th, 802, the khalif divided the government of his extensive dominions among his three sons in the following manner: To Al Amin the eldest, he assigned the provinces of Syria, Irack, the three Arabias, Mesopotamia, Assyria, Media, Palestine, Egypt, and all that part of Africa extending from the confines of Egypt and Ethiopia to the straits of Gibraltar, with the dignity of khalif; to Al Mamun the second, he assigned Persia, Kerman, the Indies, Khorasan, Tabrestan, Cablestan and Zablestan, together with the vast province of Mawaralnahr; and to his third son Al Kasem, he gave Armenia, Natolia, Jorjan, Georgia, Circassia, and all the Moslem territories bordering upon the Euxine sea. As to the order of succession, Al Amin was to ascend the throne immediately after his father's decease; after him, Al Mamun; and then Al Kasem, whom he had surnamed *Al Mutaman*.

14
Divides the
empire a-
mong his
sons, and
settles the
succession.

The most considerable exploits performed by this khalif were against the Greeks, who by their perfidious wars provoked him to make war upon them, and whom he always overcame. In the 187th year of the Hegira, the khalif received a letter from the Greek emperor

15
His success
with the
Greeks.

Nicephorus

Bagdad. Nicephorus soon after he had been advanced to the imperial dignity, commanding him to return all the money he had extorted from the Empress Irene, though that had been secured to him by the last treaty concluded with that princess, or expect soon to see an imperial army in the heart of his territories. This insolent letter so exasperated Harun, that he immediately assembled his forces and advanced to Heraclea, laying the country through which he passed waste with fire and sword. For some time also he kept that city straitly besieged; which so terrified the Greek emperor, that he submitted to pay an annual tribute. Upon this Harun granted him a peace, and returned with his army. But a hard frost soon after happening in these parts, Nicephorus took for granted that Al Rashid would not pay him another visit, and therefore broke the treaty he had concluded. Of this the khalif receiving advice, he instantly put himself in motion; and, notwithstanding the inclemency of the weather, forced the emperor to accept of the terms proposed. According to a Persian historian, before the hostilities at this time commenced, Nicephorus made the khalif a present of several fine swords, giving him thereby plainly to understand that he was more inclinable to come to blows than to make peace with him. All these swords Harun cut asunder with his famous sword *Samsamab*, as if they had been so many radishes, after which severe proof there did not appear the least flaw in the blade; a clear proof of the goodness of the sword, as the cutting the others with it was of the strength of Harun's arm. This sword had fallen into Al Rashid's hands among the spoils of Ebn Dakikan, one of the last Hamyaritic princes of Yaman; but is said to have belonged originally to a valiant Arab named *Amru Ebn Maadi Carb*, by whose name it generally went among the Moslems. This man is said to have performed very extraordinary feats with his sword, which induced a certain prince to borrow it from him; but he not being able to perform any thing remarkable with it, complained to Amru that it had not the desired effect: upon which that brave man took the liberty to tell him, that he had not sent him his arm along with his sword.

In the 188th year of the Hegira, war was renewed with the Greeks, and Nicephorus with a great army attacked the khalif's forces with the utmost fury. He was, however, defeated with the loss of 40,000 men, and received three wounds in the action; after which the Moslems committed terrible ravages in his territories, and returned home laden with spoils. The next year Harun invaded Phrygia; defeated an imperial army sent to oppose him; and, having ravaged the country, returned without any considerable loss. In the 196th year of the Hegira, commencing November 27th 805, the khalif marched into the Imperial territories with an army of 135,000 men, besides a great number of volunteers and others who were not enrolled among his troops. He first took the city of Heraclea, from whence he is said to have carried 16,000 prisoners; after which he made himself master of several other places; and, in the conclusion of the expedition, he made a descent on the island of Cyprus, which he plundered in a terrible manner. This success so intimidated Nicephorus, that he immediately sent the tribute due to Harun, the withholding of which had been the cause of the war; and concluded a peace upon the khalif's

own terms; one of which was, that the city of Heraclea should never be rebuilt. This perhaps Harun would not have so readily granted, had not one Rafe Ebn Al Leith revolted against him at Samarcand, and assembled a considerable force to support him in his defection.

The next year, being the 191st of the Hegira, the khalif removed the governor of Khorasan from his employment, because he had not been sufficiently attentive to the motions of the rebel Rafe Ebn Al Leith. As this governor had also tyrannized over his subjects in the most cruel manner, his successor no sooner arrived than he sent him in chains to the khalif: but notwithstanding all Harun's care, the rebels made this year a great progress in the conquest of Khorasan.

Next year, the khalif found it necessary to march in person against the rebels, who were daily becoming more formidable. The general rendezvous of his troops was in the plains of Rakka, from whence he advanced at the head of them to Bagdad. Having at that place supplied the troops with every thing necessary, he continued his march to the frontiers of Jorjan, where he was seized with an illness which grew more violent after he had entered that province. Finding himself therefore unable to pursue his journey, he resigned the command of the army to his son Al Mamun, retiring himself to Tus in Khorasan. We are told by Khondemir, that, before the khalif departed from Rakka, he had a dream wherein he saw a hand over his head full of red earth, and at the same time heard a person pronouncing these words, "See the earth where Harun is to be buried." Upon this he demanded where he was to be buried; and was instantly answered "At Tus." This dream greatly discomposing him, he communicated it to his chief physician, who endeavoured to divert him, telling the khalif that the dream had been occasioned by the thoughts of his expedition against the rebels. He therefore advised him to pursue some favourite diversion that might draw his attention another way. The khalif accordingly, by his physician's advice, prepared a magnificent regale for his courtiers, which lasted several days. After this, he put himself at the head of his forces, and advanced to the confines of Jorjan, where he was attacked by the distemper that proved fatal to him. As his disorder increased; he found himself obliged to retire to Tus; where being arrived, he sent for his physician, and said to him, "Gabriel, do you remember my dream at Rakka? we are now arrived at Tus, the place, according to what was predicted in that dream, of my interment. Send one of my eunuchs to fetch me a handful of earth in the neighbourhood of this city." Upon this *Masrur*, one of his favourite eunuchs, was dispatched to bring a little of the soil of the place to the khalif. He soon returned, and brought a handful of red earth, which he presented to the khalif with his arm half bare. At the sight of this, Harun instantly cried out, "In truth this is the earth, and this the very arm, that I saw in my dream." His spirits immediately failing, and his malady being greatly increased by the perturbation of mind ensuing upon this sight, he died three days after, and was buried in the same place. According to Abul-Faraj, Bashir Ebn Al Leith the arch-rebel's brother was brought in chains to the khalif, who was then at the point of death. At the sight of whom Harun declared, that

Bagdad. 16
Rebellion
in Khorasan.

17
The khalif's
death predicted
by a dream.

18
He dies according to the prediction.

Bagdad.

if he could speak only two words he would say *kill him*; and immediately ordered him to be cut to pieces in his presence. This being done, the khalif soon after expired, in the year of the Hegira 193, having reigned 23 years. The distemper that put an end to his days is said to have been the bloody flux.

19
Succeeded
by his son
Al Amin.

Upon the arrival of a courier from Tus, with the news of Al Rashid's death, his son Al Amin was immediately proclaimed khalif; and was no sooner seated on the throne, than he formed a design of excluding his brother Al Mamun from the succession. Accordingly he deprived him of the furniture of the imperial palace of Khorasan; and in open violation of his father's will, who had bestowed on Al Mamun the perpetual government of Khorasan, and of all the troops in that province, he ordered these forces to march directly to Bagdad. Upon the arrival of this order, Al Mamun expostulated with the general Al Fadl Ebn Rabi who commanded his troops; and endeavoured to prevent his marching to Bagdad; but without effect, for he punctually obeyed the orders sent by the khalif. Al Mamun, however, took care not to be wanting in fidelity to his brother. He obliged the people of Khorasan to take an oath of fidelity to Al Amin, and reduced some who had actually excited a considerable body of the people to revolt, while the general Al Fadl having ingratiated himself with the khalif by his ready compliance with his orders, was chosen prime vizir, and governed with an absolute sway; Al Amin abandoning himself entirely to drunkenness.

20
Infamous
behaviour
of the new
khalif.

Al Fadl was a very able minister; though fearing Al Mamun's resentment if ever he should ascend the throne, he gave Al Amin such advice as proved in the end the ruin of them both. He told him that his brother had gained the affection of the people of Khorasan by the good order and police he had established among them; that his unwearied application to the administration of justice had so attracted their esteem, that the whole province was entirely at his devotion; that his own conduct was by no means relished by his subjects, whose minds were almost totally alienated from him; and therefore that he had but one part to act, which was to deprive Al Mamun of the right of succession that had been given him by his father, and transfer it to his own son Musa, though then but an infant. Agreeable to this pernicious advice, the khalif sent for his brother Al Kasem from Mesopotamia, and recalled Al Mamun from Khorasan, pretending he had occasion for him as an assistant in his councils.

21
Al Mamun
takes up
arms against
his brother.

By this treatment Al Mamun was so much provoked, that he resolved to come to an open rupture with his brother, in order if possible to frustrate his wicked designs. Instead, therefore, of going to Bagdad as he had been commanded, he cut off all communication between his own province and that capital; pretending, that as his father Haran had assigned him the lieutenantancy of Khorasan, he was responsible for all the disorders that might happen there during his absence. He also coined money, and would not suffer Al Amin's name to be impressed upon any of the dirhems or dinars struck in that province. Not content with this, he prevailed upon Rafe' Ebn Al Leith, who had been for some time in rebellion, to join him with a body of troops; whose example was soon after followed by Harthema Ebn Aafan; which put him in possession

of all the vast territory of Khorasan. Here he governed with an absolute sway, officiated in the mosque as *Imam*, and from the pulpit constantly harangued the people.

Bagdad.

The following year, being the 195th year of the Hegira, beginning October 4th 810, the khalif Al Amin, finding that his brother set him at defiance, declared war against him, and sent his general Ali Ebn Isa with an army of 60,000 men to invade Khorasan. Al Mamun, being informed that Ali was advancing against him with such a powerful army, put on foot all the troops he could raise, and gave the command to Thaher Ebn Hofein, one of the greatest generals of his age. Thaher being a man of undaunted resolution, chose only 4000 men, whom he led against Al Amin's army. Ali, seeing so small a number of troops advancing against him, was transported with joy, and promised himself an easy victory. Despising his enemies, therefore, he behaved in a secure and careless manner; the consequence of which was, that his army was entirely defeated, and himself killed, his head being afterwards sent as a present to Al Mamun, who amply rewarded Thaher and Harthema for their services.

22
Al Amin's
forces de-
feated.

After this victory, Al Mamun assumed the title of *khalif*, ordered Al Amin's name to be omitted in the public prayers, and made all necessary preparations for carrying the war into the very heart of his brother's dominions. For this purpose he divided his forces into two bodies, and commanded them to march into Irak by different routes. One of them obeyed the orders of Thaher and the other of Harthema. The first directed his march towards Ahwas, and the other towards Holwan, both of them proposing to meet in the neighbourhood of Bagdad, and after their junction to besiege that city.

In the 196th year of the Hegira, Thaher Ebn Hofein made a most rapid progress with the troops under his command. Having advanced towards Ahwas, he there defeated a body of the khalif's forces; and though the victory was by no means decisive, it so intimidated the commander of Ahwas, that he thought fit to surrender that fortress to him. This opened him a way to Waset upon the Tigris, and facilitated the conquest of that place. After this he marched with his army to Al Madayen; the inhabitants of which immediately opened their gates to him. The rapidity of these conquests, and the infamous conduct of Al Amin, excited the people of Egypt, Syria, Hejez, and Yaman, unanimously to declare for Al Mamun; who was accordingly proclaimed khalif in all these provinces.

23
Al Ma-
mun's rapid
conquests.

The next year, Al Mamun's forces under Thaher and Harthema laid siege to Bagdad. As the khalif was shut up in that place, and it had a numerous garrison, the besieged made a vigorous defence, and destroyed a great number of their enemies. The besiegers, however, incessantly played upon the town with their catapults and other engines, though they were in their turn not a little annoyed by the garrison with the same sort of military machines. The latter likewise made continual sallies, and fought like men in despair, though they were always at last beaten back into the town with considerable loss. In short, the siege continued during the whole of this year, in which the greatest part of the eastern city, called the *Camp of Al Mobdi*, was demolished or reduced to ashes. The citizens, as well

24
Siege of
Bagdad.

Bagdad. well as the garrison, were reduced to the last extremity by the length and violence of the siege.

In the beginning of the 198th year of the Hegira, Al Amin finding himself deserted by his troops, as well as by the principal men of Bagdad, who had kept a private correspondence with Thaher, was obliged to retire to the old town on the west bank of the Tigris. He did not, however, take this step, before the inhabitants of the new town had formally deposed him, and proclaimed his brother Al Mamun khalif. Thaher, receiving advice of this, caused the old town to be immediately invested, planted his engines against it, and at last starved it to a surrender. Al Amin being thus reduced to the necessity of putting himself into the hands of one of the generals, chose to implore the protection of Harthema, whom he judged to be of a more humane disposition than Thaher. Having obtained this, he embarked in a small vessel in order to arrive at that part of the camp where Harthema was posted; but Thaher being informed of his design, which, if put in execution, he thought would eclipse the glory he had acquired, laid an ambush for him, which he had not the good fortune to escape. Upon his arrival in the neighbourhood of Harthema's tent, Thaher's soldiers rushed upon him, drowned all his attendants, and put himself in prison. Here he was soon after massacred by Thaher's servants, who carried his head in triumph to their master, by whose order it was afterwards exposed to public view in the streets of Bagdad. Thaher afterwards sent it to Al Mamun in Khorasan, together with the ring or seal of the khalifat, the sceptre, and the imperial robe. At the sight of these, Al Mamun fell down on his knees, and returned thanks to God for his success; making the courier who brought them a present of a million of dirhems, in value about L. 100,000 Sterling.

25 Al Amin murdered.
26 succeeded Al Mamun.
27 Khorasan dismembered from the empire.
The same day that Al Amin was assassinated, his brother Al Mamun was proclaimed khalif at Bagdad. He had not been long seated on the throne when he was alarmed by rebellions breaking out in different parts of the empire. These, however, were at last happily extinguished; after which, Thaher Ebn Hofein had the government of Khorasan conferred upon him and his descendants with almost absolute and unlimited power. This happened in the 205th year of the Hegira, from which time we may date the dismemberment of that province from the empire of the khalifs.

28 Death of Al Mamun.
During the reign of this khalif nothing remarkable happened; only the African Moslems invaded the island of Sicily, where they made themselves masters of several places. He died of a surfeit in the 218th year of the Hegira, having reigned 20, and lived 48 or 49 years.

29 War between the new khalif Al Motaferem and Babec.
On the death of Al Mamun, his brother Al Motaferem, by some of the oriental historians furnished *Billab*, was saluted khalif. He succeeded by virtue of Al Mamun's express nomination of him to the exclusion of his own son Al Abbas and his other brother Al Kafem, who had been appointed by Haran Al Rashid. In the beginning of his reign he was obliged to employ the whole forces of his empire against one Babec, who had been for a considerable time in rebellion in Persia and Persian Irak. This Babec first appeared in the year of the Hegira 201, when he began to take upon him the title of a *prophet*. What his particular doctrine was, is now unknown; but his religion is said to

have differed from all others then known in Asia. He gained a great number of profelytes in Aderbijan and the Persian Irak, where he soon grew powerful enough to wage war with the khalif Al Mamun, whose troops he often beat, so that he was now become extremely formidable. The general sent by Al Motaferem to reduce him was Haider Ebn Kans, surnamed *Affhin*, a Turk by nation, who had been brought a slave to the khalif's court, and having been employed in disciplining the Turkish militia there, had acquired the reputation of a great captain. By him Babec was defeated with prodigious slaughter, no fewer than 60,000 men being killed in the first engagement. The next year, being the 220th of the Hegira, he received a still greater overthrow, losing 100,000 men either killed or taken prisoners. By this defeat he was obliged to retire into the Gordyæan mountains; where he fortified himself in such a manner, that *Affhin* found it impossible to reduce him till the year of the Hegira 222. This commander having reduced with invincible patience all Babec's castles one after another, the impostor was obliged to shut himself up in a strong fortress called *Casabad*, which was now his last resource. Here he defended himself with great bravery for several months; but at last finding he should be obliged to surrender, he made his escape into a neighbouring wood, from whence he soon after came to *Affhin*, upon that general's promising him pardon. But *Affhin* no sooner had him in his power, than he first caused his hands and feet, and afterwards his head, to be cut off. Babec had supported himself against the power of the khalifs for upwards of 20 years, during which time he had cruelly massacred 250,000 people; it being his custom to spare neither man, woman, nor child, of the Malometans or their allies. Amongst the prisoners taken at *Casabad* there was one *Nud*, who had been one of Babec's executioners, and who owned that in obedience to his master's commands he had destroyed 20,000 Moslems with his own hands; to which he added, that vast numbers had also been executed by his companions, but that of these he could give no precise account.

In the 223d year of the Hegira, the Greek emperor Theophilus invaded the khalif's territories, where he behaved with the greatest cruelty, and by destroying *Sozopetra* the place of Al Motaferem's nativity, notwithstanding his earnest intreaties to the contrary, occasioned the terrible destruction of *Amorium* mentioned under that article. The rest of this khalif's reign is remarkable for nothing but the execution of *Affhin*, who was accused of holding correspondence with the khalif's enemies. After his death a great number of idols were found in his house, which were immediately burned, as also several books said to contain impious and detestable opinions.

In the 227th year of the Hegira died the khalif Al Motaferem, in the 48th or 49th year of his age. He reigned eight years eight months and eight days, was born in the eighth month of the year, fought eight battles, had 8000 slaves, and had 8,000,000 dinars and 80,000 dirhems in his treasury at his death, whence the oriental historians gave him the name of *Al Motahamen*, or the *Oblivary*. He is said to have been so robust, that he once carried a burden of 1000 pounds weight several paces. As the people of Bagdad disturbed him with frequent

Bagdad.

30 Babec defeated.

37 Taken prisoner and put to death.

32 He destroyed vast numbers of Moslems.

33 Death of Al Motaferem.

Bagdad. frequent revolts and commotions, he took the resolution to abandon that city, and build another for his own residence. The new city he built was first called *Samarra*, and afterwards *Sarra Manray*, and stood in the Arabian Irak. He was attached to the opinion of the Motazalites, who maintain the creation of the Koran; and both he and his predecessor cruelly persecuted those who believed it to be eternal.

34
He built the city of Sarra Manray.

35
His successors Al-Wathek and Al-Motawakkel.

36
Monstrous cruelty of Al-Motawakkel.

Al Motafem was succeeded by Al Wathek Bilah, who the following year, being the 228th of the Hegira, invaded and conquered Sicily. Nothing remarkable happened during the rest of his reign; he died in the 232d year of the Hegira, and was succeeded by his brother Al Motawakkel.

The new khalif began his reign with an act of the greatest cruelty. The late khalif's vizir having treated Al Motawakkel ill in his brother's lifetime, and opposed his election to the khalifat, was on that account now sent to prison. Here the khalif ordered him to be kept awake for several days and nights together: after this, being suffered to fall asleep, he slept a whole day and a night; and after he awoke was thrown into an iron furnace lined with spikes or nails heated red hot, where he was miserably burnt to death. During this reign nothing remarkable happened, except wars with the Greeks, which were carried on with various success. In the year 859 too, being the 145th of the Hegira, violent earthquakes happened in many provinces of the Moslem dominions; and the springs at Mecca failed to such a degree, that the celebrated well Zemzem was almost dried up, and the water sold for 100 dirhems a bottle.

37
He is assassinated.

In the 247th year of the Hegira, the khalif was assassinated at the instance of his son Al Montaser; who succeeded him, and died in six months after. He was succeeded by Al Mostain, who in the year of the Hegira 252 was forced to abdicate the throne by his brother Al Motazz, who afterwards caused him to be privately murdered. He did not long enjoy the dignity of which he had so iniquitously possessed himself; being deposed by the Turkish militia (who now began to set up and depose khalifs as they pleased) in the 255th year of the Hegira. After his deposition, he was sent under an escorte from Sarra Manray to Bagdad, where he died of thirst or hunger, after a reign of four years and about seven months. The fate of this khalif was peculiarly hard: the Turkish troops had mutinied for their pay; and Al Motazz, not having money to satisfy their demands, applied to his mother named *Kabiha* for 50,000 dinars. This she refused, telling him that she had no money at all, although it afterwards appeared that she was possessed of immense treasures. After his deposition, however, she was obliged to discover them, and even deposit them in the hands of the new khalif Al Mokhtadi. They consisted of 1,000,000 dinars, a bushel of emeralds, and another of pearls, and three pounds and three quarters of rubies of the colour of fire.

38
Hard fate of Al Motazz a succeeding khalif.

39
Irruption of the Zenjians in the reign of Al Mokhtadi.

Al Mokhtadi, the new khalif, was the son of one of Al Wathek's concubines named *Korb*, or *Karb*, who is by some supposed to have been a Christian. The beginning of his reign is remarkable for the irruption of the Zenjians, a people of Nubia, Ethiopia, and the eastern country of Caffres, into Arabia, where they penetrated into the neighbourhood of Basra and Cufa. The

N^o 39.

chief of this gang of robbers, who, according to some of the Arab historians, differed but little from wild beasts, was Ali Ebn Mohammed Ebn Abdalrahman, who falsely gave him self out to be of the family of Ali Ebn Abu Taleb. This made such an impression upon the Shiites in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basra and Ramla, and even to pass the Tigris at the head of a formidable army. He then took the title of *Prince of the Zenjians*, in order to ingratiate himself with those barbarians, of whom his army was principally composed.

In the 256th year of the Hegira, Al Mokhtadi was barbarously murdered by the Turks who had raised him to the throne, and was succeeded by Al Montamed the son of Al Motawakkel. This year the prince of the Zenjians, Ali, or as he is also called *Al Habib*, made incursions to the very gates of Bagdad, doing prodigious mischief wherever he passed. The khalif therefore sent against him one Jolan with a considerable army; he was overthrown, however, with very great slaughter by the Zenjian, who made himself master of 24 of the khalif's largest ships in the bay of Basra, put a vast number of the inhabitants of Obolla to the sword, and seized upon the town. Not content with this, he set fire to it, and soon reduced it to ashes, the houses mostly consisting of the wood of a certain plane-tree called by the Arabians *Saj*. From thence he marched to Abadan, which likewise surrendered to him. Here he found an immense treasure, which enabled him to possess himself of the whole district of Ahwaz. In short, his forces being now increased to 80,000 strong, most of the adjacent territories, and even the khalif's court itself, were struck with terror.

Bagdad.

40
Al Habib's success.

In the 257th year of the Hegira, Al Habib continued victorious, defeated several armies sent against him by the khalif, reduced the city of Basrah, and put 20,000 of the inhabitants to the sword. The following year, the khalif, supported by his brother Al Mowaffek, had formed a design of circumfcribing the power of the Turkish soldiery, who had for some time given law to the khalifs themselves. But this year the Zenjians made so rapid a progress in Persia, Arabia, and Irak, that he was obliged to suspend the execution of his design, and even to employ the Turkish troops to assist his brother Al Mowaffek in opposing these robbers. The first of the khalif's generals who encountered Al Habib this year, was defeated in several engagements, and had his army at last entirely destroyed. After this Al Mowaffek and another general named *Mosleh* advanced against him. In the first engagement Mosleh being killed by an arrow, the khalif's troops retired; but Al Mowaffek put them afterwards in such a posture of defence, that the enemy durst not renew the attack. Several other sharp encounters happened this year, in which neither party gained great advantage; but, at last, some contagious distempers breaking out in Al Mowaffek's army, he was obliged to conclude a truce, and retire to Waset to refresh his troops.

In the 259th year of the Hegira, commencing Nov. 7th, 872, the war between the khalif and Al Habib still continued. Al Mowaffek, upon his arrival at Bagdad, sent Mahammed furnished *Al Morwalled* with a powerful army to act against the Zenjians: but he could not hinder them from ravaging the province of Ahwaz,

cut.

Bagdad. cutting off about 50,000 of the khalif's subjects, and dismantling the city of Ahwaz; and notwithstanding the utmost efforts of all the khalif's generals, no considerable advantages could be gained either this or the following year.

41
Rebellion
in Fars,
Ahwaz, and
Basra.

In the 261st year of the Hegira, beginning October 16th 874, Mohammed Ebn Wafel, who had killed the khalif's governor of Fars, and afterwards made himself master of that province, had several engagements with Al Habib, but with what success is not known. The khalif, having been apprized of the state of affairs on that side, annexed the government of Fars, Ahwaz, and Basra, to the prefecture he had given to Musa Ebn Boga, whom he looked upon as one of the best generals he had. Musa, soon after his nomination to that post, sent Abdalrahman Ebn Mofleh as his deputy to Ahwaz, giving him as a colleague and assistant one Tifam, a Turk. Mohammed Ebn Wafel, however, refusing to obey the orders of Abdalrahman and Tifam, a fierce conflict ensued, in which the latter were defeated, and Abdalrahman taken prisoner. After this victory, Mohammed advanced against Musa Ebn Boga himself; but that general, finding he could not take possession of his new government without a vast effusion of blood, recalled the deputies from their provinces, and made the best of his way to Sarra Manray. After this, Yakub Ebn Al Leit, having taken Khorasan from the descendants of Thaber, attacked and defeated Mohammed Ebn Wafel, seizing on his palace, where he found a sum of money amounting to 40,000,000 dirhems.

42
Rebels de-
feated, but
can't be
reduced.

The next year Yakub Ebn Leit being grown formidable by the acquisition of Ahwaz and a considerable portion of Fars, or at least the Persian Irak, declared war against the khalif. Against him Al Motamed dispatched Al Mowaffek; who having defeated him with prodigious slaughter, plundered his camp, and pursued him into Khorasan; where meeting with no opposition, he entered Nisabur, and released Mahomet the Thaherian, whom Yakub had detained in prison three years. As for Yakub himself, he made his escape with great difficulty, tho' he and his family continued several years in possession of many of the conquests he had made. This war with Yakub proved a seasonable diversion in favour of Al Habib, who this year defeated all the forces sent against him, and ravaged the district of Wafel.

43
Al Habib
still victo-
rious.

The following year, being the 263d of the Hegira, beginning September 24th 876, the khalif's forces, under the command of Ahmed Ebn Lebuna, gained two considerable advantages over Al Habib; but being at last drawn into an ambuscade, they were almost totally destroyed, their general himself making his escape with the utmost difficulty; nor were the khalif's forces able, during the course of the next year, to make the least impression upon these rebels.

44
Rebellion
in Egypt
which can-
not be sup-
pressed.

In the 265th year of the Hegira, beginning September 3d 878, Ahmed Ebn Tolun rebelled against the khalif, and set up for himself in Egypt. Having assembled a considerable force, he marched to Antioch, and besieged Sima the governor of Aleppo, and all the provinces known among the Arabs by the name of *Al Awafem* in that city. As the besieged found that he was resolved to carry the place by assault, they thought fit, after a short defence, to submit, and to put Sima into his hands. Ahmed no sooner had that officer in

his power, than he caused him to be beheaded; after which he advanced to Aleppo, the gates of which were immediately opened unto him. Soon after, he reduced Damascus, Hems, Hamath, Kinnifrin, and Al Rakka, situated upon the eastern bank of the Euphrates. This rebellion so exasperated Al Motamed, that he caused Ahmed to be publicly cursed in all the mosques belonging to Bagdad and Irak; and Ahmed on his part ordered the same malediction to be thundered out against the khalif in all the mosques within his jurisdiction. This year also a detachment of Al Habib's troops penetrated into Irak, and made themselves masters of four of the khalif's ships laden with corn; then they advanced to Al Nomanic, laid the greatest part of it in ashes, and carried off with them several of the inhabitants prisoners. After this they possessed themselves of Jarjaraya, where they found many prisoners more, and destroyed all the adjacent territory with fire and sword. This year there were four independent powers

Bagdad.

45
Four inde-
pendent
powers in
the khalif's
nominal do-
minions.

in the Moslem dominions, besides the house of Ommiyah in Spain; viz. The African Moslems, or Aglabites, who had for a long time acted independently; Ahmed in Syria and Egypt; Al Leit in Khorasan; and Al Habib in Arabia and Irak.

In the 266th year of the Hegira, beginning August 23d 879, Al Habib reduced Ramhormoz, burnt the stately mosque there to the ground, put a vast number of the inhabitants to the sword, and carried away great numbers, as well as a vast quantity of spoil.— This was his last successful campaign; for the year following, Al Mowaffek, attended by his son Abul Abbas, having attacked him with a body of 10,000 horse and a few infantry, notwithstanding the vast disparity of numbers (Al Habib's army amounting to 100,000 men), defeated him in several battles, recovered most of the towns he had taken, together with an immense quantity of spoil, and released 5000 women that had been thrown into prison by these barbarians. After these victories, Al Mowaffek took post before the city of Al Mabiya' built by Al Habib, and the place of his residence; burnt all the ships in the harbour; thoroughly pillaged the town; and then entirely dismantled it. After the reduction of this place, in which he found immense treasures, Al Mowaffek pursued the flying Zenjians, put several of their chiefs to the sword, and advanced to Al Mokhtara, a city built by Al Habib. As the place was strongly fortified, and Al Habib was posted in its neighbourhood with an army, according to Abu Jaafar Al Tabari, of 300,000 men, Al Mowaffek perceived that the reduction of it would be a matter of some difficulty. He therefore built a fortress opposite to it, where he erected a mosque, and coined money. The new city, from its founder, was called by the Arabs *Al Mowaffekia*, and soon rendered considerable by the settlement of several wealthy merchants there. The city of Al Mokhtara being reduced to great straits was at last taken by storm, and given up to be plundered by the khalif's troops; after which Al Mowaffek defeated the numerous forces of Al Habib in such a manner, that they could no more be rallied during that campaign.

46
Al Habib's
bad success
and death.

The following year, being the 268th of the Hegira, Al Mowaffek penetrated again into Al Mabiya, and demolished the fortifications which had been raised since its former reduction, though the rebels disputed

Bagdad every inch of ground. Next year he again attacked Al Habib with great bravery; and would have entirely defeated him, had he not been wounded in the breast with an arrow, which obliged him to found a retreat. However, as soon as he was cured of his wound, Al Mowaffek advanced a third time to Al Mabiya^h, made himself master of that metropolis, threw down the walls that had been raised, put many of the inhabitants to the sword, and carried a vast number of them into captivity.

The 27th year of the Hegira, commencing July 11th 883, proved fatal to the rebel Al Habib. Al Mowaffek made himself a fourth time master of Al Mabiya^h, burnt all Habib's palace, seized upon his family, and sent them to Sarra Manray. As for the usurper himself, he had the good fortune to escape at this time; but being closely pursued by Al Mowaffek into the province of Ahwaz, where the shattered remains of his forces were entirely defeated, he at last fell into the hands of the victor, who ordered his head to be cut off, and carried through a great part of that region which he had so long disturbed. By this complete victory Al Mowaffek obtained the title of *Al Nafir Lidmilbab*, that is, "the protector of Mahometanism." This year also died Ahmed Ebn Tolun, who had seized upon Egypt and Syria, as we have already observed; and was succeeded by his son *Khamarawiyah*.

⁴⁷ **Succes. of the sultan of Egypt.** The next year, a bloody engagement happened between the khalif's forces commanded by Al Mowaffek's son, and those of *Kamarawiyah*, who had made an irruption into the khalif's territories. The battle was fought between Al Ramla and Damascus. In the beginning, *Khamarawiyah* found himself so hard pressed, that his men were obliged to give way; upon which, taking for granted that all was lost, he fled with great precipitation, even to the borders of Egypt; but, in the mean time, his troops being ignorant of the flight of their general, returned to the charge, and gained a complete victory. After this, *Khamarawiyah*, by his just and mild administration, so gained the affections of his subjects, that the khalif found it impossible to gain the least advantage over him. In the 276th year of the Hegira, he overthrew one of the khalif's generals named Abul Saj, at Al Bathnia near the city of Damascus; after which he advanced to Al Rakka on the Euphrates, and made himself master of that place. Having annexed several large provinces to his former dominions, and left some of his friends in whom he could confide to govern them, he then returned into Egypt, the principal part of his empire, which now extended from the Euphrates to the borders of Nubia and Ethiopia.

⁴⁸ **Al Mowaffek dies.** The following year, being the 278th of the Hegira, was remarkable for the death of Al Mowaffek. He died of the elephantiasis or leprosy; and while in his last illness, could not help observing, that of 100,000 men whom he commanded, there was not one so miserable as himself. This year is also remarkable for the first disturbances raised in the Moslem empire by the *Karmatians*. The origin of this sect is not certainly known; but the most common opinion is, that a poor fellow, by some called *Karmata*, came from Khuzestan to the villages near Cufa, and there pretended great sanctity and strictness of life, and that God had enjoined him to pray 50 times a-day; pretending also to invite people to the obedience of a certain Imam of the family of

⁴⁹ **Origin of the Karmatians.**

Mahomet; and this way of life he continued till he had made a very great party, out of whom he chose twelve as his apostles to govern the rest, and to propagate his doctrines. He also assumed the title of *prince*, and obliged every one of his earlier followers to pay him a dinar a-year. But Al Haidam, the governor of that province, finding men neglected their work, and their husbandry in particular, to say thote 50 prayers a-day, seized the fellow, and having put him in prison, swore that he should die. This being overheard by a girl belonging to the governor, she, out of compassion, took the key of the dungeon at night from under her master's head, released the man, and restored the key to its place while her master slept. The next morning the governor found his prisoner gone; and the accident being publicly known, raised great admiration; *Karmata's* adherents giving out that God had taken him into heaven. After this he appeared in another province, and declared to a great number of people he got about him, that it was not in the power of any person to do him hurt; notwithstanding which, his courage failing him, he retired into Syria, and was never heard of any more. After his disappearance, the sect continued and increased; his disciples pretending that their master had manifested himself to be a true prophet, and had left them a new law, wherein he had changed the ceremonies and form of prayer used by the Moslems, &c. From this year, 278, these sectaries gave almost continual disturbance to the khalifs and their subjects, committing great disorders in Chaldea, Arabia, and Mesopotamia, and at length established a considerable principality.

⁵⁰ In the 279th year of the Hegira died the khalif Al Motamed; and was succeeded by Al Motaded, son to Al Mowaffek. The first year of his reign, Al Motaded demanded in marriage the daughter of *Khamarawiyah*, sultan, or khalif, in Egypt; which was agreed to by him with the utmost joy, and their nuptials were solemnized with great pomp in the 282d year of the Hegira. He carried on a war with the *Karmatians*; but very unsuccessfully, his forces being defeated with great slaughter, and his general Al Abbas taken prisoner. This khalif also granted to Harun, son to *Khamarawiyah*, the perpetual prefecture of Awafam and Kinnifrin, which he annexed to that of Egypt and Syria, upon condition that he paid him an annual tribute of 45,000 dinars. He died in the year of the Hegira 289, and was succeeded by his son Al Moccatafi.

⁵¹ This khalif proved a warlike and successful prince. He gained several advantages over the *Karmatians*, but was not able to reduce them. The Turks, however, having invaded the province of Mawarnahnahr, were defeated with great slaughter; after which, Al Moccatafi carried on a successful war against the Greeks, from whom he took Seleucia. After this he invaded Syria and Egypt, which provinces he recovered from the house of Ahmed Ebn Tolun.

⁵² The reduction of Egypt happened in the 292d year of the Hegira, after which the war was renewed with success against the Greeks and *Karmatians*. The khalif died in the 295th year of the Hegira, after a reign of about six years and a half. He was the last of the khalifs who made any figure by their warlike exploits. His successors Al Moktader, Al Kaher, and Al Radi, were

Bagdad.

⁵⁰ **Sultan of Egypt's daughter married to the khalif Al Motaded.**

⁵¹ **Egypt, &c. recovered by the khalif Al Moccatafi.**

⁵² **Distressed state of the khalifs after his death.**

Bagdad. were so distressed by the Karmathians and numberless usurpers who were every day starting up, that by the 325th year of the Hegira they had nothing left but the city of Bagdad. In the 324th year of the Hegira, commencing November 30th, 935, the khalif Al Radi, finding himself distressed on all sides by usurpers, and having a vizir of no capacity, instituted a new office superior to that of vizir, which he intitled *Emir Al-Omra*, or *Commandant of commandants*. This great officer was trusted with the management of all military affairs, and had the entire management of the finances in a much more absolute and unlimited manner than any of the khalif's vizirs ever had. Nay, he officiated for the khalif in the great mosque at Bagdad, and had his name mentioned in the public prayers throughout the kingdom. In short, the khalif was so much under the power of this officer, that he could not apply a single dinar to his own use without the leave of the Emir Al Omra. In the year 325, the Moslem empire, once so great and powerful, was shared among the following usurpers.

53
New office
of Emir Al
Omra instituted by Al
Radi.

54
Division of
the Moslem
empire in
the 325th
year of the
Hegira.

The cities of Wafet, Basra, and Cufa, with the rest of the Arabian Irak, were considered as the property of the Emir Al Omra, though they had been in the beginning of the year seized upon by a rebel called *Al Baridi*, who could not be driven out of them.

The country of Fars, Farsestan, or *Persia*, properly so called, was possessed by Amado'ddawla Ali Ebn Buiya, who resided in the city of Shiraz.

Part of the tract denominated *Al Jebel*, together with Persian Irak, which is the mountainous part of Persia, and the country of the ancient Parthians, obeyed Rucno'ddawla, the brother of Amado'ddawla, who resided at Isfahan. The other part of that country was possessed by Washmakin the Deylanite.

Diyar Rabia, Diyar Becr, Diyar Modar, and the city of Al Mawfel, or Mosul, acknowledged for their sovereign a race of princes called *Hamdanites*.

Egypt and Syria no longer obeyed the khalifs, but Mahomet Ebn Taj, who had formerly been appointed governor of these provinces.

Africa and Spain had long been independent.

Cicily and Crete were governed by princes of their own.

The provinces of Khorasan and Mawaralnahr were under the dominion of Al Nafr Ebn Ahmed, of the dynasty of the Sammarians.

The provinces of Tabrestan, Jorjan, or Georgiana, and Mazanderan, had kings of the first dynasty of the Deylamites.

The province of Kerman was occupied by Abu Ali Mahomet Ebn Eylia Al Sammani, who had made himself master of it a short time before. And,

Lastly, the provinces of Yamama and Bahrein, including the district of Hajr, were in the possession of Abu Thaher the Karmatian.

Thus the khalifs were deprived of all their dominions, and reduced to the rank of sovereign pontiffs; in which light, though they continued for some time to be regarded by the neighbouring princes, yet their power never arrived to any height. In this low state the khalifs continued till the year of the Hegira 656, commencing January 8th, 1258. This year was rendered remarkable by the taking of Bagdad by Hulaku the Mogul or Tartar; who likewise abolished the khalifat,

55
Bagdad
taken by
the Tartars.

putting the reigning khalifat Al Mostafem Billah to a most cruel death. These diabolical conquerors, after they had taken the city, massacred, according to custom, a vast number of the inhabitants; and after they had plundered it, set it on fire. The spoil they took from thence was prodigiously great, Bagdad being then looked upon as the first city in the world.

Bagdad remained in the hands of the Tartars or Moguls to the year of the Hegira 795, of Christ 1392, when it was taken by Tamerlane from Sultan Ahmed Ebn Weis; who being incapable of making head against Tamerlane's numerous forces, found himself obliged to send all his baggage over the Tigris, and abandon his capital to the conqueror. He was, however, hotly pursued by his enemy's detachments to the plain of Karbella, where several skirmishes happened, and a considerable number of men were lost on both sides. Notwithstanding this disaster, he found means to escape the fury of his pursuers, took refuge in the territories of the Greek emperor, and afterwards repossessed himself of the city of Bagdad. There he remained till the year of the Hegira 803, when the city was taken a second time by Tamerlane; who nevertheless restored it to him, and he continued sovereign of the place till driven from thence by Miram Shaw. Still, however, he found means to return; but in the 815th year of the Hegira was finally expelled by Kara Yusef the Turkman. The descendants of Kara Yusef continued masters of Bagdad till the year of the Hegira 875, of Christ 1470, when they were driven out by Ufun Casfun. The family of this prince continued till the year of the Hegira 914, of our Lord 1508, when Shah Ishmael, surnamed *Syfi* or *Sofi*, the first prince of the royal family reigning in Iran or Persia, till the dethroning of the late Shah Hofein, made himself master of it. From that time to this Bagdad has continued to be a bone of contention between the Turks and Persians. It was taken by Soliman surnamed the *magnificent*, and retaken by Shah Abbas the great, king of Persia: but being at length besieged by Amruth or Morad IV. with a formidable army, it was finally obliged to surrender to him in the year 1638; since which time the Persians have never been able to make themselves masters of it for any length of time.

The city is large and populous; and the advantage of the Tigris is to considerable, with regard to commerce, that although the climate is excessive hot, and in other respects far from being agreeable, yet the number of its inhabitants is computed at 300,000; but before the plague broke out there, they were supposed to be four times that number. It is governed by a bashaw, whose authority extends as far as Courdistan. The revenues would be immense was the government mild; but instead thereof, oppression rules here with the most despotic sway. The bashaw is continually extorting money from the poor inhabitants, and none suffer more than the unfortunate Jews and Christians, many of whom are put to the most cruel tortures in order to force their property from them. This series of tyranny and oppression has almost entirely drove them out of the city, in consequence of which the trade must suffer very considerably, they being generally the principal merchants in the place. In the months of June, July, and August, the weather is so extremely hot, as to oblige the inhabitants to live for

56
History of
the city
since that
time.

57
Its present
state.

Bagdad. these months in subterraneous apartments, which are arched over, to admit the freer circulation of the air. The houses are generally large, built of brick and cement, and are arched over; many of the windows are made of elegant Venetian glass; the ceilings are mostly ornamented with a kind of chequered work, which has generally a noble appearance; most of the houses have a court-yard before them, in the middle of which is a little plantation of orange trees, &c. that has a very pleasing effect. The soil, which would produce not only every conveniency in life, but almost every luxury, is through the natural indolence of the Turks, and the many faults in the government of the country, in a great measure uncultivated and neglected. The revenues are computed at 125 lacks of piastres, or 1,562,500l. sterling; but a quarter part of this is not collected, owing to the slothfulness of the Turks, who suffer the Arabs to plunder them of the remainder. This in some measure accounts for the cruelties and extortions that are continually practised here. As the bashaw lives in all the splendor of a sovereign prince, and maintains a very large army, he could not be able to defray his expences, was he not to have recourse to oppression and injustice; and he, by his extensive power, acting almost independent of the Porte, only acknowledging it to bring in a balance from thence yearly in his favour.

The bazars or markets here are large and extensive; being covered over with arches built of masonry, and divided into different streets, filled with shops of all kinds of merchandize, to the number of 12,000. Every thing a person can have occasion for may be had there. The number of houses in the city is computed at near 80,000; and each house and shop pay an annual tribute to the bashaw, which is calculated to produce the sum of 300,000l. sterling. Besides these immense revenues that are collected, the bashaw pretends, that by repairs on the fortifications 30,000l. or 40,000l. are annually expended, when not so many hundreds are taken out of his coffers for that purpose. Likewise clearing the river and mending the bridge become a charge greater than their income, and probably not the value of an English shilling is expended. — To support the expence of the seraglio, their clothes, caparisons of their horses, and every outward pomp, the amount is considerable.

On the north side of the town stands the citadel, which commands the river; and consists of curtains and bastions, on which some very long cannon are mounted, with two mortars in each bastion, placed on no other beds than the ground, and in very bad condition. The carriages of the guns are likewise so unwieldy, and in such a shattered condition, that from their appearances they would not support one firing, but would be shaken in pieces. Their elevations were from 30 to 40 degrees, but they had no quoins to level them. There are, besides, a number of small towers, and loop-holes for musketry, placed at certain distances, all well encompassed by a ditch of 25 feet deep, which can be filled at any time by the waters of the Tigris. The citadel is so close to the houses, that it might be easily taken if possession was once gained of the town; but an attack made towards the land would not probably be successful, as sluices might with the greatest facility be cut into the ditch, and so

overflow the country for miles round; but it is said an advantageous attack might be made from the water.

The city, which is fortified by lofty thick walls of brick covered with earth, and strengthened by great towers much resembling cavalier bastions, the whole being surrounded by a deep ditch, is in the form of an irregular square; but the walls in many places are broken down, occasioned by the disputes which happened on the death of Abdulla Basba a few years ago, when two competitors arose in Bagdad for the Bashawic, who fought several times in the town and citadel, and laid great part of it in ruins. In the interim, the governor of Mussool and Nineveh being appointed Bashaw by the Porte, came hither with a considerable army, and took possession of the sovereignty, vanquishing his two opponents. Opposite to the city, on the other side of the river, are very extensive suburbs, from whence shells might be thrown into the town, which would have a dreadful effect on a place so closely built. There is a communication between the city and suburbs by a bridge of boats; the only kind of bridge which that river will admit of, as it is broad and deep, and in its ordinary course very rapid. At certain seasons it swells to a prodigious height, and overflowing the country occasions many morasses on that side opposite to the city. Among these are several towns and villages, whose inhabitants are said to be the ancient Chaldeans: they are of a particular religion, which they pretend is that of Seth. The inhabitants of this city are composed chiefly of Persians, Armenians, Turks, Arabs, and Jews, which last act in the capacity of schroffs, or bankers, to the merchants. The Jews, notwithstanding the severe treatment they meet with from the government, are induced to live here from a reverence to the prophet Ezekiel, whose mausoleum they pretend is a day's journey from the city. Besides the Jews who reside here, there are many that come every year out of devotion to visit the prophet's tomb. There are also two European gentlemen, a Venetian and a Frenchman, with five Romish priests, who are Frenchmen and Italians. Two chapels are permitted for those of the Romish and Greek persuasions; at the former the five priests officiate. In the city are several large beautiful mosques, but into which Christians are never suffered to enter if known to be such, for fear it should defile them. The Mahometan women are very richly dressed, wearing bracelets on their arms and jewels in their ears: the Arabian women have the partition between their nostrils bored, wherein they wear rings.

There are also a number of antique buildings. At the distance of about ten miles stand the ruins of an ancient tower called the *Tower of Nimrod*. Whether this tower was at first of a square or round form is now difficult to determine; though the former is most probable, because all the remaining bricks are placed square, and not in the least circular. The bricks are all twelve inches square and four and an half thick. The cement is of mud or slime, mixed with broken reed, as we mix hair with mortar; which slime might either have been had from one of the great rivers, or taken out of one of the swamps in the plain, with which the country hereabout very much abounds. The height of the ruin is 126 feet; the diameter of the largest

Baggage. largest and middle part about 100 feet. It would appear to be solid to the centre; yet near the top there is a regular opening of an oval form. The circumference of that part of the tower which remains, and is above the rubbish, is about 300 feet; but probably, could the foundation be come at, it would be found of far greater extent. The present Turks, Jews, and Arabians, are fond of believing this to be the identical ruin of the ancient tower of Babel, for which they assign a variety of reasons; but all so void of the appearance of truth, that to set about confuting them would be losing time in trifles. It appears to have been a beacon or watch-tower, to give notice of the approach of an enemy: or perhaps was used as an observatory to inspect the various motions of the heavenly bodies; which science was so much cultivated among the ancient inhabitants of this country, that even the Grecians, though desirous of being esteemed the inventors of all arts and sciences, could never deny the Babylonians the honour of having laid the foundations of astronomy.

BAGGAGE, in military affairs, denotes the clothes, tents, utensils of divers sorts, provisions, and other necessaries belonging to the army.

Before a march, the waggons with the baggage are marshalled according to the rank which the several regiments bear in the army; being sometimes ordered to follow the respective columns of the army, sometimes to follow the artillery, and sometimes to form a column by themselves. The general's baggage marches first; and each waggon has a flag, showing the regiment to which it belongs.

Packing up the BAGGAGE, vasa colligere, was a term among the Romans for preparing to go to war, or to be ready for an expedition.

The Romans distinguished two sorts of baggage; a greater and less. The lesser was carried by the soldier on his back, and called *sarcina*; consisting of the things most necessary to life, and which he could not do without. Hence *colligere sarcinas*, packing up the baggage, is used for decamping, *castra movere*. The greater and heavier was carried on horses and vehicles, and called *onera*. Hence *onera vehiculorum, sarcina hominum*. The baggage-horses were denominated *sagmentarii equi*.

The Roman soldiers in their marches were heavy laden; inasmuch that they were called by way of jest *muli mariani*, and *erumnae*. They had four sorts of luggage, which they never went without, *viz.* corn, or *buccellatum*, utensils, valli, and arms. Cicero observes, that they used to carry with them above half a month's provisions; and we have instances in Livy, where they carried provisions for a whole month. Their utensils comprehended those proper for gathering fuel, dressing their meat, and even for fortification or intrenchment; and what is more, a chain for binding captives. For arms, the foot carried a spear, shield, saw, basket, rum, hatchet, lorum, falx, &c. Also stakes or pales, *valli*, for the sudden fortifying a camp; sometimes seven or even twelve of these pales were carried by each man, though generally, as Polybius tells us, only three or four. On the Trajan column we see soldiers represented with this fardle of corn, utensils, pales, &c. gathered into a bundle and lain on their shoulders. Thus, inured to labour, they grew strong, and able to under-

go any fatigue in battle; the greatest heat of which never tired them, or put them out of breath. In after-times, when discipline grew slack, this luggage was thrown on carriages and porters shoulders.

The Macedonians were not less inured to hardship than the Romans: when Philip first formed an army, he forbid all use of carriages; yet, with all their load, they would march, in a summer's day, 20 miles in military rank.

BAGLANA, or **BUGLANA**, a province of the kingdom of Dekkan in the Mogul's empire. It is bounded on the north and east by Guzerat and Ballagat; and on the south and west by that part of Vizianpur called *Konban*, belonging to the Marattas. It ends in a point at the sea-coast between Daman and Balfora, and is the least province in the kingdom. The Portuguese territories begin in this province at the port Damau, 21 leagues south of Surat; and run along the coast by Bassaim, Bombay, and Chawl, to Dabul, almost 50 leagues to the north of Goa.

BAGLIVI (George), a most illustrious physician of Italy, was a native of Apulia, and born about the year 1668. He studied at Padua, where he became doctor; and then went to Rome, where he was chosen professor of anatomy. He was a man of most uncommon force of understanding, of which he gave ample proofs in many curious and accurate productions, philosophical as well as medicinal. He died at Rome 1706, in the flower of his age, and when he was no more than 38. A collection of his works were printed first in 1710. quarto; and have since been reprinted, in the same size, at various places. His *Praxis Medica*, and *De Fibra Matricis*, are the principal pieces. He wrote a Dissertation upon the Anatomy, Bite, and Effects, of the Tarantula, which is the production of his country; and gave a particular account of the earthquake at Rome and the adjacent cities in 1703. His works are all in Latin.

BAGNAGAR, a town of Asia, in the dominions of the great Mogul, and capital of the kingdom of Golconda in the peninsula on this side the Ganges. The inhabitants within the town are the better sort; the merchants and meaner people inhabiting the suburbs, which is three miles long. It is chiefly remarkable for a magnificent reservoir of water, surrounded with a colonnade supported by arches. It is seated on the river Nawa, in E. Long. 96. 0. N. Lat. 15. 30.

BAGNARA, a sea-port town of Italy in the kingdom of Naples, in the farther Calabria, with the title of a duchy. E. Long. 16. 8. N. Lat. 38. 15.

BAGNAREA, a town of Italy in St Peter's patrimony, and in the territory of Orvieto, with a bishop's see. E. Long. 12. 10. N. Lat. 42. 36.

BAGNERES, a town of France in Gascony, and in the county of Bigorre, so called from its mineral waters. It is seated on the river Adour, in E. Long. 0. 12. N. Lat. 43. 3.

BAGNIALACK, a large town of Turkey in Europe, in the province of Bosnia. E. Long. 18. 10. N. Lat. 44. 0.

BAGNIO, an Italian word signifying a bath. We use it for a house with conveniences for bathing, cupping, sweating, and otherwise cleansing the body; and sometimes for worse purposes. In Turkey it is be-

Baglana
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Bagnio.

Bagnolas
Bag-pipe.

come a general name for the prisons where the slaves are inclosed, it being usual in these prisons to have baths.

BAGNOLAS, a town of Lower Languedoc in France. It has a very handsome square, and two fountains which rise in the middle of the town; the waters of which, being received in a basin, are conveyed by a canal out of town, and from thence to the lands about it. E. Long. 4. 43. N. Lat. 44. 10.

BAGNOLIANS, or **BAGNOLANSES**, in church-history, a sect of heretics, who in reality were Manichees, though they somewhat disguised their errors. They rejected the Old Testament and part of the New; held the world to be eternal; and affirmed that God did not create the soul when he infused it into the body.

BAGOI, among the ancient Persians, were the same with those called by the Latins *spadones*, viz. a species of eunuchs, in whom the canal of the penis was so contorted by a tight vinculum, that they could not emit the semen.

BAG-PIPE, a musical instrument, of the wind kind, chiefly used in Scotland and Ireland. The peculiarity of the bag-pipe, and from which it takes its name, is, that the air which blows it is collected into a leathern bag, from whence it is pressed out by the arm into the pipes. These pipes consist of a bass, and tenor or rather treble; and are different according to the species of the pipe. The bass part is called the *drone*, and the tenor or treble part the *chanter*. In all the species, the bass never varies from its uniform note, and therefore very deservedly gets the name of *drone*; and the compass of the chanter is likewise very limited. There is a considerable difference between the Highland and Lowland bag-pipe of Scotland; the former being blown with the mouth, and the latter with a small bellows: though this difference is not essential, every species of bag-pipe being capable, by a proper construction of the reeds, of producing music either with the mouth or bellows. The following are the species of bag-pipes most commonly known in this country.

1. The *Irish Pipe*. This is the softest, and in some respects the most melodious of any, so that music-books have been published with directions how to play on it. The chanter, like that of all the rest, has eight holes like the English flute, and is played on by opening and shutting the holes as occasion requires; the bass consists of two short drones and a long one. The lowest note of the chanter is D on the German flute, being the open note on the counter-string of a violin; the small drone (one of them commonly being stopped up) is tuned in unison with the note above this, and the large one to an octave below; so that a great length is required in order to produce such a low note, on which account the drone hath sometimes two or three turns. The instrument is tuned by lengthening or shortening the drone till it sounds the note desired.

2. The *Highland Bag-pipe*. This consists of a chanter and two short drones, which sound in unison the lowest note of the chanter except one. This is exceedingly loud, and almost deafening if played in a room; and is therefore mostly used in the fields, for marches, &c. It requires a prodigious blast to sound it; so that those unaccustomed to it cannot imagine

how Highland pipers can continue to play for hours together, as they are often known to do. For the same reason, those who use the instrument are obliged either to stand on their feet or walk when they play. This instrument hath but nine notes; its scale, however, hath not yet been reduced to a regular standard by comparing it with that of other instruments, so that we can say nothing about its compass. Those who are best acquainted with it, however, affirm that it plays only the natural notes, without being capable of variation by flats or sharps.

3. The *Scots Lowland Pipe*. This is likewise a very loud instrument, though less so than the former. It is blown with bellows, and hath a bass like the Irish pipe. This species is different from all the rest, as it cannot play the natural notes, but hath F and C sharp. The lowest note of a good bag-pipe of this kind is unison with C sharp on the tenor of a violin tuned concert-pitch; and as it hath but nine notes, the highest is D in alt. From this peculiar construction, the Highland and Lowland bag-pipes play two species of music essentially different from one another, as each of them also is from every other species of music in the world. Hence these two species of bag-pipes deserve notice as curiosities; for the music which they play is accompanied with such peculiar ornaments, or what are intended as such, as neither violin, nor even organ, can imitate, but in a very imperfect manner.

This kind of bag-pipe was formerly very much used in Scotland at weddings and other festivals; being indeed extremely well calculated for playing that peculiar species of Scots music called *reels*. It has been often a matter of surprise how this was possible, as the instrument has only a compass of nine or ten notes at the utmost, and which cannot be varied as in other instruments. In this respect, however, it has a very great compass, and will play an inconceivable variety of tunes. As its notes are naturally so high, there is scarce any one tune but what is naturally transposed by it, so that what would be a flat note on the key proper for the violin, may be a sharp one on the bag-pipe; and though the latter cannot play any flat note, it may nevertheless in this manner play tunes which on other instruments would be flat, to as great perfection as these instruments themselves.

4. The *Small Pipe*. This is remarkable for its smallness, the chanter not exceeding eight inches in length; for which reason, the holes are so near each other, that it is with difficulty they can be closed. This hath only eight notes, the lower end of the chanter being commonly stopped. The reason of this is, to prevent the flurring of all the notes, which is unavoidable in the other species; so that in the hands of a bad player they become the most shocking and unintelligible instruments imaginable: but this, by having the lower hole closed, and also by the peculiar way in which the notes are expressed, plays all its tunes in the way called by the Italians *staccato*, and cannot slur at all. It hath no species of music peculiar to itself; and can play nothing which cannot be much better done upon other instruments; though it is surprising what volubility some performers on this instrument will display, and how much they will overcome the natural disadvantages of it. Some of this species, instead of having drones like the others, have their bass parts consisting of a winding cavity in a kind

Bag-pipe.

Bag-pipe. of short case, and are turned by opening these to a certain degree by means of sliding covers; from which contrivance they are called *shuttle-pipes*.—Besides these, there are a variety of others, called *Italian*, *German*, *Organ*, &c. bag-pipes, which have nothing different in their construction from those above described, nor any good quality to recommend them.

As to the origin of bag-pipe music, some are of opinion that it is to be derived from the Danes; but Mr Pennant thinks differently, and gives the following reasons for deriving it from Italy.

“Neither of these instruments (the Highland and Lowland Bag-pipes above described) were the invention of the Danes, or, as is commonly supposed, of any of the northern nations; for their ancient writers prove them to have been animated by the *clangor tubarum*. Notwithstanding they have had their *sæck-pipe* long amongst them, as their old songs prove, yet we cannot allow them the honour of inventing this melodious instrument; but must assert, that they borrowed it from the invaded Caledonians. We must still go farther, and deprive even that ancient race of the credit; and derive its origin from the mild climate of Italy, perhaps from Greece.

“There is now in Rome a most beautiful bas-relievo, a Grecian sculpture of the highest antiquity, of a bag-piper playing on his instrument, exactly like a modern Highlander. The Greeks had their *ασκωνης*, or instrument, composed of a pipe and blown-up skin: the Romans in all probability borrowed it from them, and introduced it among their swains, who still use it under the names of *piva* and *cornu-musa*.

“That master of music, Nero, used one; and had not the empire been so suddenly deprived of that great artist, he would (as he graciously declared his intention) have treated the people with a concert, and, among other curious instruments, would have introduced the *utricularius* or bag-pipe. Nero perished; but the figure of the instrument is preserved on one of his coins, but highly improved by that great master: it has the bag and two of the vulgar pipes; but was blown with a bellows like an organ, and had on one side a row of nine unequal pipes resembling the *fyrix* of the god Pan. The bag-pipe, in the unimproved state, is also represented in an ancient sculpture; and appears to have had two long pipes or drones, and a single short pipe for the fingers. Tradition says, that the kind played on by the mouth was introduced by the Danes: as theirs was wind-music, we will admit that they might have made improvement; but more we cannot allow: they were skilled in the use of the trumpet; the Highlanders in the *piohb*, or bag-pipe.

*Non tuba in usu illis, conjecta at tibia in utrum
Dat belli signum, et martem vocat horrida in arma*.”*

The bag-pipe appears to have been an instrument of great antiquity in Ireland, though it is uncertain whence they derived it. Mr Pennant, by means of an antique found at Richborough in Kent, has determined that the bag-pipe was introduced at a very early period into Britain; whence it is probable that both Irish and Danes might borrow the instrument from the Caledonians, with whom they had such frequent intercourse. Aristides Quintilianus informs us, that it prevailed in the Highlands in very early ages; and in-

deed the genius of the people seems to render the opinion highly probable. The attachment of that people to their music called *pibrochs* is almost incredible, and on some occasions is said to have produced effects little less marvellous than those ascribed to the ancient music. At the battle of Quebec in 1760, while the British troops were retreating in great disorder, the general complained to a field-officer in Fraser's regiment of the bad behaviour of his corps. “Sir (said he with some warmth), you did very wrong in forbidding the pipers to play this morning: nothing encourages the Highlanders so much in the day of action. Nay, even now they would be of use.”—“Let them blow like the devil, then (replies the general), if it will bring back the men.” The pipers were then ordered to play a favourite martial air; and the Highlanders, the moment they heard the music, returned and formed with alacrity in the rear. In the late war in India, Sir Eyre Coote, aware of the attachment of the Highlanders to their favourite instrument, gave them L. 50 to buy a pair of bag-pipes after the battle of Porto Nuovo.

Formerly there was a kind of college in the island of Skie where the Highland bag-pipe was taught; the teachers making use of pins stuck into the ground instead of musical notes. This college, however, has been for some time entirely dissolved, and the use of the Highland pipe became much less general than before. At last a society of gentlemen, thinking it perhaps impolitic to allow the ancient martial music of the country to decline, resolved to revive it by giving an annual prize to the best performers on the instrument. These competitions were first held at Falkirk, but for a good number of years at Edinburgh; where the only surviving member of the ancient college of Skie is now *professor* of bag-pipe music.

The Lowland pipe, as has been already observed, is an instrument essentially different from the Highland pipe; it was reformed and the music improved by George Mackie, who is said to have attended the college of Skie seven years. He had before been the best performer on that instrument in that part of the country where he lived; but, while attending the college at Skie, he adapted the graces of the Highland music to the Lowland pipe. Upon his return, he was heard with astonishment and admiration; but unluckily, not being able to commit his improvements to writing, and indeed the nature of the instrument scarce admitting of it, the knowledge of this kind of music hath continued to decay ever since, and will probably soon wear out altogether. What contributes much to this is, that bag-pipers, not content with the natural nine notes which their instrument can play easily, force it to play tunes requiring higher notes, which disorders the whole instrument in such a manner as to produce the most horrid discords; and this practice brings, though undeservedly, the instrument itself into contempt.

BAGUETTE, in architecture, a small round moulding, less than an astragal, and so called from the resemblance it bears to a ring.

BAHAMA, or LUCAYA, ISLANDS, are the easternmost of the Antilles, lying in the Atlantic Ocean. They are situated to the south of Carolina, between 22 and 27 degrees N. Lat. and 73 and 81 degrees W. Long. They extend along the coast of Florida quite down to

Bag-pipe
Bahama.

Voyage to the
Hebrides,
p. 302.

Helvini
pogr.
stiz.

Bahama
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Baharen.

the isle of Cuba, and are said to be 500 in number, some of them only mere rocks; but twelve of them are large, fertile, and in nothing different from the soil of Carolina: all are, however, uninhabited except Providence, which is 200 miles east of the Floridas; though some others are larger and more fertile, on which the English have plantations. Between them and the continent of Florida is the gulf of Bahama, or Florida, through which the Spanish galleons sail in their passage to Europe.

These islands were the first fruits of Columbus's discoveries; but they were not known to the English till 1667, when Captain Seyle, being driven among them in his passage to Carolina, gave his name to one of them; and being a second time driven upon it, gave it the name of *Providence*. The English, observing the advantageous situation of these islands for being a check on the French and Spaniards, attempted to settle them in the reign of Charles II. Some unlucky accidents prevented this settlement from being of any advantage; and the isle of Providence became an harbour for the buccaneers or pirates, who for a long time infested the American navigation. This obliged the government in 1718 to send out Captain Woodes Rogers with a fleet to dislodge the pirates, and for making a settlement. This the captain effected; a fort was erected, and an independent company was stationed in the island. Ever since this last settlement these islands have been improving, though they advance but slowly. In time of war, people gain considerably by the prizes condemned there; and at all times by the wrecks, which are frequent in this labyrinth of rocks and shelves. The Spaniards and Americans captured these islands during the last war; but they were retaken by a detachment from St Augustine April 7, 1783.

BAHAR, or BARRE, in commerce, weights used in several places in the East Indies.

There are two of these weights; one the great bahar, with which they weigh pepper, cloves, nutmegs, ginger, &c. and contains 550 pounds of Portugal, or about 524 lb. 9 oz. avoirdupois weight. With the little bahar, they weigh quicksilver, vermilion, ivory, silk, &c. It contains about 437 lb. 9 oz. avoirdupois weight.

BAHAREN, an island in the Persian Gulf, situated in E. Long. 50. 0. N. Lat. 26. 0. This island is chiefly remarkable for its pearl-fishery, and has often changed its masters. It fell with Ormus under the dominion of the Portuguese, was again restored to Persia by Thamas Kouli Kan; and after his death the confusion into which his empire was thrown gave an opportunity to an enterprising and ambitious Arab of taking possession of the island, where he still maintains his authority. Baharen was famous for its pearl-fishery even at the time when pearls were found at Ormus, Karek, Kashy, and other places in the Persian Gulf: but it is now become of much greater consequence; all the other banks having been exhausted, while this has suffered no sensible diminution. The time of fishing begins in April, and ends in October. It is confined to a tract four or five leagues in breadth. The pearls taken at Baharen, though not so white as those of Ceylon or Japan, are much larger than those of the former place, and more regularly shaped than

N^o 39.

those of the latter. They have a yellowish colour; but have also this good quality, that they preserve their golden hue, whereas the whiter kind lose much of their lustre by keeping, especially in hot countries. The annual revenue from the Baharen pearl-fishery is computed at about L. 157,500. The greatest part of the pearls that are uneven are carried to Constantinople and other ports of Turkey, where the larger go to compose ornaments for head-dresses, and the smaller are used in embroideries. The perfect pearls must be reserved for Surat, whence they are distributed through all Indostan.

BAHI, a province of Lucon or Manila, one of the Philippine islands in the East Indies, belonging to the Spaniards. It is remarkable for producing excellent betel, which the inhabitants, Spaniards as well as natives, perpetually chew from morning till night. It is also the place where most of the ships are built. But the natives suffer much from this work; several hundreds of them being constantly employed in it, on the mountains, or at the port of Cavite. The king allows these labourers a piece-of-eight per month, with a sufficient quantity of rice. The whole province contains about 6000 tributary natives.

BAHIA, DE TODOS LOS SANTOS, a province of Brasil in South America, belonging to the Portuguese, and the richest in the whole country; but unhappily the air and climate do not correspond with other natural advantages: yet so fertile is the province in sugar and other commercial articles, that the Portuguese flock hither not only as it is the seat of affluence, but also of pleasure and grandeur. The capital, called *St Salvador*, or *Ciudad de Bachia*, is populous, magnificent, and beyond comparison the most gay and opulent city in Brasil. It stands on a bay in S. Lat. 12. 11. is strong by nature, well fortified, and always defended by a numerous garrison. It contains 12,000 or 14,000 Portuguese, and about three times as many negroes, besides people of different nations who choose to reside in that city.

BAHIR, a Hebrew term signifying *famous* or *illustrious*; but particularly used for a book of the Jews, treating of the profound mysteries of the cabbala, being the most ancient of the rabbinical works.

BAHUS, a strong town of Sweden, and capital of a government of the same name, seated on a rock in a small island, in E. Long. 11. 10. N. Lat. 57. 52.

BAJA, BAYJAH, or BERGIA, a town of the kingdom of Tunis in Africa, supposed to be the ancient *Vacca* of Sallust, and *Oppidum Vaggense* of Pliny. It was formerly, and still continues to be, a place of great trade, and the chief market of the kingdom for corn; of which the adjacent territories produce such abundance, that they can supply more than the whole kingdom with it; and the Tuneshians say, that if there was in the kingdom such another town as this for plenty of corn, it would become as cheap as sand. Here is also a great annual fair, to which the most distant Arabian tribes resort with their families and flocks. Notwithstanding all this, however, the inhabitants are very poor, and great part of the land about the town remains uncultivated, through the cruel exactions of the government, and the frequent incursions of the Arabs, who are very powerful in these parts. The town stands on the declivity of a hill on the road to Constantina, about 10 leagues

Bahi
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Baja.

Baja,
Baia.

leagues from the northern coast, and 36 south-west from Tunis; and hath the convenience of being well watered. On the highest part is a citadel that commands the whole place, but is now of no great strength. The walls were raised out of the ruins of the ancient Vacca, and have some ancient inscriptions.

BAJA, a populous town of Hungary, seated on the Danube, in E. Long. 19. 50. N. Lat. 46. 40.

BAIÆ, an ancient village of Campania in Italy, between the promontory of Misenum and Puteoli, on the Sinus Baianus; famous for its natural hot baths, which served the wealthier Romans for the purposes both of medicine and pleasure.—The variety of those baths, the softness of its climate, and the beauty of its landscape, captivated the minds of opulent nobles, whose passion for bathing knew no bounds. Abundance of linen, and difuse of ointments, render the practice less necessary in modern life; but the ancients performed no exercise, engaged in no study, without previous ablutions, which at Rome required an enormous expence in aqueducts, stoves, and attendants: a place therefore, where waters naturally heated to every degree of warmth bubbled spontaneously out of the ground, in the pleasanest of all situations, was such a treasure as could not be overlooked. Baiæ was this place in the highest perfection; its easy communication with Rome was also a point of great weight. Hither at first retired for a temporary relaxation the mighty rulers of the world, to string anew their nerves and revive their spirits, fatigued with bloody campaigns and civil contests. Their habitations were small and modest: but soon increasing luxury added palace to palace with such expedition and sumptuousity, that ground was wanting for the vast demand: enterprising architects, supported by infinite wealth, carried their foundations into the sea, and drove that clement back from its ancient limits: it has since taken ample revenge, and recovered much more than it ever lost. From being a place of resort for a season, Baiæ now grew up to a permanent city: whoever found himself disqualified by age, or infirmity, for sustaining any longer an active part on the political theatre; whoever, from an indolent disposition, sought a place where the pleasures of a town were combined with the sweets of a rural life; whoever wished to withdraw from the dangerous neighbourhood of a court, and the baneful eye of informers, flocked hither, to enjoy life untainted with fear and trouble. Such affluence of wealthy inhabitants rendered Baiæ as much a miracle of art as it was before of nature; its splendor may be inferred from its innumerable ruins, heaps of marbles, mosaics, stucco, and other precious fragments of taste.—It flourished in full glory down to the days of Theodoric the Goth; but the destruction of these enchanted palaces followed quickly upon the irruption of the northern conquerors, who overturned the Roman system, sacked and burnt all before them, and destroyed or dispersed the whole race of nobility. Loss of fortune left the Romans neither the means, nor indeed the thought, of supporting such expensive establishments, which can only be enjoyed in perfection during peace and prosperity. No sooner had opulence withdrawn her hand, than the unbridled sea rushed back upon its old domain; moles and battresses were torn asunder and washed away; whole promontories, with the proud towers that once

VOL. II. Part II.

crowned their brows, were undermined and tumbled headlong into the deep, where, many feet below the surface, pavements of streets, foundations of houses, and masses of walls, may still be descried. Internal commotions of the earth contributed also largely to this general devastation; mephitic vapours and stagnated waters have converted this favourite seat of health into the den of pestilence, at least during the estival heats: yet Baiæ in its ruined state, and stripped of all its ornaments, still presents many beautiful and striking subjects for the pencil. E. Long. 14. 45. N. Lat. 41. 6.

BAJADOR, a cape on the west coast of Africa, south of the Canary islands. W. Long. 15. 20. N. Lat. 27. 0.

BAIANUS SINUS, a bay so called from *Baiæ*, (Suetonius); *Portus Baiarum*, (Pliny); which was enlarged by Augustus, by giving entrance to the sea into the Lacus Lucrinus, and Averni, ordering it to be called *Portus Julius apud Baias*, (Suetonius). We also read *Baianus Lacus* in Tacitus, which some interpret the *Lucrinus*. The modern name is *Golfo di Pozzuolo*. From the highest point that forms the bay, a large castle commands the road, where foreign ships of war usually ride at anchor, the harbour of Naples not being spacious enough for the reception of a fleet: here they enjoy good shelter, watering, and victualling; but in summer risk the health of their crews, on account of the unwholesomeness of the air.

BAJAZET I. sultan of the Turks, a renowned warrior but a tyrant, was conquered by Tamerlane, and exposed by him in an iron cage; the fate he had destined (it is said) for his adversary if he had been the victor.

The iron cage, however, so long and so often repeated as a moral lesson, has been rejected as a fable by modern writers, who smile at the vulgar credulity. They appeal to the Persian history of Sherefeddin Ali, of which a French version has been given, and from which Mr Gibbon has collected the following more specious narrative of this memorable transaction. “No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forwards to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. ‘Alas!’ said the Emperor, ‘the decree of fate is now accomplished by your own fault: it is the web which you have woven, the thorns of the tree which yourself have planted. I wished to spare, and even to assist, the champion of the Moslems: you braved our threats, you despised our friendship; you forced us to enter your kingdom with our invincible armies. Behold the event. Had you vanquished, I am not ignorant of the fate which you reserved for myself and my troops. But I disdain to retaliate: your life and honour are secure; and I shall express my gratitude to God by my clemency to man.’ The royal captive showed some signs of repentance, accepted the humiliation of a robe of honour, and embraced with tears his son Moufa, who, at his request, was sought and found among the captives of the field. The Ottoman princes were lodged in a splendid pavilion; and the respect of the guards could be surpassed only by their vigilance. On the arrival of the harem from Bourfa, Timour restored the queen Despina and her daughter to their father and husband; but he pi-

Bajador
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Bajazet.Swinburne's
Sicily.

Bajazet,
Baikal.

ously required, that the Servian princes, who had hitherto been indulged in the profession of Christianity, should embrace without delay the religion of the prophet. In the feast of victory, to which Bajazet was invited, the Mogul Emperor placed a crown on his head and a sceptre in his hand, with a solemn assurance of restoring him with an increase of glory to the throne of his ancestors. But the effect of this promise was disappointed by the sultan's untimely death: amidst the care of the most skilful physicians, he expired of an apoplexy at Akshehr, the Antioch of Pisidia, about nine months after his defeat. The victor dropped a tear over his grave; his body, with royal pomp, was conveyed to the mausoleum which he had erected at Bourfa; and his son Moufa, after receiving a rich present of gold and jewels, of horses and arms, was invested by a patent in red ink with the kingdom of Anatolia.

Such is the portrait of a generous conqueror, which has been extracted from his own memorials, and dedicated to his son and grandson, 19 years after his decease; and, at a time when the truth was remembered by thousands, a manifest falsehood would have implied a satire on his real conduct. On the other hand, of the harsh and ignominious treatment of Bajazet there is also a variety of evidence. The Turkish annals in particular, which have been consulted or transcribed by Leunclavius, Pocock, and Cantemir, un-animously deplore the captivity of the iron cage; and some credit may be allowed to national historians, who cannot stigmatize the Tartar without uncovering the shame of their king and country."—From these opposite premises, Mr Gibbon thinks a fair and moderate conclusion may be deduced. He is satisfied that Sherefeddin Ali has faithfully described the first ostentatious interview, in which the conqueror, whose spirits were harmonised by success, affected the character of generosity. But his mind was insensibly alienated by the unseasonable arrogance of Bajazet; the complaints of his enemies, the Anatolian princes, were just and vehement; and Timour betrayed a design of leading his royal captive in triumph to Samarcand. An attempt to facilitate his escape by digging a mine under the tent, provoked the Mogul Emperor to impose a harsher restraint; and in his perpetual marches, an iron cage on a waggon might be invented, not as a wanton insult, but as a rigorous precaution. Timour had read in some fabulous history a similar treatment of one of his predecessors, a king of Persia; and Bajazet was condemned to represent the person and expiate the guilt of the Roman Cæsar. But the strength of his mind and body fainted under the trial, and his premature death might without injustice be ascribed to the severity of Timour. He warred not, however, with the dead; a tear and a sepulchre were all that he could bestow on a captive who was delivered from his power; and if Moufa, the son of Bajazet, was permitted to reign over the ruins of Bourfa, the greatest part of the province of Anatolia had been restored by the conqueror to their lawful sovereigns.

BAIKAL, a great lake in Siberia, lying between 52 and 55 degrees of north latitude. It is reckoned to be 500 wersts in length; but only 20 or 30 broad, and in some places not above 15. It is environed on all sides by high mountains. In one part of it, which

lies near the river Bargusin, it throws up an inflammable sulphureous liquid called *Maltha*, which the people of the adjacent country burn in their lamps. There are likewise several sulphureous springs near this lake. Its water at a distance appears of a sea-green colour; it is fresh; and so clear, that objects may be seen in it several fathoms deep. It does not begin to freeze till near the latter end of December, and thaws again about the beginning of May: from which time till September, a ship is seldom known to be wrecked on it; but by the high winds which then blow, many shipwrecks happen. This lake is called by the neighbouring people *Sawiatois More*, or the *Holy Lake*; and they imagine, that when storms happen on it, they will be preserved from all danger by complimenting it with the title of *Sea*. When it is frozen over, people travel upon it in the road to China; but they must be very sharp shod, otherwise they cannot stand upon the ice, which is exceedingly smooth. Notwithstanding that the ice on this lake is sometimes two ells thick, there are some open places in it to which tempestuous winds will often drive those who are crossing it, in which case they are irrecoverably lost. The camels that pass along have a particular kind of shoes sharp at bottom, and the oxen have sharp irons driven thro' their hoofs, without which it would be impossible for them to pass. Here are plenty of large sturgeon and pike; with many seals of the black, but none of the spotted, kind. It contains several islands; and the borders are frequented by black fables and civet-cats.

BAIL, BALLIUM, (from the French *bailler*, which comes of the Greek βαλλειν, and signifies to deliver into hands), is used in our common law for the freeing or setting at liberty of one arrested or imprisoned upon any action, either civil or criminal, on surety taken for his appearance at a day and place certain.

The reason why it is called *bail*, is because by this means the party restrained is delivered into the hands of those that bind themselves for his forthcoming, in order to a safe keeping or protection from prison; and the end of bail is to satisfy the condemnation and costs, or render the defendant to prison.

With respect to bail in civil cases, it is to be observed, that there is both common and special bail. Common bail is in actions of small concernment, being called *common*, because any sureties in that case are taken; whereas in causes of greater weight, as actions upon bonds, or speciality, &c. where the debt amounts to 10 l. *special* bail or surety must be taken, such as subsidy men at least, and they according to the value.

The commitment of a person being only for safe custody, wherever bail will answer the same intention, it ought to be taken; as in most of the inferior crimes; but in felonies and other offences of a capital nature, no bail can be a security equivalent to the actual custody of the person. For what is there that a man may not be induced to forfeit to save his own life? and what satisfaction or indemnity is it to the public, to seize the effects of them who have bailed a murderer, if the murderer himself be suffered to escape with impunity? Upon a principle similar to which, the Athenian magistrates, when they took a solemn oath never to keep a citizen in bonds that could give three sureties

Baikal,
Bail.

of the same quality with himself, did it with an exception to such as had embezzled the public money, or been guilty of treasonable practices.

Bail may be taken either in court, or, in some particular cases, by the sheriff or other magistrate; but most usually by the justices of the peace. To refuse or delay to bail any person bailable, is an offence against the liberty of the subject, in any magistrate, by the common law; as well as by the statute Westm. 1. 3 Edw. I. c. 15. and the *habeas corpus* act, 31 Car. II. c. 2. And, lest the intention of the law should be frustrated by the justices requiring bail to a greater amount than the nature of the case demands, it is expressly declared by statute 1 W. & M. st. 2. c. 1. that excessive bail ought not to be required; though what bail shall be called *excessive*, must be left to the courts, on considering the circumstances of the case to determine. And on the other hand, if the magistrate takes insufficient bail he is liable to be fined, if the criminal doth not appear.

In *civil* cases, every defendant is bailable. But it is otherwise in

Criminal matters. Regularly, all offences, either against the common law or act of parliament, that are below felony, the offender ought to be admitted to bail, unless it be prohibited by some special act of parliament.—By the ancient common law, before and since the conquest, all felonies were bailable, still murder was excepted by statute: so that persons might be admitted to bail almost in every case. But the statute West. 1. 3 Ed. I. c. 15. takes away the power of bailing in treason, and in divers instances of felony. The statutes 23 Hen. VI. c. 9. and 1 and 2 Ph. & Mar. c. 13. gave farther regulations in this matter: and upon the whole we may collect, that no justices of the peace can bail, 1. Upon an accusation of treason: nor, 2. Of murder: nor 3. In case of manslaughter, if the prisoner be clearly the slayer, and not barely suspected to be so; or if any indictment be found against him; nor 4. Such as, being committed for felony, have broken prison; because it not only carries a presumption of guilt, but is also superadding one felony to another: 5. Persons outlawed: 6. Such as have abjured the realm: 7. Persons taken with the mainour, or in the fact of felony: 8. Persons charged with Arson: 9. Excommunicated persons, taken by writ *de excommunicato capiendo*: all which are clearly not admissible to bail by the justices. Others are of a dubious nature, as, 10. Thieves openly defamed and known: 11. Persons charged with other felonies, or manifest and enormous offences, not being of good fame: and, 12. Accessories to felony, that labour under the same want of reputation. These seem to be in the discretion of the justices, whether bailable or not. The last class are such as *must* be bailed upon offering sufficient surety; as, 13. Persons of good fame, charged with a bare suspicion of manslaughter, or other infamous homicide; 14. Such persons being charged with petit larceny or any felony, not before specified: or, 16. With being accessory to any felony. Lastly, it is agreed, that the court of king's bench (or any judge thereof in time of vacation) may bail for any crime whatsoever, be it treason, murder, or any other offence, according to the circumstances of the case. And herein the wisdom of the law is very

manifest. To allow bail to be taken commonly for such enormous crimes, would greatly tend to elude the public justice: and yet there are cases, though they rarely happen, in which it would be hard and unjust to confine a man in prison, though accused even of the greatest offence. The law has therefore provided one court, and only one, which has a discretionary power of bailing in any case: except only, even to this high jurisdiction, and of course to all inferior ones, such persons as are committed by either house of parliament, so long as the session lasts; or such as are committed for contempts by any of the kings superior courts of justice. See LAW, Part III. N^o xxxvi. 42.

Clerk of the Bails, is an officer belonging to the court of the King's Bench: he files the bail-pieces taken in that court, and attends for that purpose.

BAIL, or BALE, in the sea-language. The seamen call throwing the water by hand out of the ships or boats hold, *bailing*. They also call those hoops that bear up the tilt of a boat, its *bails*.

BAILIE, in Scots law, a judge anciently appointed by the king over such lands not erected into a regality as happened to fall to the crown by forfeiture or otherwise, now abolished. It is also the name of a magistrate in royal boroughs, and of the judge appointed by a baron over lands erected into a barony. See LAW, Part III. N^o cxviii. 6, 7.

BAILIFF (*ballivus*), from the French word *bailliff*, that is, *profectus provincie*: and as the names, so the office itself was answerable to that of France; where there are eight parliaments, which are high courts from whence there lies no appeal, and within the precincts of the several parts of that kingdom which belong to each parliament there are several provinces to which justice is administered by certain officers called *bailiffs*; and in England there are several counties in which justice hath been administered to the inhabitants by the officer who is now called *sheriff* or *viscount* (one of which names descends from the Saxons, the other from the Normans); and though the sheriff is not called *bailiff*, yet it is probable that was one of his names also, because the county is often called *balliva*. And in the statute of Magna Charta, cap. 28. and 14 Ed. 3. c. 9. the word *bailiff* seems to comprise as well sheriffs as bailiffs of hundreds. As the realm is divided into counties, so every county is divided into hundreds; within which in ancient times the people had justice ministered to them by the officers of every hundred. But now the hundred courts, except certain franchises, are swallowed in the county-courts; and the bailiff's name and office is grown into contempt, they being generally officers to serve writs, &c. within their liberties. Though, in other respects, the name is still in good esteem: for the chief magistrates in divers towns are called *bailiffs* or *baillies*; and sometimes the persons to whom the king's castles are committed are termed *bailiffs*, as the *bailiff of Dover Castle*, &c.

Of the ordinary bailiffs there are several sorts, *viz.* sheriff's bailiffs, bailiffs of liberties, &c.

Sheriff's bailiffs, or sheriff's officers, are either bailiffs of hundreds, or special bailiffs. Bailiffs of hundreds are officers appointed over those respective districts by the sheriffs, to collect fines therein; to summon juries; to attend the judges and justices at the assizes, and quarter-sessions; and also to execute writs and process in

Bailiff
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Baillet.

the several hundreds. But as these are generally plain men, and not thoroughly skilful in this latter part of their office, that of serving writs, and making arrests and executions, it is now usual to join special bailiffs with them; who are generally mean persons employed by the sheriffs on account only of their adroitness and dexterity in hunting and seizing of their prey.

Bailiffs of liberties are those bailiffs who are appointed by every lord within his liberty to execute process, and do such offices therein as the bailiff errant doth at large in the county; but bailiffs errant or itinerant, to go up and down the county to serve process, are out of use.

There are also bailiffs of forests, and bailiffs of manors, who direct husbandry, fell trees, gather rents, pay quit-rents, &c.

Water BAILIFF, an officer appointed in all port-towns, for the searching of ships, gathering the toll for anchorage, &c. and arresting persons for debt, &c. on the water.

BAILII (David), painter of perspective views and portraits, was the son of Peter Bailii, an artist of some note; and was born at Leyden in 1584. From his father he learned to draw and design: but he was afterwards placed under the care of Adrian Verburg, and continued with him for some time; and when he quitted that master, he studied to much greater advantage with Cornelius Vandervoort, an excellent portrait painter, and with him he spent above six years. As Vandervoort possessed many capital paintings of some great masters, Bailii, for his own improvement, copied them with critical care and observation; and particularly copied one perspective view of the inside of a church, originally painted by Stenwyck, which he finished with such accuracy, that even Stenwyck himself could scarce determine which was the original, or which the copy, when both were placed before him. He travelled through several parts of Italy, to see the works of the celebrated masters of that country, and for a few years resided at Rome; and abroad, as well as in his own country, the correctness of his drawing, and the delicate handling and finishing of his pictures, procured him employment, admirers, and friends. In the latter part of his life he discontinued painting, and only drew portraits on vellum with a pen, which he heightened with black lead, and gave them wonderful force and roundness. He died in 1638.

BAILIWICK, that liberty which is exempted from the sheriff of the county; over which liberty the lord thereof appoints his own bailiff, with the like power within his precinct as an under sheriff exercises under the sheriff of the county: Or it signifies the precinct of a bailiff, or the place within which his jurisdiction is terminated.

BAILLET (Adrian), a very learned French writer and critic, born in 1649, at the village of Neuville near Beauvais in Picardy. His parents were too poor to give him a proper education, which however he obtained by the favour of the bishop of Beauvais, who afterwards presented him with a small vicarage. In 1680, he was appointed librarian to M. de Lamoignon, advocate general to the parliament of Paris; of whose library he made a copious index in 35 vols folio, all written with his own hand. He died in 1706, after writing many works; the principal of which are, *A Hi-*

story of Holland from 1609, to the peace of Nimeguen in 1679, 4 vols 12mo; *Lives of the Saints*, 3 vols folio, which he professed to have purged from fables; *Jugemens de Savans*, which he extended to 9 vols 12mo; and *The life of Des Cartes*, 2 vols 4to, which he abridged, and reduced to 1 vol. 12mo.

Bailleul
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Bainbridge.

BAILLEUL, a town of France, in the earldom of Flanders, formerly very strong, but now without any fortifications. It has been several times burnt by accident, and contains now only about 500 houses. E. Long. 2. 55. N. Lat. 40. 35.

BAILMENT, in law, is a delivery of goods in trust, upon a contract, expressed or implied, that the trust shall be faithfully executed on the part of the bailee. As if cloth be delivered, or (in our legal dialect) bailed, to a taylor to make a suit of clothes, he has it upon an implied contract to render it again when made, and that in a workmanly manner. If money or goods be delivered to a common carrier, to convey from Oxford to London, or from Glasgow to Edinburgh, &c. he is under a contract in law to pay, or carry them to the person appointed. If a horse or other goods be delivered to an inn-keeper or his servants, he is bound to keep them safely, and restore them when his guest leaves the house. If a man takes in a horse, or other cattle, to graze and depasture in his grounds, which the law calls *agistment*, he takes them upon an implied contract to return them on demand to the owner. If a pawnbroker receives plate or jewels as a pledge or security for the repayment of money lent thereon at a day certain, he has them upon an express contract or condition to restore them if the pledger performs his part by redeeming them in due time; for the due execution of which contract, many useful regulations are made by statute 30 Geo. II. c. 24. And so, if a landlord distrains goods for rent, or a parish officer for taxes, these for a time are only a pledge in the hands of the distrainers; and they are bound by an implied contract in law to restore them on payment of the debt, duty, and expences, before the time of sale; or when sold, to render back the overplus. If a friend delivers any thing to his friend to keep for him, the receiver is bound to restore it on demand: and it was formerly held, that in the mean time he was answerable for any damage or loss it might sustain, whether by accident or otherwise; unless he expressly undertook to keep it only with the same care as his own goods, and then he should not be answerable for theft or other accidents. But now the law seems to be settled on a much more rational footing; that such a general bailment will not charge the bailee with any loss, unless it happens by gross neglect, which is construed to be an evidence of fraud: but if the bailee undertakes specially to keep the goods safely and securely, he is bound to answer all perils and damages that may befall them for want of the same care with which a prudent man would keep his own.

BAILO; thus they style at Constantinople the ambassador of the republic of Venice, who resides at the Porte. This minister, besides his political charge, acts there the part of a consul of Venice.

BAINBRIDGE (Dr John), an eminent physician and astronomer, born at Ashby de la Zouche in Leicestershire, in 1582. He taught a grammar school for some years, and practised physic, employing his leisure hours

Baiocao
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Baiting.

hours in astronomy, which was his favourite study: at length he removed to London, was admitted a fellow of the college of physicians, and raised his character by his description of the comet in 1618. The next year Sir Henry Savile appointed him his first professor of astronomy at Oxford; and the masters and fellows of Merton-college made him first junior, and then superior, reader of Linacre's lecture. He died in 1643, having written many works, some of which have never been published: but the MSS. are preserved in the library of Trinity-college, Dublin.

BAIOCAO, a copper-coin, current at Rome, and throughout the whole state of the church, ten of which make a julio, and an hundred a Roman crown.

BAIRAM, or BEIRAM, a Turkish word which signifies a solemn feast. The Mahometans have two Bairams, the Great and the Little. The Little Bairam is properly that held at the close of the fast Ramazan, beginning with the first full moon in the following month Shawal. This is called in Arabic *Id al Fetz*, or *The Feast of breaking the Fast*; by European writers, *The Turkish Easter*, because it succeeds Ramazan, which is their Lent, more usually the *Great Bainam*, because observed with great ceremony and rejoicing at Constantinople, and through Turkey, for three days, and in Persia for five or six days, at least by the common people, to make themselves amends for the mortification of the preceding month. The feast commencing with the new moon, the Mahometans are very scrupulous in observing the time when the new moon commences; to which purpose, observers are sent to the tops of the highest mountains, who the moment they spy the appearance of a new moon, run to the city, and proclaim *Muzbdaluk*, "welcome news;" as it is the signal for beginning the festivity.—The Great Bairam is properly that held by the pilgrims at Mecca, commencing on the tenth of Dhu lhajia, when the victims are slain, and lasting three days. This is called by the Arabs *Id al Adba*, that is, *The Feast of Sacrifice*, as being celebrated in memory of the sacrifice of Abraham, whose son God redeemed with a great victim. By European writers it is called the *Lesser Bairam*, as being less taken notice of by the generality of the people, who are not struck with it, because the ceremonies it is observed withal are performed at Mecca, the only scene of the solemnity.—On the feast of Bairam, after throwing little stones, one after another, into the valley of Mina, they usually kill one or more sheep, some a goat, bullock, or even a camel; and after giving a part thereof to the poor, eat the rest with their friends. After this, they shave themselves. The second is a day of rest. On the third, they set out on their return home.

BAIROUT. See BEEROOT.

BAIT, among fishermen, implies a substance proper to be fastened to a hook, in order to catch the different sorts of fish. See FISHING.

BAITING, the act of smaller or weaker beasts attacking and harassing greater and stronger. In this sense we hear of the baiting of bulls or bears by mastiffs, or bull-dogs with short noses, that they may take the better hold.

Utility is pled in justification of *bull-baiting*. This animal is rarely killed without being first baited; the chaffing and exercise whereof makes his flesh tenderer

and more digestible. In reality, it disposes it for putrefaction; so that, unless taken in time, baited flesh is soon lost. But a spirit of barbarism had the greatest share in supporting the sport: bulls are kept on purpose, and exhibited as standing spectacles for the public entertainment. The poor beasts have not fair play: they are not only tied down to a stake, with a collar about their necks, and a short rope, which gives them not above four or five yards play; but they are disarmed too, and the tips of their horns cut off, or covered with leather, to prevent their hurting the dogs. In this sport, the chief aim of the dog is to catch the bull by the nose, and hold him down; to which end, he will even creep on his belly: the bull's aim, on the contrary, is, with equal industry, to defend his nose; in order to which, he thrusts it close to the ground, where his horns are also in readiness to toss the dog.—Bull-baiting was first introduced into England as an amusement in the reign of King John, about 1209.

BAJULUS, an ancient officer in the court of the Greek emperors. There were several degrees of bajuli; as, the grand bajulus, who was preceptor to the emperor; and the simple bajuli, who were sub-preceptors. The word is derived from the Latin verb *bajulare*, "to carry or bear a thing on the arms or on the shoulders;" and the origin of the office is thus traced by antiquaries. Children, and especially those of condition, had anciently, beside their nurse, a woman called *gerula*, as appears from several passages of Tertullian; when weaned, or ready to be weaned, they had men to carry them about and take care of them, who were called *geruli* and *bajuli*, a *gerendo et bajulando*. Hence it is, that governors of princes and great lords were still denominated *bajuli*, and their charge or government *bajulatio*, even after their pupils were grown too big to be carried about. The word passed in the same sense into Greece.

BAJULUS is also used by Latin writers in the several other senses wherein BAILIFF is used among us.

BAJULUS was also the name of a conventual officer in the ancient monasteries, to whom belonged the charge of gathering and distributing the money and legacies left for masses and obits; whence he was also denominated *bajulus obituum novorum*.

BAKAN, a large and handsome town of Asia in the East Indies, in the kingdom of Ava. E. Long. 98. 0. N. Lat. 19. 35.

BAKER (Sir Richard), author of the Chronicle of the Kings of England, was born at Sessingherst in Kent about the year 1568. After going through the usual course of academical learning at Hart-hall, in Oxford, he travelled into foreign parts; and upon his return home was created master of arts, and soon after, in 1603, received from King James I the honour of knighthood. In 1620, he was high sheriff of Oxfordshire; but engaging to pay some of the debts of his wife's family, he was reduced to poverty, and obliged to betake himself for shelter to the Fleet prison, where he composed several books; among which are, 1. *Meditations and Disquisitions on the Lord's Prayer*. 2. *Meditations, &c. on several of the Psalms of David*. 3. *Meditations and Prayers upon the seven Days of the Week*. 4. *Cato Variiegatus*, or *Cato's Moral Distichs varied, &c.*—Mr Granger observes, that his Chronicle of the Kings of England was ever more esteemed

Bajulus
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Baker.

Baker.

by readers of a lower class than by such as had a critical knowledge of history. The language of it was, in this reign, called polite; and it long maintained its reputation, especially among country gentlemen. The author seems to have been sometimes more studious to please than to inform, and with that view to have sacrificed even chronology itself to method. In 1658, Edward Philips, nephew to Milton, published a third edition of this work, with the addition of the reign of Charles I. It has been several times reprinted since, and is now carried as low as the reign of George I. Sir Richard also translated several works from the French and Italian; and died very poor, in the Fleet prison, on the 18th February 1645.

BAKER (Thomas), an eminent mathematician, was born at Ilton in Somersetshire about the year 1625, and entered at Magdalen-hall, Oxen, in 1640; after which he was vicar of Bishop's-Nymmet, in Devonshire, where he wrote *The Geometrical Key*, or the Gate of Equations unlocked; by which he gained a considerable reputation. A little before his death, the members of the Royal Society sent him some mathematical queries, to which he returned so satisfactory an answer, that they presented him a medal, with an inscription full of honour and respect. He died at Bishop's-Nymmet on the 5th of June 1690.

BAKER (Thomas), a very ingenious and learned antiquary, descended from a family ancient and well esteemed, distinguished by its loyalty and affection for the crown, was born at Crook in 1656. He was educated at the free school at Durham, and thence removed to St John's-college Cambridge in 1674. He proceeded B. A. 1677; M. A. 1681; was elected fellow March 1679-80; ordained deacon by Bishop Compton of London December 20. 1685; priest by Bishop Barlow of Lincoln December 19. 1686. Dr Watson, tutor of the college, who was nominated, but not yet consecrated, bishop of St David's, offered to take him for his chaplain, which he declined, probably on the prospect of a like offer from Lord Crew Bishop of Durham, which he soon after accepted. His Lordship collated him to the rectory of Long-Newton in his diocese, and the same county, June 1687; and, as Dr Grey was informed by some of the Bishop's family, intended to have given him that of Sedgfield, worth L. 600 or L. 700 a-year, with a golden prebend, had he not incurred his displeasure and left his family for refusing to read King James II.'s declaration for liberty of conscience. The bishop who disgraced him for this refusal, and was excepted out of King William's pardon, took the oaths to that king, and kept his bishopric till his death. Mr Baker resigned Long-Newton August 1. 1690, refusing to take the oaths; and retired to his fellowship at St John's, in which he was protected till January 20. 1716-17, when, with one-and-twenty others, he was dispossessed of it. After the passing the Registering Act 1723, he was desired to register his annuity of L. 40, which the last act required before it was amended and explained. Though this annuity, left him by his father for his fortune, with L. 20 *per annum* out of his collieries by his elder brother from the day of his death August 1699, for the remaining part of the lease, which determined at Whitfuntide 1723, was now his whole subsistence, he could not be prevailed on to secure himself against the

Baker.

act. He retained a lively resentment of his deprivations; and wrote himself in all his books, as well as in those which he gave to the college library, *socius ejectus*, and in some *ejectus rector*. He continued to reside in the college as commoner-matter till his death, which happened July 2. 1740, of a paralytic stroke, being found on the floor of his chamber. In the afternoon of June 29, being alone in his chamber, he was struck with a slight apoplectic fit; which abating a little, he recovered his senses, and knew all about him, who were his nephew Burton, Drs Bedford and Heberden. He seemed perfectly satisfied and resigned; and when Dr Bedford desired him to take some medicine then ordered, he declined it, saying, he would only take his usual sustenance, which his bed-maker knew the times and quantities of giving: he was thankful for the affection and care his friends showed him; but hoping the time of his dissolution was at hand, would by no means endeavour to retard it. His disorder increased, and the third day from this seizure he departed. Being appointed one of the executors of his elder brother's will, by which a large sum was bequeathed to pious uses, he prevailed on the other two executors, who were his other brother Francis and the Hon. Charles Montague, to lay out L. 1310 of the money upon an estate to be settled upon St John's college for six exhibitioners. He likewise gave the college L. 100 for the consideration of L. 6 a-year (then only legal interest) for his life; and to the library several choice books, both printed and MS. medals, and coins; besides what he left to it by his will; which were, "all such books, printed and MS. as he had, and were wanting there." All that Mr Baker printed was, 1. "Reflections on Learning, showing the insufficiency thereof in its several particulars, in order to evince the usefulness and necessity of Revelation, Lond. 1709-10" (which went through eight editions; and Mr Boswell, in his "Method of Study," ranks it among the English classics for purity of style); and, 2. "The Preface to Bishop Fisher's Funeral Sermon for Margaret Countess of Richmond and Derby, 1708;" both without his name. Dr Grey had the original MS. of both in his own hands. The latter piece is a sufficient specimen of the editor's skill in antiquities to make us regret that he did not live to publish his "History of St John's College, from the foundation of old St John's house to the present time; with some occasional and incidental account of the affairs of the university, and of such private colleges as held communication or intercourse with the old house or college: collected principally from MSS. and carried on through a succession of masters to the end of Bishop Gunning's mastership, 1670." The original, fit for the press, is among the Harleian MSS. No 7028. His MS. collections relative to the history and antiquities of the university of Cambridge, amounting to 49 volumes in folio and three in quarto, are divided between the British Museum and the public library at Cambridge; the former possesses 23 volumes, which he bequeathed to the Earl of Oxford, his friend and patron; the latter 16 in folio and three in quarto, which he bequeathed to the university. Dr Knight styles him "the greatest master of the antiquities of this our university;" and Hearne says, *Optandum est ut sua quoque collectanea de antiquitatibus Cantabrigiensi- sibus juris faciat publici Cl. Bakerus, quippe qui erudi-*
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Baker.

Baker.

tione summa judicioque acri et suba^o polleat. Mr Baker intended something like an *Athena Cantabrigienses*, on the plan of the *Athena Oxonienses*.

BAKER (Henry), an ingenious and diligent naturalist, was born in Fleet-street London, either near the end of the last, or very early in the beginning of the present, century. His father's profession is not known; but his mother was, in her time, a midwife of great practice. He was brought up under an eminent bookseller who preceded the elder Doddsley to the business of a bookseller; in which, however, he appears not to have engaged at all after his apprenticeship; or, if he did, it was soon relinquished by him: for though it was in his power to have drawn away all his master's best customers, he would not set up against him. Mr Baker being of a philosophical turn of mind, and having diligently attended to the methods which might be practicable and useful in the cure of stammering, and especially in teaching deaf and dumb persons to speak, he made this the employment of his life. In the prosecution of so valuable and difficult an undertaking, he was very successful: and several of his pupils, who are still living, bear testimony to the ability and good effect of his instructions. He married Sophia, youngest daughter of the famous Daniel Defoe, who brought him two sons, both of whom he survived. On the 29th of January 1740 Mr Baker was elected a fellow of the Society of Antiquaries; and, on the 12th of March following, the same honour was conferred upon him by the Royal Society. In 1744, Sir Godfrey Copley's gold medal was bestowed upon him, for having, by his microscopical experiments on the crystallizations and configurations of saline particles, produced the most extraordinary discovery during that year. Having led a very useful and honourable life, he died at his apartments in the Strand on the 25th of November 1774, being then above 70 years of age. His wife had been dead some time before; and he only left one grandson, William Baker, who was born February 17. 1763, and to whom, on his living to the age of 21, he bequeathed the bulk of his fortune, which he had acquired by his profession of teaching deaf and dumb persons to speak. His furniture, printed books (but not MSS.), curiosities, and collections of every sort, he directed should be sold, which was accordingly done. His fine collection of native and foreign fossils, petrifications, shells, corals, vegetables, ores, &c. with some antiquities and other curiosities, were sold by auction March 13. 1775, and the nine following days. He was buried, as he desired, in an unexpensive manner, in the church-yard of St Mary-le-Strand; with in which church, on the south wall, he ordered a small tablet to be erected to his memory. "An inscription for it (he said) would probably be found among his papers; if not, he hoped some learned friend would write one agreeably to truth." This friendly office, however, remains as yet to be performed. Mr Baker was a constant and useful attendant at the meetings of the Royal and Antiquarian Societies, and in both was frequently chosen one of the council. He was peculiarly attentive to all the new improvements which were made in natural science, and very solicitous for the prosecution of them. Several of his communications are printed in the Philo-

sophical Transactions; and, besides the papers written by himself, he was the means, by his extensive correspondence, of conveying to the Society the intelligence and observations of other inquisitive and philosophical men, both at home and abroad. The Society for the encouragement of arts, manufactures, and commerce, is under singular obligations to our worthy naturalist. As he was one of the earliest members of it, so he contributed in no small degree to its rise and establishment. At its first institution he officiated for some time *gratis* as secretary. He was many years chairman of the committee of accounts; and he took an active part in the general deliberations of the Society. He drew up a short account of the original of this society, and of the concern he himself had in forming it; which was read before the society of antiquaries, and would be a pleasing present to the public. Mr Baker was a poetical writer in the early part of his life. His *Invocation of Health* got abroad without his knowledge; but was reprinted by himself in his *Original Poems, serious and humorous*, Part I. 8vo, 1725. Part II. came out in 1726. Among these poems are some tales as witty and as loose as Prior's. He was the author likewise of *The Universe*, a poem intended to restrain the pride of man; which has been several times reprinted. His account of the water-polype, which was originally published in the Philosophical Transactions, was afterwards enlarged into a separate treatise, and hath gone through several editions. But his principal publications are, *The Microscope made Easy*, and *Employment for the Microscope*. The first of these, which was originally published in 1742, or 1743, hath gone through six editions. The second edition of the other, which to say the least of it, is equally pleasing and instructive, appeared in 1764. These treatises, and especially the latter, contain the most curious and important of the observations and experiments which Mr Baker either laid before the Royal Society or published separately. It has been said of Mr Baker, that *he was a philosopher in little things*. If it was intended by this language to lessen his reputation, there is no propriety in the stricture. He was an intelligent, upright, and benevolent man, much respected by those who knew him best. His friends were the friends of science and virtue: and it will always be remembered by his contemporaries, that no one was more ready than himself to assist those with whom he was conversant in their various researches and endeavours for the advancement of knowledge and the benefit of society.

BAKER (David-Erskine), son to the former, was a young man of genius and learning. Having been adopted by an uncle, who was a silk-throwster in Spital-fields, he succeeded him in the business; but wanted the prudence and attention which are necessary to secure prosperity in trade. He married the daughter of Mr Clendon, a reverend empiric. Like his father, he was both a philosopher and a poet; and wrote several occasional poems in the periodical collections, some of which were much admired at the time; but so violent was his turn for dramatic performance, that he repeatedly engaged with the lowest strolling companies, in spite of every effort of his father to reclaim him. The public was indebted to him for "The Companion to the

Baker.

the Play-house," in two volumes, 1764, 12mo; a work which, though imperfect, had considerable merit, and showed that he possessed a very extensive knowledge of our dramatic authors; and which has since (under the title of "Biographia Dramatica") been considerably improved by the attention of a gentleman in every respect well qualified for the undertaking.

BAKER, a person whose occupation or business is to bake bread. See the articles BAKING and BREAD.

The learned are in great doubt about the time when baking first became a particular profession and bakers were introduced. It is however generally agreed, that they had their rise in the east, and passed from Greece to Italy after the war with Pyrrhus, about the year of Rome 583. Till which time every housewife was her own baker; for the word *pistor*, which we find in Roman authors before that time, signified a person who ground or pounded the grain in a mill or mortar to prepare it for baking, as Varro observes. According to Athenæus, the Cappadocians were the most applauded bakers, after them the Lydians, then the Phœnicians.—To the foreign bakers brought into Rome, were added a number of freed-men, who were incorporated into a body, or, as they called it, a *college*: from which neither they nor their children were allowed to withdraw. They held their effects in common, and could not dispose of any part of them. Each bake-house had a patronus, who had the superintendency thereof; and these patroni elected one out of their number each year, who had superintendance over all the rest, and the care of the college. Out of the body of the bakers were every now and then one admitted among the senators.—To preserve honour and honesty in the college of bakers, they were expressly prohibited all alliance with comedians and gladiators; each had his shop or bake-house, and they were distributed into fourteen regions of the city. They were excused from guardianships and other offices, which might divert them from their employment.—By our own statutes bakers are declared not to be handicrafts. No man for using the mysteries or sciences of baking, brewing, furgery, or writing, shall be interpreted a handicraft. The bakers were a brotherhood in England before the year 1155, in the reign of king Henry II. though the white bakers were not incorporated till 1407, by king Edward III. and the brown bakers not till 1621, in king James I.'s time. Their hall is in Harplane, Thames-street; and their court-day on the first Monday of the month.—They make the 19th company; and consist of a warden, 4 masters, 30 assistants, and 140 men on the livery, besides the commonalty.—The French had formerly a great baker, *grand panetier de France*, who had the superintendency of all the bakers of Paris. But, since the beginning of this century, they have been put under the jurisdiction of the lieutenant-general *de police*. In some provinces of France, the lord is the only baker in his seignery; keeping a public oven, to which all the tenants are obliged to bring their bread. This right is called *jur-nagium*, or *firmaticum*, and makes part of the *bannalite*.

BAKEWELL, a pretty large town of Derbyshire, in England, seated on the river Wye, on the North-side of the Peak. It has a considerable trade in lead. W. Long. 2. 30. N. Lat. 55. 15.

BAKING, the art of preparing bread, or reducing

meals of any kind, whether simple or compound, into bread. See the article BREAD.

The various forms of baking among us may be reduced into two, the one for unleavened, the other for leavened bread. For the first, the chief is manchet-baking; the process whereof is as follows. The meal, ground and bolted, is put into a trough; and to every bushel are poured in about three pints of warm ale, with barm and salt to season it. This is kneaded well together, with the hands through the brake; or, for want thereof, with the feet, through a cloth: after which, having lain an hour to swell, it is moulded into manchets; which, scorched in the middle, and pricked up at top, to give room to rise, are baked in the oven by a gentle fire.—For the second, sometimes called *cheat-bread* baking, it is thus: Some leaven (saved from a former batch) filled with salt, laid up to sour, and at length dissolved in water, is strained through a cloth into a hole made in the middle of the heap of meal in the trough; then it is worked with some of the flour into a moderate consistence: this is covered up with meal, where it lies all night; and in the morning the whole heap is stirred up, and mixed with a little warm water, barm, and salt, by which it is seasoned, softened, and brought to an even leaven: it is then kneaded, moulded, and baked, as before.

Method of raising a bushel of flour, with a tea-spoonful of barm; by James Stone, of Amport, in Hampshire.
—Suppose you want to bake a bushel of flour, and have but one tea-spoonful of barm. Put your flour into your kneading-trough or trendle; then take about three quarters of a pint of warm water, and take the tea-spoonful of thick steady barm and put it into the water, stir it until it is thoroughly mixed with the water: then make a hole in the middle of the flour large enough to contain two gallons of water, pour in your small quantity; then take a stick about two feet long, (which you may keep for that purpose), and stir in some of the flour, until it is as thick as you would make batter for a pudding; then strew some of the dry flour over it, and go about your usual business for about an hour: then take about a quart of warm water more, and pour in; for in one hour you will find that small quantity raised so, that it will break through the dry flour which you shook over it; and when you have poured in the quart of warm water, take your stick as before, and stir in some more flour, until it is as thick as before; then shake some more dry flour over it, and leave it for two hours more, and then you will find it rise and break through the dry flour again; then you may add three quarts or a gallon of water more, and stir in the flour and make it as thick as at first, and cover it with dry flour again; in about three or four hours more you may mix up your dough, and then cover it up warm; and in four or five hours more you may put it into the oven, and you will have as light bread as though you had put a pint of barm. It does not take above a quarter of an hour more time than the usual way of baking, for there is no time lost but that of adding water three or four times.

The author of this method assures us that he constantly bakes this way in the morning about six or seven o'clock, puts the flour out, and puts this small quantity of barm into the before-mentioned quantity of water, in an hour's time some more, in two hours more

Baker.

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a greater quantity, about noon makes up the dough, and about six in the evening it is put into the oven, and he has always good bread, never heavy nor bitter.

When you find, he says, your body of flour spunged large enough, before you put in the rest of your water, you should, with both your hands, mix that which is spunged and the dry flour all together, and then add the remainder of warm water, and your dough will rise the better and easier.

The reason he assigns why people make heavy bread is, not because they have not barm enough, but because they do not know that barm is the same to flour as fire is to fuel; that, as a spark of fire will kindle a large body by only blowing of it up, so will a thimblefull of barm, by adding of warm water, raise or sponge any body of flour; for warm water gives fresh life to that which is before at work; so that the reason of making bread heavy is, because the body spunged is not large enough, but was made up and put into the oven before it was ripe.

In regard to the difference of seasons, he prescribes, that in the summer you should put your water blood-warm; and in winter, in cold frosty weather, as warm as you can bear your hand in it without making it smart; being sure you cover up your dough very warm in the winter, and your covering of it with dry flour every time you add warm water, will keep in the heat; when you have added six or eight quarts of warm water, as before mentioned, in such a gradual way, you will find all that body of flour which is mixed with the warm water, by virtue of that one tea-spoonful of barm, brought into great agitation, waxing or fermenting; for it is to the flour what the spirit is to the body, it soon fills it with motion.

BAKOU, or BAKU, a town of Persia, in the province of Shirivan, situated at the extremity of the Gulf of Ghilan on the Caspian Sea. It is esteemed the most commodious haven in this sea, as vessels may there ride securely at anchor in seven fathom water; but the number of shoals, islands, and sand-banks, render the entrance in some places extremely difficult and dangerous, particularly to the Russians, who are not very expert sailors. Baku is a fortress surrounded with high brick walls; its inhabitants, like those of Derbent, are Persians, Tartars, and a few Armenian merchants. The principal articles of exportation which support the trade of this place are naphta, and the finest rock salt, of both which there are mines on the east side of the bay. The inhabitants cultivate saffron and the cotton tree, but not to any considerable advantage. The trade of Baku, though more valuable than that of Derbent, is still inconsiderable, and chiefly carried on with Shamakee, from whence it draws raw silk and silken stuffs, A Russian consul is resident at this place. In 1777 Baku belonged to Melik-Mehmed, who was tributary to Feth Ali, khan of Kuba: the latter possessed the whole province of Shirvan, and was the most powerful prince, next to the khan of Ghilan, upon the coast of the Caspian. Before we quit the province of Shirvan, it may not be improper to mention its capital, the inland town of Shamakee, which is only 66 miles from Baku, and supplies that port with raw silk and silken stuffs. It owed its former commercial importance to the silk which is cultivated in the neighbouring district; this rich production still preserves the town from

ruin; though its traffic is greatly reduced by the exorbitant exactions of the khan of Kuba. Formerly the Russians had a factory at this place, and it was also crowded with Turkish and Greek merchants; but at present there are only a few Armenian and Indian traders. The inhabitants manufacture silk and cotton stuffs, but far inferior to those made at this place in the beginning of the present century. The silk of this province is exported into the interior part of Persia, Turkey, Georgia, and Russia. E. Long. 51. 30. N. Lat. 40. 20.

BALAAM, a prophet and diviner of the city of Pethor upon the Euphrates, whose practices with Balaam king of the Moabites are recorded in the book of Numbers, chap. xxii. It is a question much debated among divines, whether Balaam was a true prophet of God, or no more than a magician or fortune-teller. The Jews indeed are generally of opinion, that he was a busy and pretending astrologer, who, observing when men were under a bad aspect of the stars, pronounced a curse upon them; which sometimes coming to pass, gained him in some neighbouring nation a reputation in his way. Several of the ancient fathers suppose him to be no more than a common soothsayer, who undertook to tell future events, and discover secrets, and by no very justifiable arts. Origen will needs have it, that he was no prophet, but only one of the devil's forcerers, and that of him he went to inquire; but that God was pleased to prevent him and put what answers he pleased into his mouth. It cannot be denied, however, that the scripture expressly calls him a prophet (Pet. ii. 5.); and therefore some later writers have imagined that he had once been a good man and true prophet, till loving the wages of iniquity, and prostituting the honour of his office to covetousness, he apostatized from God, and betaking himself to idolatrous practices, fell under the delusion of the devil, of whom he learnt all his magical enchantments, though at this juncture, when the preservation of his people was concerned, it might be consistent with God's wisdom to appear to him, and vouchsafe his revelations. As to what passed between him and his ass, when that animal was miraculously enabled to speak to its master; commentators are divided in their opinions concerning this fact, whether it really and literally happened as Moses relates it; or whether it be an allegory only, or the mere imagination or vision of Balaam. This indeed is so wonderful an instance, that several of the Jewish doctors, who upon other occasions are fond enough of miracles, seem as if they would hardly be induced to assent to this. Philo, in his *Life of Moses*, passes it over in silence; and Mai-monides pretends that it happened to Balaam in a prophetic vision only. But St Peter (2 Pet. ii. 16.) speaks of this fact as literal and certain, and so all interpreters explain it. St Austin, who understands it exactly according to the letter, finds nothing in the whole account more surprising than the stupidity of Balaam, who heard his ass speak to him, and answered it as if he talked with a reasonable person. He is of opinion, that this diviner was accustomed to prodigies like this, or that he was strangely blinded by his avarice, not to be stopped by an event of so extraordinary a nature. Le Clerc thinks, that Balaam might probably have imbibed the doctrine of transmigration of

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souls, which was certainly very common in the east; and from thence he might be the less astonished at hearing a brute speak. And Dr Patrick thinks, that Balaam was in such a rage and fury at the supposed perverseness of his beast crushing his foot, that for the present he could think of nothing else: though the conciseness of Moses's relation, who must be presumed to have omitted many circumstances, which if rightly known would dispel this and many more difficulties that may be imagined in this transaction, does certainly furnish us with a better and more satisfactory answer. St Austin is of opinion, that God had not given the ass a reasonable soul; but permitted it to pronounce certain words, in order to reprove the prophet's covetousness. Gregory of Nyssa seems to think that the ass did not utter any word articulately or distinctly; but that, having brayed as usual, the diviner, whose practice it had been to draw presages from the cries of beasts and singing of birds, comprehended easily the ass's meaning by its noise; Moses, desiring to ridicule this superstitious art of augurs and soothsayers, as if the ass really spoke in words articulate.

We must own, says Calmet, that this is a miraculous fact related by an inspired writer, whose authority we are not allowed to call in question in the least particular: but we should study such ways of explaining it as are most conformable to reason, and most proper to solve the difficulties of it, without attacking the truth of the history. Now it is very possible for God to make an ass speak articulately; it is indeed miraculous, and above the ordinary faculty of this animal, but not against the laws of nature.

BALADAN, the scripture name for a king of Babylon (Isa. xxxix. 1. 2 Kings xx. 12.), called by prophane authors *Belshus* or *Belshis*, *Nabonassar* or *Nanybrus*. Baladan at first was no more than governor of Babylon; but entering into a confederacy with Arbaces governor of Media, and rebelling against Sardanapulus king of Assyria, these two generals marched against him with an army of 400,000 men, and were beat in three different battles. But the Bactrians deserting the king, and coming over to Baladan and Arbaces, the rebels attacked the enemy in the night, and made themselves masters of his camp. After this misfortune, Sardanapulus retreated to Nineveh, and left the command of his army to his brother-in-law Salamenes. The conspirators attacked Salamenes, and defeated him in two great battles; after which they laid siege to Nineveh. Sardanapulus sustained the siege for three years; but the Tigris, in the third year, overflowing its banks, beat down twenty furlongs of the walls; whereupon the conspirators entered the city and took possession of it, after Sardanapulus had burnt himself and all his most valuable effects upon a funeral pile erected for that purpose in his palace. Baladan was acknowledged king of Babylon, as Arbaces was of Medea. Berodach-baladan, who sent ambassadors to Hezekiah (2 Kings xx.), was the son of Baladan.

BALA, a town of Merionethshire in Wales. W. Long. 3. 37. N. Lat. 52. 54.

BALÆNA, or WHALE, in zoology, a genus of the mammalia class, belonging to the order of cetæ. The characters of this genus are these: The balæna, in place of teeth, has a horny plate on the upper jaw, and a

double fistula or pipe for throwing out water. The Balæna. species are four, viz. Common whale.

1. The mysticetus, or common whale, which has many turnings and windings in its nostrils, and has no fin on the back. This is the largest of all animals; it is even at present sometimes found in the northern seas 90 feet in length; but formerly they were taken of a much greater size, when the captures were less frequent, and the fish had time to grow. Such is their bulk within the arctic circle; but in those of the torrid zone, where they are unmolested, whales are still seen 160 feet long. The head is very much disproportioned to the size of the body, being one third the size of the fish: the under lip is much broader than the upper. The tongue is composed of a soft spongy fat, capable of yielding five or six barrels of oil. The gullet is very small for so vast a fish, not exceeding four inches in width. In the middle of the head are two orifices, through which it spouts water to a vast height, and with a great noise, especially when disturbed or wounded. The eyes are not larger than those of an ox, and when the crystalline humour is dried, it does not appear larger than a pea. They are placed towards the back of the head, being the most convenient situation for enabling them to see both before and behind; as also to see over them, where their food is principally found. They are guarded by eye-lids and eye-lashes, as in quadrupeds; and they seem to be very sharp-sighted.

Nor is their sense of hearing in less perfection; for they are warned at great distances of any danger preparing against them. It would seem as if nature had designedly given them these advantages, as they multiply little, in order to continue their kind. It is true, indeed, that the external organ of hearing is not perceptible, for this might only embarrass them in their natural element; but as soon as the thin scarf-skin after mentioned is removed, a black spot is discovered behind the eye, and under that is the auditory canal, that leads to a regular apparatus for hearing. In short, the animal hears the smallest sounds at very great distances, and at all times, except when it is spouting water; which is the time that the fishers approach to strike it. What is called *whalebone*, adheres to the upper jaw; and is formed of thin parallel laminæ, some of the longest four yards in length: of these there are commonly 350 on each side, but in very old fish more; about 500 of them are of a length fit for use, the others being too short. They are surrounded with long strong hair, not only that they may not hurt the tongue, but as strainers to prevent the return of their food when they discharge the water out of their mouths.—The real bones of the whale are hard, porous, and full of marrow. Two great strong bones sustain the upper lip, lying against each other in the shape of an half-moon.

The tail is broad and femilunar; and when the fish lies on one side, its blow is tremendous. The tail alone it makes use of to advance itself forward in the water; and it is surprising to see with what force and celerity its enormous bulk cuts through the ocean. The fins are only made use of for turning in the water, and giving a direction to the velocity impressed by the tail. The female also makes use of them, when pursued, to bear off her young, clapping them on her back, and supporting

¹ *Balaena*. supporting them by the fins on each side from falling. The whale varies in colour; the back of some being red, the belly generally white. Others are black, some mottled, others quite white; according to the observation of Martin, who says, that their colours in the water are extremely beautiful, and that their skin is very smooth and slippery. The outward or scarf-skin of the whale is no thicker than parchment; but this removed, the real skin appears, of about an inch thick, and covering the fat or blubber that lies beneath: this is from eight to twelve inches in thickness; and is, when the fish is in health, of a beautiful yellow. The muscles lie beneath; and these, like the flesh of quadrupeds, are very red and tough. The penis is eight feet in length, inclosed in a strong sheath. The teats in the female are placed in the lower part of the belly.

³ *Mutual fidelity of the male and female.* In copulation, the female joins with the male, as is asserted, *more humano*; and once in two years feels the accesses of desire. Their fidelity to each other exceeds whatever we are told of, even the constancy of birds. Some fishers, as Anderson informs us, having struck one of two whales, a male and a female, that were in company together, the wounded fish made a long and terrible resistance: it struck down a boat with three men in it, with a single blow of its tail, by which all went to the bottom. The other still attended its companion, and lent it every assistance; till, at last, the fish that was struck sunk under the number of its wounds; while its faithful associate, disdaining to survive the loss, with great bellowing, stretched itself upon the dead fish, and shared his fate.—The whale goes with young nine or ten months, and is then fatter than usual, particularly when near the time of bringing forth. It is said that the embryo, when first perceptible, is about 17 inches long, and white; but the cub, when excluded, is black, and about 10 feet long. She generally produces one young one, and never above two. When she suckles her young, she throws herself on one side on the surface of the sea, and the young one attaches itself to the teat.

⁴ *Offspring; parental affection, &c.* Nothing can exceed the tenderness of the female for her offspring; she carries it with her wherever she goes, and, when hardest pursued, keeps it supported between her fins. Even when wounded, she still clasps her young one; and when she plunges to avoid danger, takes it to the bottom; but rises sooner than usual, to give it breath again. The young ones continue at the breast for a year, during which time they are called by the sailors *short-heads*. They are then extremely fat, and yield above 50 barrels of blubber. The mother at the same time is equally lean and emaciated. At the age of two years they are called *stunts*, as they do not thrive much immediately after quitting the breast: they then yield scarce above 20 or 24 barrels of blubber: from that time forward they are called *skull-fish*, and their age is wholly unknown.

⁵ *Are gregarious.* Every species of whale propagates only with those of its own kind, and does not at all mingle with the rest: however, they are generally seen in shoals, of different kinds together, and make their migrations in large companies from one ocean to another. They are gregarious animals; which implies their want of mutual defence against the invasions of smaller, but more powerful, fishes. It seems astonishing, therefore, how a shoal of these enormous animals find subsistence to-

gether, when it would seem that the supplying even one with food would require greater plenty than the ocean could furnish. To increase our wonder, we not only see them herding together, but usually find them fatter than any other animals of whatsoever element. We likewise know that they cannot swallow large fishes, as their throat is so narrow that an animal larger than an herring could not enter. How then do they subsist and grow so fat? A certain sort of small snail, or (as Linnaeus says) the *medusa** or sea-blubber, is sufficient for this supply. Content with this simple food, it pursues no other animal, leads an inoffensive life in its element, and is harmless in proportion to its strength to do mischief.

As the whale is an inoffensive animal, it is not to be wondered that it has many enemies, willing to take advantage of its disposition, and inaptitude for combat. There is a small animal, of the shell-fish kind, called the *whale-louse*, that sticks to its body, as we see shells sticking to the foul bottom of a ship. This insinuates itself chiefly under the fins; and whatever efforts the great animal makes, it still keeps its hold, and lives upon the fat, which it is provided with instruments to arrive at.

The sword-fish †, however, is the whale's most terrible enemy. "At the sight of this little animal," says Anderson, "the whale seems agitated in an extraordinary manner; leaping from the water as if with affright: wherever it appears, the whale perceives it at a distance, and flies from it in the opposite direction. I have been myself," continues he, "a spectator of their terrible encounter. The whale has no instrument of defence except the tail: with that it endeavours to strike the enemy; and a single blow taking place, would effectually destroy its adversary: but the sword-fish is as active as the other is strong, and easily avoids the stroke; then bounding into the air, it falls upon its great subjacent enemy, and endeavours not to pierce it with its pointed beak, but to cut with its toothed edges. The sea all about it is seen dyed with blood, proceeding from the wounds of the whale; while the enormous animal vainly endeavours to reach its invader, and strikes with its tail against the surface of the water, making a report at each blow louder than the noise of a cannon." In calm weather, the fishermen lie upon their oars as spectators of this combat, until they perceive the whale at the last gasp: then they row towards him; and his enemy retiring at their approach, they enjoy the fruits of the victory. This account, however, is different in several respects from that commonly given by seamen; who report, that a fish called the *Thresher* (a species of *SQUALUS*), is in league with the *sword-fish*; and that the former keeps on the back of the whale while the latter wounds it underneath in the belly, which occasions him to rise to the surface of the water, and to give the thresher an opportunity of assisting in the combat. This he does by throwing himself into an erect posture; and like a boy tumbling neck over heels, falls down with astonishing force on the back of his prey: And thus they go on till the poor whale is destroyed. The grampus, and other large fishes of the cetaceous order, are attacked and destroyed by the same enemies in a similar manner.—The whale has another desperate enemy, a kind of shark, of different sizes from one to three fathoms; so voracious, that it

Balaena.
6 Their food.
* See *Medusa*.
7 Inoffensive-ness.

8 Enemies.
† See *Xiphias*.
6 Conflict with the sword-fish.

Balæna. tears large pieces of flesh from the whale, as if they had been dug with shovels.

10
Anecdotes
of the
whale-
trade.

Hackluyt's
Col. of Voy.
I. 414.

To view these animals in a commercial light, we must observe, that the English were late before they engaged in the whale fishery: it appears by a set of queries proposed by an honest merchant in the year 1575, in order to get information in the business, that we were at that time totally ignorant of it, being obliged to send to *Biskain* for men skilful in the catching of the whale, and ordering of the oil, and one cooper skilful to set up the flaved cask. This seems very strange; for by the account Oöther gives of his travels to King Alfred, near 700 years before that period, it is evident that he made that monarch acquainted with the Norwegians practising the whale-fishery; but it seems all memory of that gainful employ, as well as of that able voyager Oöther, and all his important discoveries in the north, were lost for near seven centuries.

It was carried on by the Biscayeners long before we attempted the trade; and that for the sake not only of the oil but also of the whalebone, which they seem to have long trafficked in. The earliest notice we find of that article in our trade is by Hackluyt, who says it was brought from the Bay of St Laurence by an English ship that went there for the *barbes* and *synnes* of whales and train oil. A. D. 1594, and who found there 700 or 800 *whale synnes*, part of the cargo of two great *Biskaine* ships that had been wrecked there three years before. Previous to that, the ladies stays must have been made of split cane, or some tough wood, as Mr Anderson observes in his Dictionary of Commerce; it being certain that the whale-fishery was carried on for the sake of the oil long before the discovery of the use of whalebone.

The great resort of these animals was found to be on the inhospitable shores of Spitzbergen, and the European ships made that place their principal fishery, and for numbers of years were very successful: the English commenced that business about the year 1598, and the town of Hull had the honour of first attempting that profitable branch of trade. At present it seems to be on the decline, the quantity of fish being greatly reduced by the constant capture for such a vast length of time: some recent accounts inform us, that the fishers, from a defect of whales, apply themselves to seal fishery, from which animals they extract an oil. This we fear will not be of very long continuance; for these shy and timid creatures will soon be induced to quit those shores by being perpetually harassed, as the morse or walrus has already in a great measure done. We are also told, that the poor natives of Greenland begin even now to suffer from the decrease of the seal in their seas, it being their principal subsistence; so that, should it totally desert the coast, the whole nation would be in danger of perishing through want.

In old times the whale seems never to have been taken on our coasts, but when it was accidentally flung ashore: it was then deemed a royal fish, and the king and queen divided the spoil; the king asserting his right to the head, her majesty to the tail.—For the manner of taking whales, see *Whale-Fishery*.

11
Other spe-
cies.

2. The *phyfalus*, or *fin-fish*, is distinguished from the common whale by a fin on the back, placed very low and near the tail. The length is equal to that of the common kind, but much more slender. It is furnished

with whalebone in the upper jaw, mixed with hairs, but short and knotty, and of little value. The blubber also on the body of this kind is very inconsiderable. These circumstances, added to its extreme fierceness and agility, which renders the capture very dangerous, cause the fishers to neglect it. The natives of Greenland, however, hold it in great esteem, as it affords a quantity of flesh which to their palate is very agreeable. The lips are brown, and like a twisted rope: the spout-hole is as it were split in the top of its head, through which it blows water with much more violence, and to a greater height, than the common whale. The fishers are not very fond of seeing it, for on its appearance the others retire out of those seas. Some writers conjecture this species to have been the *Phoca*, and *phyfeter*, or blowing whale of Oppian, Ælian, and Pliny: but since those writers have not left the least description of it, it is impossible to judge which kind they meant; for in respect to the faculty of spouting out water, or blowing, it is not peculiar to any one species, but common to all the whale kind. The *phyfalus* inhabits the European and American oceans. It feeds upon herrings and other small fish.

3. The boops, or pike-headed whale, has a double pipe in its snout, three fins like the former, and a hard horny ridge on its back. The belly is full of longitudinal folds or rugæ. It frequents the northern ocean. The length of that taken on the coast of Scotland, as remarked by Sir Robert Sibbald, was 46 feet, and its greatest circumference 20. This species takes its name from the shape of its nose, which is narrower and sharper-pointed than that of other whales.

4. The *musculus* has a double pipe in its front, and three fins; the under jaw is much wider than the upper one. It frequents the Scottish coasts, and feeds upon herrings.

Linnaeus makes the *phyfeter* and *delphinus*, which are ranked among the whales by some writers, two distinct genera. See *PHYSETER* and *DELPHINUS*.

BALAGATE, a province of the Mogul empire, and the largest of the three that compose the kingdom of Dekkan. It has Kandish and Barar to the north, Tellinga to the east, Baglana with part of Guzerat to the west, and Visiapur to the south. It is a fruitful and pleasant country, abounding with cotton and sugar. Here they have sheep without horns; but so strong, that when bridled and saddled they will carry boys of ten years of age. Its present capital is Aurenghabad, but formerly was Dowlet Abad; and from the latter the whole province is sometimes called *Dowlet Abad*.

BALAGATE Mountains, a chain of mountains which divides the coast of Malabar from that of Coromandel, running almost the whole length of the peninsula on this side the Ganges. Some parts of them are covered with fine red earth, which is blown by the strong west winds as far as the island of Ceylon; and when the rays of the sun are reflected from these mountains, they seem to be all on fire. They make surprising alterations in the seasons; for on the north side of Cape Comorin, it is winter in May, June, July, August, and September, in which months it is summer on the south side of the Cape; on one side there are continual tempests, thunder and lightning, while the other enjoys a constant serenity. When black clouds are gathered about

Balæna,
Balagate.

Fig. 2. *Atropa Mandragora*



Fig. 4. Common Balance.

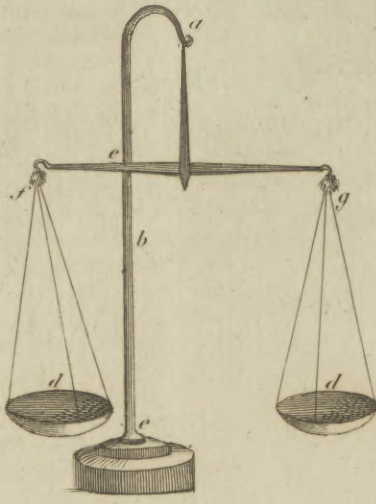


Fig. 3.

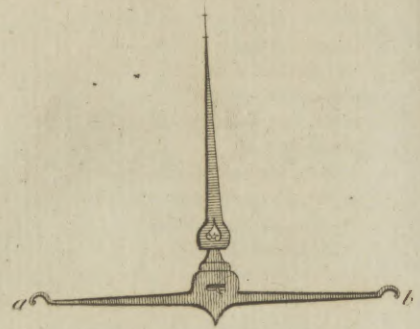


Fig. 5. Hydrostatic Balance.

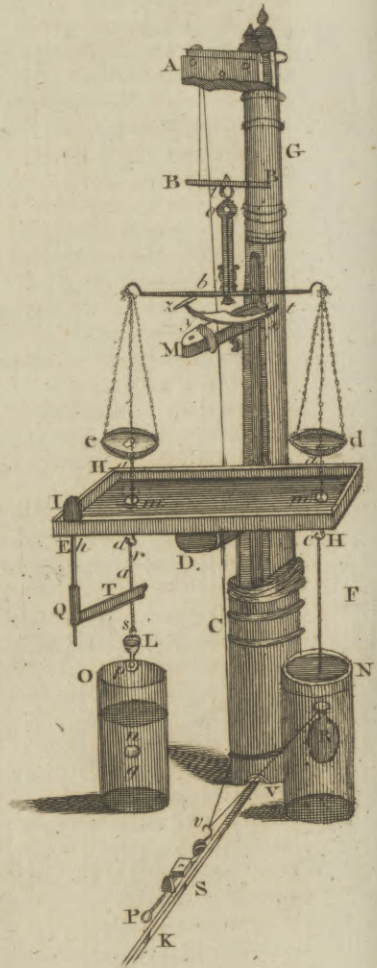


Fig. 6. Roman Balance.

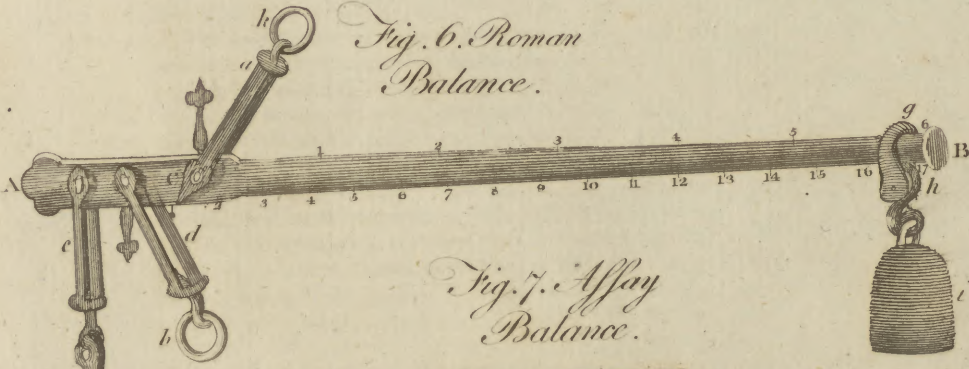


Fig. 7. Assay Balance.

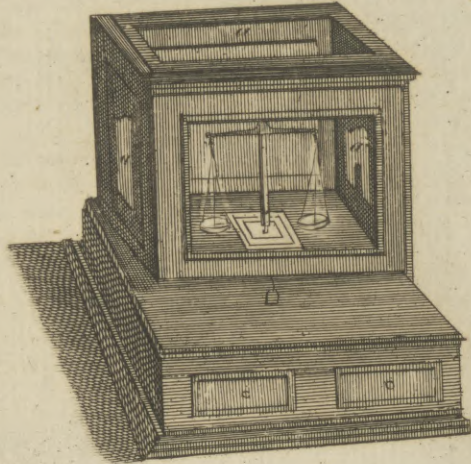


Fig. 1.



Balagnia ||
Balance. about the mountains, they are followed by sudden rain, which causes the overflowing of the rivers, and choaks them up with sand, insomuch that they are unnavigable for some time afterwards. The buildings and clothes of the inhabitants are scarce sufficient to defend them from the weather. They live upon rice, milk, roots, and herbs, with very little meat: they have likewise a sort of small arrac, but are never given to drunkenness; nor do they import foreign vices, for they never travel abroad.

BALAGNIA, a town of Muscovy in the province of little Novogorod, seated on the Wolga. E. Long. 45. 5. N. Lat. 50. 36.

BALAGUER, a city of Catalonia in Spain, seated on the north bank of the river Segra, at the foot of a high mountain, on which there was formerly a fortress. E. Long. 0. 48. N. Lat. 41. 38.

BALAMBUAN, or PADAMBUAN, a strong town of Asia in the Indies on the east end of the island of Java, and capital of a territory of the same name. E. Long. 115. 30. S. Lat. 7. 50.

BALANCE, or BALLANCE, one of the six simple powers in mechanics, principally used in determining the equality or difference of weights in heavy bodies, and consequently their masses or quantities of matter.

The balance is of two kinds: the ancient and the modern. The ancient or Roman, called also, the *statera Romana*, or steel-yard, consists of a lever or beam, moveable on a centre, and suspended near one of its extremities: the bodies to be weighed are applied on one side of the centre; and their weight is shown by the division marked on the beam, where the weight, which is moveable along the lever, keeps the steel-yard *in equilibrio*. This balance is still frequently used in weighing heavy bodies.

The modern balance now generally used consists of a lever or beam suspended exactly in the middle, having scales or basons hung to each extremity. The lever is called the *jugum* or *beam*; and the two moieties thereof on each side the axis, the *brachia* or *arms*. The line on which the beam turns, or which divides its brachia, is called the *axis*; and when considered with regard to the length of the brachia, is esteemed a point only, and called the *centre of the balance*: the handle whereby it is held, or by which the whole apparatus is suspended, is called *trutina*; and the slender part perpendicular to the beam, whereby either the equilibrium or preponderancy of bodies is indicated, is called the *tongue* of the balance. Thus in fig. 3. *ab* is the beam, divided into two equal brachia or arms by the white spot in the centre, which is the axis or centre of the balance, and *c* is the tongue. The trutina, on which the axis is suspended, is not represented in this figure, in order to render the other parts more conspicuous.

It follows, from what has been observed, therefore, that in the Roman balance, the weight used for a counterpoise is the same, but the points of application varies; in the common balance the counterpoise is various, and the point of application the same. The principle on which each is founded, may be very easily understood from the following observations, and the general properties of the lever. See LEVER.

The beam AB (fig. 6.), is a lever of the first kind;

but instead of resting on a fulcrum, is suspended by something fastened to its centre of motion: consequently the mechanism of the balance depends on the same theorems as the lever.

Hence as the quantity of matter in known weight is to its distance from the centre of motion, so is the distance of the unknown weight to its quantity of matter. Hence the nature and use of the steel-yard is easily known. Let AB (fig. 6.) represent an instrument of this kind; *a*, the trutina or handle on which the beam turns; *k*, a ring on which the balance may be suspended on a nail or hook; *f*, the hook on which the body to be weighed is hung; *c*, a collar or guard by which the hook *f* is fastened to the beam; *g*, a moveable collar; *b*, a swivel; *i*, the counterpoise. From what has been said it evidently follows, that if the body to be weighed be fastened to the hook *f*, and the whole suspended by the ring *k*, the division on which the counterpoise is placed to maintain an equilibrium in the balance, will show the weight of the body required; provided the weight of the counterpoise *i* be known, and the large divisions, 1, 2, 3, &c. be equal to the distance between the centre of the balance and the screw which fastens the guard *c* to the shorter arm of the balance. It will also be necessary that the steel-yard itself, with its whole apparatus, exclusive of the counterpoise, be *in equilibrio*, when suspended on the ring *k*. If the body to be weighed be heavier than the divisions on the longer arm will indicate, the balance is turned the lower side upwards, and suspended on the other ring *b*; by which means the divisions become shorter, because the distance between the trutina *d*, and the screw on which the guard *c* moves, is less: the divisions in the figure on this side extending to 17, whereas they extend only to 6 on the other. It will be unnecessary perhaps to observe, that the same precaution, with regard to the centre of gravity when the balance is suspended, is also necessary when this side of the balance is used, as we before mentioned with regard to the other.

We have already observed, that in the common scales the two brachia or arms of the balance, *ef*, *eg*, fig. 4. are equal to each other, and consequently equal weights placed in the scales *d*, *d*, will be *in equilibrio* when the balance is suspended on its centre *e*, as in the figure, where the ring at the extremity of the trutina is hung on the tapering rod *ab*, fixed in the foot or basis *c*.

The *Deceitful BALANCE*, or that which cheats by the inequality of its brachia, is founded on the same principle as the steel-yard. Let there be, for example, a balance so constructed, that both the brachia with their scales shall equiponderate, but that the length of the one arm shall be to that of the other as 10 to 9. In this case, a weight of nine pounds put into the longest arm, will counterpoise one of ten pounds put into the shorter one: but the cheat is immediately discovered by shifting the weight from one scale to the other; in which case, the balance will no longer remain *in equilibrio*.

Assay-BALANCE, a very nice balance used in doctrinal operations, to determine exactly the weight of minute bodies; see fig. 7. This balance should be made of the best steel, and of the hardest kind; because

that

Balance. that metal is not so easily spoiled with rust as iron; and it is more apt than any other to take a perfect polish, which at the same time prevents the rust.

The structure of the assayer's scale is little different from that of common scales, otherwise than by its nicety and smallness. The longer the beam of it is, the more exact may the weight of a body be found; however, 10 or 12 inches are a sufficient length. Let the thickness of it be so little, that two drams may hardly be hung at either of its extremities without its bending; for the largest weight put upon it seldom exceeds one dram. The whole surface of this beam must be altogether without ornaments, which only increase the weight and gather dust, &c. The beam is suspended in a fork, the two legs of which are steel springs joined at top, but kept together below with a brass pliant clasp, parallel, and two lines and a half distant from each other. This clasp being taken off, and the legs of the fork being stretched out, the axis of the beam may be put into two holes made for that purpose at the ends of the legs, or be taken away from them. Let a very sharp needle be fixed in the head of the fork, standing perpendicularly downwards, if the fork is suspended, and so long, as that it may almost touch the top of the tongue of the beam put into the fork when in equilibrium. This needle is the mark of the equilibrium; and that the artists may be able to observe this, the legs of the fork must be broader in that place, and have an opening two or three lines wide; this fork may be adorned at pleasure, provided the motion of the balance is not hindered by such ornaments: then take two scales made of thin plate of silver, one inch and a half in diameter, hanging on three small silk strings, almost as long as the beam, tied together at top, with a silver hook in form of an S, and hang them to the extremities of the beam: a smaller silver dish or blued steel, somewhat less than one inch in diameter, belongs to each of these scales. You first put into these dishes, with a pair of pincers, the bodies to be weighed, or with a spoon or a small shovel, when they are pounded, and then you put them into the scales; therefore the small dishes must be perfectly equal in weight. We use them, that bodies may be more conveniently put into and taken out of the scales, and that these which are vastly thin may not be bent or soiled, and thence rendered false by wiping.

This balance is suspended on a moveable brass or copper support, which consists of a pedestal, and of a column set upon it about 20 inches high, at the top of which comes out at right angles an arm one inch long. At the extremity of this arm, put a small pulley three lines in diameter, another at the top of the column, and a third near the bottom of it; all which pulleys must turn very easily on their axes. At the distance of one inch and a half below the upper arm, let another arm one inch and a half long come out of the column at right angles, having a hole through it two lines long, a quarter of a line broad, and placed perpendicularly below the pulley of the upper arm, to receive a small plate, one inch and a half long; and of such breadth and thickness, as that it may freely move up and down, and yet not have too much play within the hole. This plate must also have a small hook at each extremity.

And as such a balance will hardly stand still in the

open air, and becomes false when spoiled with dust; Balance. it must be put, together with its support, into a small case as represented in fig. 7. having glasses, *a, a, a*, at top, and all round it, that you may see what is within.

Manner of using the assay-BALANCE.—Pass a silk string over the three pulleys of the support, and tie it at its upper extremity to the small hook introduced into the hole of the inferior arm; then put the support in the middle of the small case, and pass the other extremity of the silk string below, through a hole bored in the middle of the lower part of the frame, containing the window in the forepart of the case, and fasten it to a small weight of a cubic form. Suspend the fork of the balance on the inferior hook of the plate. By this means if you move backwards and forwards the weight fastened to the string, placed upon the top of the drawer jutting out beyond the forepart of the case, the balance within is either lifted up or let down. But you must put the bodies to be weighed, and the weights themselves, in the small silver dishes; and these, when loaded, into the scales, thro' the side-windows, which must be opened for that purpose. When any thing is to be added to or taken out of them, you do it with the small pincers; or, if it is powder, with the small shovel or spoon: but you must let the balance down every time any thing is to be added or taken away, that the scales may rest upon the bottom of the case; and shut the windows before the balance is lifted up again, especially if the air is not perfectly calm.

Hydrostatic BALANCE, an instrument contrived to determine accurately the specific gravity of both solid and fluid bodies. It is constructed in various forms; but we shall content ourselves here with describing that which appears of all others the most accurate.

VCG, (fig. 5.) is the stand or pillar of this hydrostatic balance, which is to be fixed in a table. From the top A hangs, by two silk strings, the horizontal bar B B, from which it is suspended by a ring *i*, the fine beam of a balance *b*; which is prevented from descending too low on either side by the gently springing piece *i x y z*, fixed on the support M. The handle is annulated at *o*, to show distinctly the perpendicular position of the examen, by the small pointed index fixed above it.

The strings by which the balance is suspended, passing over two pulleys, one on each side the piece at A, go down to the bottom on the other side, and are hung over the hook at *v*; which hook, by means of a screw P, is moveable about one inch and a quarter, backward and forward, and therefore the balance may be raised or depressed so much. But if a greater elevation or depression be required, the sliding piece S, which carries the screw P, is readily moved to any part of the square brass rod V K, and fixed by means of a screw.

The motion of the balance being thus adjusted, the rest of the apparatus is as follows. H H is a small board, fixed upon the piece D, under the scales *d* and *e*, and is moveable up and down in a low slit in the pillar above C, and fastened at any part by a screw behind. From the point in the middle of the bottom of each scale hangs, by a fine hook, a brass wire *a d* and *a c*. These pass through two holes *m m* in the table.

Balance.

table. To the wire *ad* is suspended a curious cylindrical wire *rs*, perforated at each end for that purpose: this wire *rs* is covered with paper, graduated by equal divisions, and is about five inches long.

In the corner of the board at *E* is fixed a brass tube, on which a round wire *bl* is so adapted as to move neither too tight nor too free, by its flat head *L*. Upon the lower part of this moves another tube *Q*, which has sufficient friction to make it remain in any position required: to this is fixed an index *T*, moving horizontally when the wire *bl* is turned about, and therefore may be easily set to the graduated wire, *rs*. To the lower end of the wire *rs* hangs a weight *L*; and to that a wire *pn*, with a small brass ball *g* about one-fourth of an inch diameter. On the other side, to the wire *ac*, hangs a large glass bubble *R*, by a horse hair.

Let us first suppose the weight *L* taken away, and the wire *pn* suspended from *S*: and, on the other side, let the bubble *R* be taken away, and the weight *F* suspended at *c*, in its room. This weight *F* we suppose to be sufficient to keep the several parts hanging to the other scale in equilibrium; at the same time that the middle point of the wire *pn* is at the surface of the water in the vessel *N*. The wire *pn* is to be of such a size, that the length of one inch shall weigh four grains.

Now it is evident, since brass is eight times heavier than water, that for every inch the wire sinks in the water it will become half a grain lighter, and half a grain heavier for every inch it rises out of the water: consequently, by sinking two inches below the middle point, or rising two inches above it, the wire will become one grain lighter or heavier. Therefore, if, when the middle point is at the surface of the water in equilibrium, the index *T* be set to the middle point *a* of the graduated wire *rs*, and the distance on each side *ar* and *as* contains 100 equal parts: then, if in weighing bodies the weight is required to the hundredth part of a grain, it may be easily had by proceeding in the following manner.

Let the body to be weighed be placed in the scale *d*. Put the weight *X* in the scale *e*; and let this be so determined, that one grain more shall be too much, and one grain less too little. Then the balance being moved gently up or down by the screw *P*, till the equilibrium be nicely shown at *o*; if the index *T* be at the middle point *a* of the wire *rs*, it shows that the weights put into the scale *e* are just equal to the weight of the body. By this method we find the absolute weight of the body; the relative weight is found by weighing it hydrostatically in water, as follows.

Instead of putting the body into the scale *e*, as before, let it hang with the weight *F*, at the hook *c*, by a horse-hair, as at *R*, supposing the vessel *O* of water were away. The equilibrium being then made, the index *T* standing between *a* and *r*, at the 36 division, shows the weight of the body put in to be 1095,36 grains. As it thus hangs, let it be immersed in the water of the vessel *O*, and it will become much lighter: the scale *e* will descend till the beam of the balance rest on the support *z*. Then suppose 100 grains put into the scale *d* restore the equilibrium precisely, so that the index *T* stand at the 36 divi-

sion above *a*; it is evident that the weight of an equal bulk of water would, in this case, be exactly 100 grains.

After a like manner this balance may be applied to find the specific gravity of liquids, as is easy to conceive from what has been said.

BALANCE of Trade. That which is commonly meant by the balance of trade, is the equal importing of foreign commodities with the exporting of the native. And it is reckoned that nation has the advantage in the balance of trade, which exports more of the native commodities, and imports less of the foreign. The reason of this is, that, if the native commodities be of a greater value than are exported, the balance of that account must be made up in bullion or money; and the nation grows so much richer, as the balance of that account amounts to.

BALANCE of a Clock or Watch, is that part which regulates the beats. See *CLOCK-Making*.

BALANCE-Fish. See *SQUALUS*.

BALANCER, in the history of insects, a style, or oblong body, ending in a protuberance or head, found under each wing of the two-winged flies; these serve to poise the body of the fly.

BALANCING, among seamen, the contracting a sail into a narrower compass, in a storm, by retrenching, or folding up a part of it at one corner: this method is used in contradistinction to reefing, which is common to all the principal sails; whereas balancing is peculiar to few, such as the mizen of a ship, and the main-sail of those vessels wherein it is extended by a boom. See **BOOM** and **REEF**.—The balance of the mizen is thus performed: the mizen yard is lowered a little, then a small portion of the sail is rolled up at the peak or upper corner, and fastened to the yard about one-fifth inward from the outer end or yard-arm toward the mast. See **MIZEN**.—A boom main-sail is balanced, after all its reefs are taken in, by rolling up a similar portion of the hindmost or aftmost lower corner called the *clue*, and fastening it strongly to the boom, having previously wrapped a piece of old canvas round the part (which is done in both cases) to prevent the sail from being fretted by the cord which fastens it.

BALANUS, in zoology, the trivial name of a species of lepas. See **LEPAS**.

BALANSTINES, in botany. See **PUNICA**.

BALAYAN, a province of the island of Manila in the East Indies, belonging to the Spaniards.—It lies next to the city of Manila, and extends along the coast on the east side of the island, a little beyond the bay of Batangas. There were formerly gold mines in it, but they have been long since abandoned. It is inhabited by about 2500 tributary Indians, and abounds in cotton, rice, and palm trees. The province is well cultivated; and the Spaniards, generally speaking, have country-houses in it.

BALBASTRO, an episcopal town of Spain, in the kingdom of Arragon, and capital of a district of the same name. E. Long. o. 20. N. Lat. 41. 50.

BALBEC, a city of Asia in Syria, anciently called *Heliopolis*, and by the Arabians *the wonder of Syria*. It is situated at the foot of Anti-Lebanon, precisely on the last rising ground where the mountain terminates in the plain. As we arrive from the south we

Balance

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Balbec.

Balbec.

discover the city only at the distance of a league and a half, behind a hedge of trees, over the verdant tops of which appears a white edging of domes and minarets. After an hour's journey we reach these trees, which are very fine walnuts; and soon after, crossing some ill cultivated gardens, by winding paths, arrive at the entrance of the city. We there perceive a ruined wall, flanked with square towers, which ascends the declivity to the right, and traces the precincts of the ancient city. This wall, which is only ten or twelve feet high, permits us to have a view of those void spaces and heaps of ruins which are the invariable appendage of every Turkish city; but what principally attracts our attention is a large edifice on the left, which, by its lofty walls and rich columns, manifestly appears to be one of those temples which antiquity has left for our admiration. These ruins, which are some of the most beautiful and best preserved of any in Asia, merit a particular description.

To give a just idea of them, we must suppose ourselves descending from the interior of the town. After having crossed the rubbish and huts with which it is filled, we arrive at a vacant place which appears to have been a square; there, in front, towards the west, we perceive a grand ruin, which consists of two pavilions ornamented with pilasters, joined at their bottom angle by a wall 160 feet in length. This front commands the open country from a sort of terrace, on the edge of which we distinguish with difficulty the bases of twelve columns, which formerly extended from one pavilion to the other, and formed a portico. The principal gate is obstructed by heaps of stones; but, that obstacle surmounted, we enter an empty space, which is an hexagonal court of 180 feet diameter. This court is strewn with broken columns, mutilated capitals, and the remains of pilasters, entablatures, and cornices; around it is a row of ruined edifices, which display all the ornaments of the richest architecture. At the end of this court, opposite the west, is an outlet, which formerly was a gate, through which we perceive a still more extensive range of ruins, whose magnificence strongly excites curiosity. To have a full prospect of these, we must ascend a slope, up which were the steps to this gate; and we then arrive at the entrance of a square court, much more spacious than the former, being 350 feet wide and 336 in length. The eye is first attracted by the end of this court, where six enormous and majestic columns render the scene astonishingly grand and picturesque. Another object not less interesting is a second range of columns to the left, which appear to have been part of the peristyle of a temple; but before we pass thither, we cannot refuse particular attention to the edifices which inclose this court on each side. They form a sort of gallery which contains various chambers, seven of which may be reckoned in each of the principal wings, viz. two in a semicircle and five in an oblong square. The bottom of these apartments still retains pediments of niches and tabernacles, the supporters of which are destroyed. On the side of the court they are open, and present only four and six columns totally destroyed. It is not easy to conceive the use of these apartments; but this does not diminish our admiration at the beauty of their pilasters and the richness of the frieze

of the entablature. Neither is it possible to avoid remarking the singular effect which results from the mixture of the garlands, the large foliage of the capitals, and the sculpture of wild plants with which they are every where ornamented. In traversing the length of the court, we find in the middle a little square esplanade, where was a pavilion, of which nothing remains but the foundation. At length we arrive at the foot of the six columns; and then first conceive all the boldness of their elevation and the richness of their workmanship. Their shafts are 21 feet eight inches in circumference and 58 high; so that the total height, including the entablature, is from 71 to 72 feet. The sight of this superb ruin, thus solitary and unaccompanied, at first strikes us with astonishment; but, on a more attentive examination, we discover a series of foundations which mark an oblong square of 268 feet in length and 146 wide, and which, it seems probable, was the peristyle of a grand temple, the primary purpose of this whole structure. It presented to the great court, that is to the east, a front of ten columns, with 19 on each side, which with the other six make in all 54. The ground on which it stood was an oblong square, on a level with this court, but narrower than it, so that there was only a terrace of 27 feet wide round the colonnade; the esplanade thus produces fronts the open country toward the west, by a sloping wall of about 30 feet. This descent as you approach the city becomes less steep, so that the foundation of the pavilion is on a level with the termination of the hill; whence it is evident that the whole ground of the courts has been artificially raised. Such was the former state of this edifice; but the southern side of the grand temple was afterwards blocked up to build a smaller one, the peristyle and walls of which are still remaining. This temple, situated somewhat lower than the other, presents a side of 13 columns by eight in front (in all 34), which are likewise of the Corinthian order; their shafts are 15 feet eight inches in circumference, and 44 in height. The building they surround is an oblong square, the front of which, turned towards the east, is out of the line of the left wing of the great court. To reach it you must cross trunks of columns, heaps of stone, and a ruinous wall by which it is now hid. After surmounting these obstacles you arrive at the gate, where you may survey the inclosure which was once the habitation of a god; but instead of the awful scene of a prostrate people and sacrifices offered by a multitude of priests, the sky, which is open from the falling in of the roof, only lets in light to show a chaos of ruins covered with dust and weeds. The walls, formerly enriched with all the ornaments of the Corinthian order, now present nothing but pediments of niches and tabernacles, of which almost all the supporters are fallen to the ground. Between these niches is a range of fluted pilasters, whose capitals support a broken entablature; but what remains of it displays a rich frieze of foliage resting on the heads of satyrs, horses, bulls, &c. Over this entablature was the ancient roof, which was 57 feet wide and 110 in length. The walls which supported it are 31 feet high, and without a window. It is impossible to form any idea of the ornaments of this roof, except from the fragments lying on the ground; but it could not have been

Balbec.

Balbec. richer than the gallery of the peristyle: the principal remaining parts contain tablets in the form of lozenges, on which are represented Jupiter seated on his eagle; Leda caressed by the swan; Diana with her bow and crescent; and several busts which seem to be figures of emperors and empresses. It would lead us too far to enter more minutely into the description of this astonishing edifice. The lovers of the arts will find it described with the greatest truth and accuracy in a work published at London in 1757, under the title of *Ruins of Balbec*. This work, compiled by Mr Robert Wood, the world owes to the attention and liberality of Mr Dawkins, who in 1751 visited Balbec and Palmyra. But several changes, however, have taken place since their journey: for example, they found nine large columns standing; and in 1784 Mr Volney found but six. They reckoned 29 at the lesser temple; but there now remain but 20; the others have been overthrown by the earthquake of 1759. It has likewise so shaken the walls of the lesser temple, that the stone of the soffit, or cross stone at the top of the gate, has slid between the two adjoining ones, and descended eight inches; by which means the body of the bird sculptured on that stone is suspended detached from its wings and the two garlands which hung from its beak, and terminated in two genii. Nature alone has not effected this devastation; the Turks have had their share in the destruction of the columns. Their motive is to procure the iron cramps, which serve to join the several blocks of which each column is composed. These cramps answer so well the end intended, that several of the columns are not even disjointed by their fall; one, among others, as Mr Wood observes, has penetrated a stone of the temple-wall without giving way; nothing can surpass the workmanship of these columns; they are joined without any cement, yet there is not room for the blade of a knife between their interstices. After so many ages, they in general still retain their original whiteness. But what is still more astonishing, is the enormous stones which compose the sloping wall. To the west the second layer is formed of stones which are from 28 to 35 feet long, by about nine in height. Over this layer, at the north west angle, there are three stones, which alone occupy a space of 175½ feet; viz. the first 58 feet seven inches; the second 58 feet 11; and the third exactly 58 feet; and each of these are 12 feet thick. These stones are of a white granite, with large shining flakes like gypse; there is a quarry of this kind of stone under the whole city, and in the adjacent mountain, which is open in several places, and among others on the right, as we approach the city. There is still lying there a stone, hewn on three sides, which is 69 feet two inches long, 12 feet 10 inches broad, and 13 feet three in thickness. By what means could the ancients move these enormous masses? This is doubtless a problem in mechanics curious to resolve. The inhabitants of Balbec have a very commodious manner of explaining it, by supposing these edifices to have been constructed by *Djenoun*, or genii, who obeyed the orders of King Solomon; adding, that the motive of such immense works was to conceal in subterraneous caverns vast treasures, which still remain there. To discover these, many have descended into the vaults

Balbec. which range under the whole edifice; but the inutility of their researches, added to the oppressions and extortions of the governors, who have made their supposed discoveries a pretext, have at length disheartened them; but they imagine the Europeans would be more successful; nor would it be possible to persuade them but what we are possessed of the magic art of destroying talismans. It is in vain to oppose reason to ignorance and prejudice: and it would be no less ridiculous to attempt to prove to them, that Solomon never was acquainted with the Corinthian order, which was only in use under the Roman emperors. But their tradition on the subject of this prince may suggest three important observations. First, That all tradition relative to high antiquity is as false among the Orientals as the Europeans. With them, as with us, facts which happened 100 years before, when not preserved in writing, are altered, mutilated, or forgotten. To expect information from them with respect to events in the time of David or Alexander, would be as absurd as to make inquiries of the Flemish peasants concerning Clovis or Charlemagne. Secondly, That throughout Syria, the Mahometans, as well as the Jews and Christians, attribute every great work to Solomon: not that the memory of him still remains by tradition in those countries, but from certain passages in the Old Testament; which, with the gospel, is the source of almost all their tradition, as these are the only historical books read or known; but as their expounders are very ignorant, their applications of what they are told are generally very remote from truth: by an error of this kind, they pretend Balbec is the house of the forest of Lebanon built by Solomon; nor do they approach nearer probability when they attribute to that king the well of Tyre and the buildings of Palmyra. Thirdly, That the belief in hidden treasures has been confirmed by discoveries which have been really made from time to time. It is not many years since a small coffer was found at Hebron full of gold and silver medals, with an ancient Arabic book on medicine. In the country of the Druzes, an individual discovered likewise, some time since, a jar with gold coin in the form of a crescent; but as the chiefs and governors claim a right to these discoveries, and ruin those who have made them, under pretext of obliging them to make restitution, those who find any thing endeavour carefully to conceal it; they secretly melt the antique coins, nay, frequently bury them again in the same place where they found them, from the same fears which caused their first concealment, and which prove the same tyranny formerly existed in these countries.

When we consider the extraordinary magnificence of the temple of Balbec, we cannot but be astonished at the silence of the Greek and Roman authors. Mr Wood, who has carefully examined all the ancient writers, has found no mention of it, except in a fragment of John of Antioch, who attributes the construction of this edifice to Antoninus Pius. The inscriptions which remain corroborate this opinion, which perfectly accounts for the constant use of the Corinthian order, since that order was not in general use before the third age of Rome; but we ought by no means to allege as an additional proof the bird sculptured over the gate; for if his crooked beak, large claws, and

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Balbus.

the caduceus he bears, give him the appearance of an eagle, the tuft of feathers on his head, like that of certain pigeons, proves that he is not the Roman eagle: besides that the same bird is found in the temple of Palmyra; and is therefore evidently an oriental eagle, consecrated to the sun, who was the divinity adored in both these temples. His worship existed at Balbec in the most remote antiquity. His statue, which resembled that of Osiris, had been transported there from the Heliopolis of Egypt, and the ceremonies with which he was worshipped there have been described by Macrobius, in his curious work intitled *Saturnalia*. Mr Wood supposes with reason, that the name of Balbec, which in Syriac signifies *City of Bal*, or of the sun, originated in this worship. The Greeks, by naming it *Heliopolis*, have in this instance only given a literal translation of the oriental word; a practice to which they have not always adhered. We are ignorant of the state of this city in remote antiquity; but it is to be presumed, that its situation, on the road from Tyre to Palmyra, gave it some part of the commerce of these opulent capitals. Under the Romans, in the time of Augustus, it is mentioned as a garrison-town; and there is still remaining, on the wall of the southern gate, on the right as we enter, an inscription which proves the truth of this, the words *KENTURIA PRIMA*, in Greek characters, being very legible. One hundred and forty years after, Antoninus built there the present temple, instead of the ancient one, which was doubtless falling into ruins: but Christianity having gained the ascendancy under Constantine, the modern temple was neglected, and afterwards converted into a church; a wall of which is now remaining, that hid the sanctuary of the idols. It continued thus until the invasion of the Arabs, when it is probable they envied the Christians so beautiful a building. The church being less frequented, fell to decay; wars succeeded; and it was converted into a place of defence; battlements were built on the wall which surrounded it, on the pavilions, and at the angles, which still subsist; and from that time, the temple, exposed to the fate of war, fell rapidly to ruin. The state of the city is not less deplorable. The wretched government of the emirs of the house of Harfoushe had already greatly impaired it; and the earthquake of 1759 completed its destruction. The wars of the Emir Yousef and Djeddar have rendered it still more deserted and ruinous. Of 5000 inhabitants, at which number they were estimated in 1751, not 1200 are now remaining; and all these poor, without industry or commerce, and cultivating nothing but a little cotton, some maize, and water-melons.

BALBINUS, (Decimus Cœlius), the Roman emperor, being chosen by the senate in 237, was massacred by the soldiers, who had a dislike to such emperors as were elected only by the senators. This prince was eloquent, and wrote pretty good verses.

BALBOA, (Vasco Nugnes de), a Castilian; a celebrated navigator, and one of the first discoverers of South America. He was beheaded by the Spanish governor of St Mary, through jealousy of his growing reputation, in 1517, aged 42.

BALBUS, (Lucius Cornelius Theophanes), was born

at Cadiz, and distinguished himself by his valour in the war carried on by the Romans in Spain against Sertorius and the Lusitanians; on which account Pompey gave him the privileges of a Roman citizen. He was consul in the 714th year of Rome, and was the first foreigner on whom that dignity was conferred. He was the friend of Pompey, Cæsar, Crassus, and Cicero.— There were many other illustrious Romans of the name of *Balbus*.

BALCONY, in architecture, a projection in the front of a house, or other building, supported by pillars or consoles, and encompassed with a balustrade.

BALDACHIN, or **BALDAQUIN**, in architecture, a building in form of a canopy, supported by pillars, and frequently used as a covering to insulated altars. Some also use the term *baldachin* for the shell over a door.

BALDINUCCI, (Philip), of Florence; a connoisseur in the polite arts, and the continuator of Vasar's lives of the painters. He died in 1696, aged 72.

BALDIVIA, or **VALDIVIA**, a sea-port town of Chili, in America, belonging to the Spaniards. It is situated between the rivers Callaculles and Portero, where they fall into the South Sea; W. Long. 80. 5. S. Lat. 40. 5. It was built in 1551, by the Spanish general Baldivia, from whom it takes its name. We may judge of its importance from the sum granted annually by the king for maintaining the garrison, and keeping the fortifications in repair, being no less than 300,000 pieces of eight. It is defended by four strong castles, mounting 100 pieces of fine brass cannon. Notwithstanding which, however, as the garrison is composed mostly of transported criminals, on whom no dependence can be placed, and generally ill supplied with ammunition, &c. it could make but a poor defence. In 1643, it was easily taken by the Dutch, who would probably have maintained their conquest against all the power of the Spanish viceroy, had they not been obliged to relinquish it through sickness and famine. The inhabitants of Baldivia amount to about 2000. The trade is less considerable than formerly, because the gold mines in the neighbourhood are shut up; yet several large ships are employed in the trade between this port and that of Lima, which consists of gold, corn, hides, and salt provisions, which are exchanged for slaves, sugar, chocolate, and European commodities and manufactures.

BALDNESS, a defect of hair, chiefly on the scin-pit. It differs from *alopecia*, *areæ*, *ophiasis*, and *tinea*, as these all arise from some vice in the nutritious humour; *baldness*, from the defect of it. When the eyelids shed their hair, it is called a *ptilosis*. Among the causes of baldness, immoderate venery is reputed one of the chief: old age usually brings it on of course. Some will have the proximate cause of baldness to be the dryness of the brain, and its shrinking from the cranium; it having been observed, that in bald persons there is always a vacuity or empty space between the skull and the brain.—*Calvus*, *bald-pate*, was a frequent term of reproach among the Romans; among whom this defect was in great discredit. Hence divers arts to conceal it, as false hair, a *galericulus* contrived on purpose. The later Romans, however, seem to have been

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Baldoc || **Bale.** reconciled to baldness; for we find among them a kind of officers, or servants, called *glabratores*, or *glabrarii*, whose business was to take off the hair from all parts, even from the head. In an ancient inscription, there is mention of one Diophantus, TI. CÆSARIS ORNATOR GLABR. that is, *Ornator Glabrarius*.

BALDOC, a town of Hertfordshire, in England, chiefly noted for its trading in malt. W. Long. o. 10. N. Lat. 51. 55.

BALDOCK, (Ralph de), bishop of London in the reigns of Edward I. and II. was educated at Moreton-college, in Oxford; became dean of St Paul's; was afterwards promoted to the see of London; and at last was made lord high chancellor of England. He had a very amiable character both for morals and learning; and wrote *Historia Anglica*, or An History of the British Affairs down to his own time; and, A Collection of the Statutes and Constitutions of the church of St Paul. Bishop Baldock died at Stepney, July 24. 1313.

BALDWIN, archbishop of Canterbury, was born of obscure parents at Exeter, where, in the early part of his life, he taught a grammar-school; after which he took orders, and was made archdeacon of Exeter: but he resigned that dignity, and became a Cistercian monk in the monastery of Ford in Devonshire, of which in a few years he was made abbot. In the year 1180, he was consecrated Bishop of Worcester. In 1184, he was promoted to the see of Canterbury by Pope Lucius III. and, by his successor Urban III. was appointed legate for that diocese. He laid the foundation of a church and monastery in honour of Thomas Becket, at Hackington, near Canterbury, for secular priests; but, being opposed by the monks of Canterbury and the Pope, was obliged to desist. In 1190, he crowned King Richard I. at Westminster; and soon after followed that prince to the holy land, where he died at the siege of Ptolemais. Giraldus Cambrensis, who accompanied him in this expedition, says he was of a mild disposition, and of great abstinence. He wrote various tracts on religious subjects, which were collected and published by Bertrand Tiffier in 1662.

BALE, (John), bishop of Ossory in Ireland, was born at Cove, near Dunwich in Suffolk, in the year 1495. At 12 years of age, he was entered in the monastery of Carmelites at Norwich, and was thence sent to Jesus-college in Oxford. He was educated a Roman Catholic, but was converted to the Protestant religion by Thomas Lord Wentworth. On the death of Lord Cromwell, favourite of Henry VIII. who protected him from the persecutions of the Romish clergy, he was obliged to retire into the Low Countries, where he continued eight years. Soon after the accession of Edward VI. he was recalled; and being first presented to the living of Bishop's Stocke in Hampshire, in 1552, he was nominated to the see of Ossory. During his residence in Ireland, he was remarkably assiduous in propagating the Protestant doctrines; but to very little purpose, and frequently at the hazard of his life. Once, in particular, they murdered five of his domestics, who were making hay in a meadow near his house; and would probably have done the same by him, if the sovereign of Kilkenny had not come to his assistance with 100 horse and 300 foot. On the accession of Queen Mary, the tide of opposition became so powerful, that,

to avoid assassination, he embarked for Holland; but was very unfortunate in his escape. First he was taken by a Dutch man of war, and robbed by the captain of all his effects. Then, being forced by stress of weather into St Ives in Cornwall, he was confined on suspicion of treason. Being, however, released after a few days confinement, the ship anchored in Dover road, where he was again seized on a false accusation. After his arrival in Holland, he was kept prisoner for three weeks, and at length obtained his liberty, on paying 30l. From Holland he travelled to Basil in Switzerland, where he continued till Queen Elizabeth ascended the throne. After his return to England, he was, in 1560, made prebendary of Canterbury, probably not choosing to return to his former flock of wolves. He died in November 1563, at Canterbury, in the 68th year of his age. He was so severe a writer against the church of Rome, that his books are particularly prohibited in the expurgatory index published at Madrid, in folio, in the year 1667. He is the earliest dramatic writer in the English language, or at least author of the first pieces of that kind that we find in print. Of his writings in that way no fewer than 21 have been enumerated: only three of them, however, have been seen in print, viz. 1. God's Promises, an interlude; 2. St John Baptist, an interlude; 3. Concerning the Laws of Nature corrupted: the first of which has been reprinted by Doddsley, in the first volume of his collection of old plays; and the only copy extant of the last is preserved in St Sepulchre's library in Dublin. As to the rest, they are mentioned by himself as his own, in his account of the writers of Britain before mentioned. He also translated the tragedies of Pammachius. His other works are very numerous; but the chief is his catalogue of British Authors; a book of some merit, as it contains some information which is not elsewhere to be found; but he has destroyed his credit by his intemperate Billingsgate abuse of all those who differed from him in religion. The authentic part of his work is transcribed from Leland. The title of it is, *Illustrum Majoris Britannie scriptorum catalogus, a Japheto sanctissimi Noe filio ad an. Dom. 1557.*

BALE, in commerce. Any goods packed up in cloth, and corded round very tight, in order to keep them from breaking, or preserve them from the weather, is called a *bale*.—A bale of cotton yarn is from 300 to 400 weight; of raw silk, is from 100 to 400; of lockram or dowlas, either three, three and a half, or four pieces.

BALE-Goods, among the English merchants, are all such as are imported or exported in bales; but the French give that name to certain hardwares, and other sorts of merchandize, which come to Paris, and are commonly made by bad workmen of indifferent materials.

BALEARES INSULÆ, or the *Balearic Islands*. The appellation is commonly derived from *Bαλλειν*, because the inhabitants were excellent slingers. But Bochart makes the name of Punic or Phœnician original, as were the people: *Baal-jare*, a master, or skilful at throwing; the Phœnicians and Hebrews being dexterous at the use of the sling. The Greeks called these islands *Gymnesiæ*, (Strabo); because in summer the inhabitants went naked, (Diodorus, Livy), or rather

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ther because only armed with a sling in war (Hefychius). They are two in number, the Greater and the Less, or Major and Minor; and hence the modern names *Majorca* and *Minorca*. The Major is distant from the Minor 30 miles to the west, in length 40 miles, and in circuit 150 (Pliny). They were subdued by Quintus Metellus, thence surnamed *Balearicus*, in the year 120 B. C. The Balears, together with the adjacent islands, were a part of the Provincia Citerior or Tarraconensis, and of the resort of the Conventus Carthaginiensis, or New Carthage. These islands are called *Choerades* by Apollonius, and *Choerades* by Strabo, *i. e.* "rocky." See MAJORCA and MINORCA.

BALEARIC ISLANDS. See the preceding article.

BALECHOU, (John Joseph), a very celebrated and well-known French engraver, flourished about 1750. He died, according to Bafan, some few years since, at Avignon. This extraordinary artist worked entirely with the graver; and he was perfectly master of that instrument. The clearness of his strokes, and the depth of colour which he produced, are far beyond any production prior to his own. The two large plates which he did from Vernet, one representing a *storm*, the other a *calm*, must ever be considered as very astonishing exertions of the artist. They are too well known, and too much admired, to need any further eulogium; and were never equalled, until they were perhaps surpassed by our countryman Woollet.

BALEN, (Hendrick Van), history and portrait painter, was born at Antwerp, in 1560, and was a disciple of Adam Van Oort; but he quitted that master, to acquire a better taste of design and composition, by pursuing his studies at Rome, where he resided for a considerable time. He copied the antiques; he attended to the works of the most memorable modern artists; and at his return to his own country, the visible improvement of his taste recommended him to the favour and esteem of the ablest judges of the art. He distinguished himself by a good manner of designing, and his works are admitted into the cabinets of the curious, among those of the principal painters. He particularly excelled in the naked, and gave to his figures so much truth, roundness, and correctness of outline, that few of his cotemporaries could enter into competition with him. Several fine portraits of his hand are at the Hague; among which there is one adorned with allegorical figures of Wisdom and Justice, which extorts commendation from all who attentively consider it. He died in 1632. All the historical subjects painted by Van Balen have abundant merit. His designs of the Deluge, of Moses striking the Rock, and the drowning of Pharaoh, are grand and noble compositions. Houbraken observes, that Van Balen, with great judgment, hath introduced the Israelites in a clear light in the back-ground, but the Egyptians in a strong shadow in the fore-ground, which had a very fine effect; the figures being well designed, the attitudes and draperies well chosen, and the number of the figures being very considerable. Of this painter's hand also, the Judgement of Paris is accounted a masterly performance; in which the figure of Venus is so elegantly designed, so full of life, and so round, that it seems to stand forth from the surface. The landscapes

and back-grounds of the pictures composed by Van Balen, were generally painted by the Velvet Breughel.

BALEN, (John Van), painter of history, landscapes, and boys, was born at Antwerp in 1611; and derived his knowledge of the art, and his fine taste of drawing and design, from his father Hendrick Van Balen; but, as soon as he had made a competent progress, he travelled to Rome, and lived for several years in that and other cities of Italy. There he acquired a good gusto of design, tho' he was sometimes incorrect; and his particular merit was shown in his naked figures of boys, cupids, nymphs bathing or hunting, of which subjects he painted a considerable number; and he procured both praise and riches by his landscapes and histories. His pictures were well handled, his trees touched with spirit, and his herbage and verdure looked natural and lively. The carnations of his figures were clear and fresh; his colouring in general was transparent; and the airs of his heads were in the manner of Albano.

BALES, (Peter), a very extraordinary person in his way, and fit to be recorded in a work of this nature. He was a most famous master in the art of penmanship, or fair writing; and one of the first inventors (for there seems to have been more than one) of short-hand writing. He was born in 1547, and is styled by Anthony Wood "a most dexterous person in his profession, to the great wonder of scholars and others;" who adds, that "he spent several years in sciences among the Oxonians, particularly as it seems in Gloucester-hall: but that study, which he used for a diversion only, proved at length an employment of profit." He is recorded for his skill in micrography, or miniature-writing, in Hollinshed's Chronicle, anno 1575; and Mr Evelyn also hath celebrated his wonderful skill in this delicate operation of the hand. "Hadrian Junius, speaking as a miracle of somebody, who wrote the Apostle's Creed, and the beginning of St John's Gospel, within the compass of a farthing; what would he have said," says Mr Evelyn, "of our famous Peter Bales, who, in the year 1575, wrote the Lord's Prayer, the Creed, Decalogue, with two short prayers in Latin, his own name, motto, day of the month, year of the Lord, and reign of the Queen, to whom he presented it at Hampton Court, all of it written within the circle of a single penny, incased in a ring and borders of gold, and covered with a crystal, so accurately wrought as to be very plainly legible, to the great admiration of her Majesty, the whole Privy Council, and several ambassadors then at Court?" He was farther very dexterous in imitating hand-writing, and, about 1586, was employed by Secretary Walsingham in certain political manœuvres. We find him at the head of a school, near the Old Bailey, London, in 1590; in which year he published his "Writing Schoolmaster, in three parts: the first teaching swift writing; the second, true writing; the third, fair writing." In 1595, he had a great trial of skill in the Black-friars with one Daniel Johnston, for a golden pen of 20 l. value, and won it; and a contemporary author farther relates, that he had also the arms of Caligraphy given him, which are Azure, a Pen, Or, as a prize, at a trial of skill in this art among the best penmen in London. In 1597, he republished his "Writing Schoolmaster,"

Balestra,
Baley.

Schoolmaster," which was in such high reputation, that no less than eighteen copies of commendatory verses, composed by learned and ingenious men of that time, were printed before it. Wood says, that he was engaged in Essex's treasons in 1600; but Wood was mistaken: he was only engaged, and very innocently so, in serving the treacherous purposes of one of that Earl's mercenary dependents. We know little more of this curious person, but that he seems to have died about the year 1610.

BALESTRA (Antonio), an excellent historical painter, was born at Verona in 1666. At the age of 21 he went to Venice, where he entered himself in the school of Antonio Bellucci, and continued for three years under his direction; but from thence he visited Bologna and Rome, and at the latter became the disciple of Carlo Maratti. Under the tuition of so eminent a genius, he made a very great proficiency, and exerted himself for some hours of each day, in designing after the antiques, after Raphael, Correggio, Annibal Carracci, and other admired painters; by which conduct he so effectually confirmed his taste and freedom of hand, that he obtained the prize of merit in the academy of St Luke, in the year 1694, when he was only 28 years of age. From that time his reputation was established, and he received sufficient encouragement; being engaged to work for most of the churches, and in the palaces of the nobility, and his paintings were admired in every part of Europe. His style is sweet and agreeable, not unlike that of Maratti; and the judicious observe in the works of Balestra, a certain mixture of the several manners of Raphael, Correggio, and Carracci. He died in 1740. In the church of Santa Maria Mater Domini at Venice, there is one of the most capital performances of Balestra, representing the nativity of our Saviour. It is designed in a grand style, the composition is excellent, and has a great deal of grace. The heads are peculiarly fine; and the whole has a noble effect, with remarkable harmony. In a chapel belonging to the church of S. Geminiano, in the same city, there is a dead Christ in the arms of the Virgin, painted by this master in a grand taste; and although the composition consists but of a few figures, they are finely designed; and in every part of it there is sufficient merit to claim and justify applause.

BALEY (Walter), the son of Henry Baley of Warnwell in Dorsetshire, was born at Potsham in the same county, and educated at Winchester school. From thence he was sent to Oxford; and, after two years probation, was admitted perpetual fellow of New College in the year 1550. Having taken his degrees in arts, he practised physic, and in 1558 was proctor of the university. About this time he obtained a prebend of Wells, which he resigned in 1579. In the year 1561 he was appointed queen's professor of physic, in 1563 proceeded doctor in that Faculty, and afterwards became one of her majesty's physicians in ordinary. He was thought skilful in his profession, and had considerable practice. He died in 1592, aged 63; and was buried in the inner chapel of New College. His works are, 1. *A discourse of three kinds of pepper in common use*, 1588, 8vo. 2. *Brief treatise of the preservation of the eye-sight*. First printed in the reign of Elizabeth, in 12mo; afterwards at Oxford in 1616 and

1654, 8vo. 3. *Directions for health, natural and artificial; with medicines for all diseases of the eyes*, 1626, 4to. 4. *Explicatio Galeni de potu convalescentium et senum*, &c. manuscript, formerly in Lord Aylebury's library.

BALI, an island of Asia, in the East Indies, forming the north side of the straits of Java, through which the East-India ships sometimes return from China to Europe: but the passage is commonly difficult on account of contrary winds. The island is extremely populous, and abounds in rice and other productions proper to the climate. The inhabitants are Pagans, and very warlike. E. Long. 115. 30. S. Lat. 9. 0.

BALIOL, or BALLIOL, (Sir John de), founder of Baliol-college, in Oxford, was the son of Hugh Baliol, of Bernard's castle, in the diocese of Durham; and was a person very eminent for his power and riches. During the contests and wars between King Henry III. and his barons, he firmly adhered to the king. In 1263, he began the foundation and endowment of Baliol-college, which was afterwards perfected by his widow. He died in the year 1269.

BALIOL, BALLIOL, or BOILLIOL, (John), the brother of Alexander king of Scotland, and competitor with Robert Bruce for that crown. See SCOTLAND.

BALISORE, a sea-port town of Asia, in the East Indies, to the north-west of the bay of Bengal. It is about four miles from the sea by land, but 20 by the river; seated in a very fruitful soil, producing rice, wheat, aromatic seeds, tobacco, &c. The inhabitants make several sorts of stuffs of cotton, silk, and a kind of grass. The English, French, and Dutch, have factories here; but they are now of no great account. E. Long. 85. 20. N. Lat. 21. 30.

BALISTES, in ichthyology, a genus of fishes belonging to the order of amphibia nantes. The characters are these: The head is flat; there are eight teeth in each side, and the two anterior ones are longest; in the place of gills, the balistes has an aperture immediately above the pectoral fins; the body is flat, the scales are joined together by the skin, and the belly is keeled. The species of this genus are eight; viz. 1. The monoceros, whose head-fin consists of but one ray, and the tail-rays are carinated. It is called the *unicorn-fish* by Catesby; who informs us, that the guts of this fish are full of small shells and coralline substances, which by the strength and hardness of its jaws it is enabled to grind very small. These fish, he adds, are not eat, being accounted poisonous. They most frequent those seas, amongst the Bahama islands, where the corals are in greatest plenty. 2. The hispidus, whose head fin is uniradiated; and there is a round black spot in the tail-fin. The body is rough, and bristly towards the tail. The spine or horn is situated between the eyes; the snout is tubulated; and instead of a belly-fin, it has a jagged sharp spine. This species is a native of Carolina. 3. The Tomentosus, whose head-fin is biradiated, and the body of it towards the hind part is hairy. It is a native of America. 4. The papillofus, has a biradiated back fin, and a papillous body. 5. The verrucosus, has a triradiated back-fin; and the tail is full of little warts. In the place of a belly-fin, this species has a large, thick, warty ray. It has 25 small reversed sharp spines at the side of the tail, disposed in four rows. It is a native of India. 6. The aculeatus

Bali
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Balistes.

Balivo,
Balk.

aculeatus has a triradiated back-fin; and the spines of the tail lean upon each other. It is also a native of India. 7. The vetula, or old-wife, has a triradiated back fin; the belly fin is longitudinal, and somewhat carinated; and the tail fin is forked. It is found at Ascension island. 8. The ringens has a triradiated back-fin; there are three folds on each side of the head, and the tail-fin is forked. This species is likewise found at Ascension island.

BALIVO AMOVENDO, in law, was a writ for removing a bailiff from his office, for want of having sufficient land in his bailwick to answer the king and his people, according to the statute of Westminster, 2 reg. Orig. 78.

BALK, among builders, is sometimes used for the summer-beam of a house; sometimes for the poles and rafters which support the roofs of barns, &c.; and sometimes for the beams used in making sea-holds.

BALK, or *Balkh*, a province of Great Bukharia in Asia, about 360 miles long and 250 broad, situated to the South of the province of Samarkand, and to the east of Bukharia Proper. It is the least of the three provinces that make up what is called *Great Bukharia*; but being extremely fertile and well cultivated, the prince draws a great revenue from it. The country particularly abounds with silk, of which the inhabitants make pretty manufactures. The Uzbecks subject to the Khan of Balkh are the most civilized of all the Tartars inhabiting Great Bukharia, owing probably to their commerce with the Persians: they are likewise more industrious, and more honest, than the rest; but in other respects have the same customs with the rest of the Tartars. The province is subdivided into several counties; the most remarkable of which are Khotlan or Katlan, Tokharestan, and Badagshan. Its chief cities are Balk, Fariyab, Talkhan, Badagshan, and Anderab.

BALK, the capital of the above-mentioned province, situated on the frontiers of Persia, in E. Long. 65. 20. N. Lat. 37. 0. It is probably the ancient Bactra, capital of the kingdom of Bactria; and is said by the Persians to have been founded by Kay-umarras the first king of Persia, because he met his brother upon the spot where it stood, after he had been lost for a long time; *balkhiden*, or *balghiden*, in the Persian language, signifying to receive and embrace a friend. The first kings of Persia who resided in the province of Media or *Aderbijan*, considered this city as one of their principal frontiers on the side of Scythia. In the 27th year of the Hegira, of Christ 647, Balk was reduced by the Arabs, under the command of Abdallah Ebn Amer. It continued subject to Arab princes till the year of the Hegira 432, of Christ 1041; when it was reduced by Togrol Beg, the Tangrolipix of the Greeks, and prince of the Seljukian dynasty. It was taken by Jenghiz Khan, A. D. 1221, who with his usual and unparalleled cruelty caused all the inhabitants to be brought without the walls and massacred without mercy. In 1369, Sultan Husein, the last of the race of Jenghiz Khan, was driven from Balkh by Tamurlane, whose successors were driven out by the Uzbecks in the 15th century. It was afterwards redeemed by Shah Ismael Sufi; but finally wrested out of his hands by the Uzbek Tartars, between whom and the Persians it is the occasion of almost continual

Wars. It was, not long since, the residence of a Khan of Tartars. It is the most considerable city possessed in these parts by the Mahometan Tartars, is large, well built, and populous, the houses consisting for the most part of stone or brick. The fortifications consist of bulwarks of earth, fenced without with a strong wall high enough to cover the soldiers employed in defence of those fortifications. As this place is the resort of all the business transacted between the Indies and Great Bukharia, trade flourishes extremely at Balkh; especially as it has a fine river passing through its suburbs, which is of vast service to the town. This river falls into the Amu, in N. Lat. 38. 30. upon the confines of Great Bukharia and Kowarazm. The Khan's palace, or castle, is a large edifice built after the oriental manner; and consists almost entirely of marble, of which there are fine quarries in the neighbourhood. The Khan of Balk, however, was obliged in 1739 to submit to the Persians under Khouli Kan; but since that time has most probably regained his independency.

BALKERS, in the fishery, persons placed on rocks, and eminences at sea, to spy the herring droves, and give notice to the fishermen, by waving boughs, what way they go and where they may be found.

BALL, in a general sense, a spherical and round body, whether naturally so, or formed into that figure by art.

BALL, in the military art, comprehends all sorts of bullets for fire arms, from the cannon to the pistol. Cannon-balls are of iron; musket-balls, pistol-balls, &c. are of lead. The experiment has been tried of iron balls for pistols and fuses; but they are justly rejected, not only on account of their lightness, which prevents them from flying straight, but because they are apt to furrow the barrel of the pistol, &c.

BALL of a Pendulum, the weight at the bottom. In shorter pendulums, this is called the *bob*.

BALL, in pyrotechnics, is also a composition of various combustible ingredients, serving to burn, smoke, give light, &c. In this sense we read of fire balls, light-balls, smoke-balls, stink-balls, sky-balls, water-balls, land-balls.

BALL, among the Cornish miners, signifies a tin-mine.

BALL, among printers, a kind of wooden tunnel stuffed with wool, contained in a leather cover, which is nailed to the wood, with which the ink is applied on the forms to be wrought off. See **PRINTING**.

Horse-BALLS, among farriers. Horses have a very nice taste; it is therefore proper to give the more disagreeable drugs in the form of balls, and to make drenches of the more palatable. Balls should be of an oval shape, not exceeding the size of a pullet's egg; and should be dipped in sweet oil to make them slip down the easier. Some horses have a strait gullet, which makes them very averse to a ball being thrust down their throats; such horses had better have drenches given them, or their medicines may be mixed with bran, or in their mashes. See **FARRIERY**, *Passim*.

BALL Vein, in mineralogy, a name given by the miners of Suffex to a sort of iron ore, common there, and wrought to considerable advantage. It yields not any great quantity of metal, but what it has runs freely in

Balkers.
Ball.

Ball.

in the fire; it is usually found in loose masses, not in the form of a stratum, and is often covered with one or more crusts. It generally contains some sparkling particles; and is usually of a circular form in the perfect masses, thickest in the middle, and gradually thinner as it approaches the sides. The ores of Suffex in general are poor, but they require very little trouble in the working; so that a considerable profit is made annually from them.

BALL and Socket is an instrument made of brass, with a perpetual screw, so as to move horizontally, vertically, and obliquely; and is generally used for the managing of surveying and astronomical instruments.

Puff-BALL, the English name of the lycoperdon. See LYCOPERDON.

Martial BALLS, in pharmacy, are a mixture of filings of iron and cream of tartar, formed into a solid consistence and form of a ball, which is used to impregnate water or other liquids with iron dissolved by the tartareous acid. To make these balls, one part of filings of iron and two parts powdered cream of tartar are mixed well together, and put into an earthen or iron vessel with some water. This mixture is to be stirred from time to time, till it becomes almost dry; and then it is to receive more water, and to be stirred as before. This treatment is to be continued till it acquires, when nearly dry, somewhat of the consistence and tenacity of softened rosin. Then it is to be rolled up in the form of a ball, which is generally kept tied up in a rag; and when intended to be used, it is to be infused in water, till it gives some colour to that liquid. The infusion of martial balls is tonic, vulnerary, discutient, and aperitive; and is employed both internally and externally*. Iron being soluble in all acids, is attacked in this preparation by the tartareous acid, which reduces it to a kind of neutral salt not crystallizable. This salt would remain liquid, and would form a soluble martial tartar, called *tartarised tincture of Mars*. If proper proportions of filings of iron and cream of tartar be used, and treated long enough for an entire and complete combination, nothing would be obtained but a liquor or magma, which could not be preserved in a solid form, but would be continually moist. Therefore, in the martial ball there is a good deal of the cream of tartar and filings of iron not combined together, by which its solidity is preserved.

Mercurial BALLS, in pharmacy, are an amalgam of mercury and tin, sufficiently solid to be moulded, and to preserve a given form. The method of making them is by adding mercury to melted tin, and pouring the fluid mass into a round hollow mould.—These balls are employed to purify water, in which they are boiled; for which purpose travellers often carry some along with them. Nothing, however, can be more pernicious than such a practice, should the water contain any nitrous acid, which it very often does.

BALLS of Silk Worms and Spiders, are little cases or cones of silk, wherein those insects deposit their eggs. Spiders are extremely tender of their balls, which they carry about with them, adhering to the papillæ about their anus. Grew mentions balls or bags of a species of silk worms in Virginia, as big as hens eggs, and containing each four aurelias.

Zoologists speak of a sort of balls of hair covered

over with a smooth shining coat, or shell, found in the stomachs of oxen, cows, calves, horses, sheep, and goats. See the article BEZOAR.

BALLS of Fire, in meteorology. See FIRE (*Balls of*).

BALLS in electricity, are two pieces of cork, or pith of elder, nicely turned in a lathe to the size of a small pea, and suspended by fine linen threads; intended as electrometers, and of excellent use to discover small degrees of electricity, to observe the changes of it from positive to negative, and *vice versa*; and to estimate the force of a shock before the discharge, so that the operator should always be able to tell very nearly before the discharge, by knowing how high he has charged his jars, what the explosion will be.

Fire-BALLS, are bags of canvas filled with gunpowder, sulphur, salt-petre, pitch, &c. to be thrown by the soldiers, or out of mortars, in order to fire the houses incommencing trenches, advanced posts, or the like.—The Greeks had divers kinds of fire-balls, or *Πυροβολοι λίθοι*; one kind called, more particularly, *σκυθαια*, or *σκυθαλιδες*, made of wood, sometimes a foot or even a cubit long; their heads being armed with spikes of iron, beneath which were hemp, pitch, and other combustibles, which being set on fire, they were cast among the enemy. The preparations of fire-balls, among the moderns, consist of several operations, viz. making the bag, preparing the composition, tying, and, lastly, dipping the ball. 1. The bags for this purpose are either oval or round. 2. The composition wherewith fire-balls are filled is various: To ten pounds of meal gunpowder add two of saltpetre, one of sulphur, and one of colophony; or, to six pounds of gunpowder, add four of saltpetre, four of sulphur, one of powdered glass, half a pound of antimony, as much camphor, an ounce of sal-ammoniac, and four of common salt, all pulverised. Sometimes they even fill fire-balls with hand grenades. 3. For tying the fire-balls, they prepare two iron rings, one fitted round the aperture, where the ball is to be lighted, the other near its base. A cord is tied to these rings in such a manner, as that the several turns represent semicircles of the sphere cutting the globe through the poles; over the cords, extended according to the length of the ball, others are tied, cutting the former at right angles, and parallel to each other, making a knot at each intersection: lastly, after putting in a leaden-bullet, the rest of the space is filled with tow or paper. 4. Thus completed, the fire-ball remains to be dipped in a composition of melted pitch four pounds, colophony two, and linseed oil or oil of turpentine two; after dipping, they cover it round with tow, and dip again, till it be brought to the just diameter required.

Light-BALLS, are such as diffuse an intense light around; or they are balls which, being cast out of the hand or a mortar, burn for some time, and illuminate the adjacent parts. 1. Luminous or light-balls for the hand, are made of ground powder, saltpetre, brimstone, camphor, and borax, all sprinkled with oil, and moulded into a mass with suet; and this is wrapped up in tow, with a sheet of strong paper over it. To fire it, they make a hole into it with a bodkin, into which they put some priming that will burn slow. Its use is to be cast into any works they would discover in the night-time. 2. For the larger light-balls, or

Ball.

thofe.

* See Iron.

Ball
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Ballad.

Ballast.

those to be thrown to a greater distance, they melt equal quantities of sulphur, turpentine, and pitch; and herein dip an earthen or stone-ball, of a diameter much less than that of the mortar out of which the fire-ball is to be cast: then rolling it in gunpowder, and covering it round with gauze, they dip it again, and repeat the rest till it come to fit the cavity of the mortar: lastly, they sprinkle it around with gunpowder. This, being once kindled, will strongly illuminate all around the place where it is thrown, and give opportunity to examine the state and condition thereof.

Smoke or Dark BALLS, those which fill the air with smoke, and thus darken a place to prevent discoveries. To prepare a darkening ball, make an oval or spherical bag, melt rosin over the coals, and add an equal part of saltpetre not purified, also of sulphur, and a fifth part of charcoal. The whole being well incorporated, put in tow first shred, and fill the bags with this composition, and dip it after the same manner as a fire-ball.

Stink-BALLS, those which yield a great stench when fired to annoy the enemy. Their preparation is thus: Melt ten pounds of pitch, six of rosin, twenty of saltpetre, eight of gunpowder, and four of colophony; to these add two of charcoal, six of horse-hoofs cut small, three of assa-foetida, one of stinking-saracen, and any other offensive ingredients. The rest as in the former.

Sky-BALLS, those cast on high out of mortars, and which, when arrived at their height, bursting like rockets, afford a spectacle of decoration. Sky-balls are made of a wooden shell, filled with various compositions, particularly that of the stars of rockets. These are sometimes intermixed with crackers and other combustibles, making rains of fire, &c.

Water-BALLS, those which swim and burn a considerable time in the water, and at length burst therein. These are made in a wooden shell, the cavity of which is filled with refined saltpetre, sulphur, saw dust boiled in water of saltpetre, and dried; to which sometimes other ingredients are added, as iron filings, Greek pitch, amber dust, powdered glass, and camphor. The ingredients are to be ground, mixed up, and moistened with linseed oil, nut oil, olive oil, hempseed oil, or petrol. At the bottom is placed an iron coffin, filled with whole gunpowder, that the ball may at last burst with a greater noise: and, lastly, the ball is, by the addition of lead or otherwise, made of the same specific gravity with water.

Land-BALLS are those which, being thrown out of a mortar, fall to the ground, burn, and burst there. The ingredients are much the same as in the *water-balls*, only the specific gravity is not attended to.

BALLAGHAN, a town of Ireland, in the county of Sligo, and province of Connaught. W. Long. 9. 50. N. Lat. 53. 48.

BALLAN, a town of France in the diocese of Mons, with the title of a marquise, seated on the river Orne. E. Long. 0. 20. N. Lat. 48. 10.

BALLAD, a kind of song, adapted to the capacity of the lower class of people; who, being mightily taken with this species of poetry, are thereby not a little influenced in the conduct of their lives. Hence

N^o 40.

we find, that seditious and designing men never fail to spread ballads among the people, with a view to gain them over to their side.

BALLAST, any heavy matter, as stone, gravel, iron, &c. thrown into the hold of a ship, in order to make her sink a proper depth in the water, that she may be capable of carrying a sufficient quantity of sail without oversetting.

There is often great difference in the proportion of ballast required to prepare ships of equal burden for a voyage; the quantity being always more or less according to the sharpness or flatness of the ship's bottom, which seamen call the *floor*.

The knowledge of ballasting a ship with propriety, is certainly an article that deserves the attention of the skilful mariner: for although it is known, that ships in general will not carry a sufficient quantity of sail till they are laden so deep that the surface of the water will nearly glance on the extreme breadth amidships, yet there is more than this general knowledge required; since, if she has a great weight of heavy ballast, as lead, iron, &c. in the bottom, it will place the centre of gravity too low in the hold; and although this will enable her to carry a great sail, she will nevertheless sail very heavily, and run the risk of being dismasted by her violent rolling.

To ballast a ship, therefore, is the art of disposing those materials so that she may be duly poised, and maintain a proper equilibrium on the water, so as neither to be too *stiff* nor too *crank*, qualities equally pernicious: as in the first, although the ship may be fitted to carry a great sail, yet her velocity will not be proportionably increased; whilst her masts are more endangered by her sudden jerks and excessive labouring: and in the last, she will be incapable of carrying sail, without the risk of oversetting.

Stiffness, in ballasting, is occasioned by disposing a great quantity of heavy ballast, as lead, iron, &c. in the bottom, which naturally places the centre of gravity very near the keel; and that being the centre about which the vibrations are made, the lower it is placed, the more violent will be the motion of rolling.

Crankness, on the other hand, is occasioned by having too little ballast, or by disposing the ship's lading so as to raise the centre of gravity too high, which also endangers the mast in carrying sail when it blows hard: for when the masts lose their perpendicular height, they strain on the shrouds in the nature of a lever, which increases as the sine of their obliquity; and a ship that loses her masts is in great danger of being lost.

The whole art of ballasting therefore, consists in placing the centre of the gravity to correspond with the trim and shape of the vessel, so as neither to be too high nor too low; neither too far forward nor too far aft, and to lade the ship so deep, that the surface of the water may nearly rise to the extreme breadth amidships; and thus she will be enabled to carry a good sail, incline but little, and ply well to the windward.

Ships are said to be *in ballast* when they have no other loading. Masters of vessels are obliged to declare the quantity of ballast they bear, and to unload it at certain places. They are prohibited unloading their ballast in havens, roads, &c. the neglect of which has ruined

Ballatoons

Balliconnel.

ruined many excellent ports.—Ships and vessels taking in ballast in the river Thames, are to pay so much a tun to Trinity-house, Deptford; who shall employ ballastmen, and regulate them; and their lighters to be marked, &c. on pain of 10l.

BALLATOONS, large heavy luggage-boats used for carrying wood by the river from Altracan and the Caspian sea to Moscow. These will carry from 100 to 200 ton, and have from 100 to 120 men employed to row and tow them along.

BALLENDEN, (Sir John), a Scottish poet, in the reign of James V. of Scotland, was descended from an ancient family in that kingdom. His father, Mr Thomas Ballenden of Auchinoul, was director to the chancery in the year 1540, and clerk-register in 1541. Where our poet was educated, we are not informed; but from one of his poems we learn, that in his youth he had some employment at the court of King James V. and that he was in great favour with that prince. Having taken orders, and being created doctor of divinity, at the Sorbonne, he was made canon of Ross, and arch-deacon of Murray. He likewise obtained the place of clerk-register; but was afterwards deprived of that employment by the factions of the times: however, in the succeeding reign, of Mary, he recovered that office, and was one of the lords of session. Being a zealous Papist, he, in conjunction with Dr Laing, was extremely assiduous in retarding the progress of the reformation; till at last, finding the opposition too powerful, he quitted Scotland, and went to Rome, where he died in the year 1550. He is generally esteemed one of the best Scottish poets of that age. His works are, 1. *The history and chronicles of Scotland of Hector Boëtius*, (Boethius), translated by Mr John Ballenden, Edinb. 1536. This is not a mere translation, Ballenden having corrected several mistakes of his author, and made large additions. It is in folio, and black letter. 2. *Cosmography to the history of Scotland*, with a poetical proem. 3. *A description of Albany*. 4. *Translation of Boethius's description of Scotland*. 5. *Epistles to king James V*. Bale says he had seen these letters. 6. Several poems in Carmichael's collection of Scottish poems; besides many others in manuscript, in private libraries in Scotland. 7. *Virtue and vice*, a poem addressed to king James V.

BALLET, **BALET**, or **BALETTA**, a kind of dramatic poem, representing some fabulous action or subject divided into several entries; wherein several persons appear, and recite things under the name of some deity, or other illustrious character.

BALLET is more particularly used for a kind of comic dance, consisting of a series of several airs of different kinds of movements, which together represent some subject or action. They are performed chiefly by masks representing sylfens, tritons, nymphs, shepherds, and the like; and consist of three parts, the entry, figure, and the retreat. The word is of Greek origin, formed from βαλλειν *jacere*, to cast, throw, or toss; whence, also in writers of the middle age, we find *ballationes* for *saltationes*, dancings; and *ballare* for *saltare*, to dance.

BALLIAGE, or **BAILIAGE**, in commerce, a small duty paid to the city of London by aliens, and even denizens, for certain commodities extorted by them.

BALLICONNEL, a town of Ireland, in the coun-

VOL. II. Part II.

ty of Cavan, and province of Ulster. W. Long. 7. 45. N. Lat. 54. 6.

BALLISHANNON, a large town of Ireland, in the county of Donegal, or Tyrconnel, with a good haven. W. Long. 8. 25. N. Lat. 54. 25.

BALLISTA, a machine used by the ancients for shooting darts; it resembled in some measure our cross-bow. The word is Latin, signifying a cross-bow; and is derived from the Greek βαλλω, to shoot, or throw.

Vegetius informs us, that the ballista discharged darts with such rapidity and violence, that nothing could resist their force: and Athenæus adds, that Agistratus made one of little more than two feet in length, which shot darts 500 paces.

In Plate XCVII. is represented the ballista used in sieges, according to the Chevalier Folard: 2, 2, the base of the ballista; 3, 4, upright beams; 5, 6, transverse beams; 7, 7, the two capitals in the upper transverse beam, (the lower transverse beam has also two similar capitals, which cannot be seen in this transverse figure); 9, 9, two posts or supports for strengthening the transverse beams: 10, 10, two skains of cords fastened to the capitals; 11, 11, two arms inserted between the two strands, or parts of the skains; 12, a cord fastened to the two arms; 13, darts which are shot by the ballista; 14, 14, curves in the upright beams, and in the concavity of which cushions are fastened, in order to break the force of the arms, which strike against them with great force when the dart is discharged; 16, the arbor of the machine, in which a groove or canal perfectly straight is formed, and in which the darts are placed in order to their being shot by the ballista; 17, the nut of the trigger; 18, the roll or windlass, about which the cord is wound; 19, an hook, by which the cord is drawn towards the centre, and the ballista cocked; 20, a stage or table on which the arbor is in part sustained.

BALLISTEUM, or **BALLISTRÆA**, in antiquity, a military song or dance used on occasions of victory. Vopiscus has preserved the *ballisteum* sung in honour of Aurelian, who, in the Sarmatian war, was said to have killed 48 of the enemy in one day with his own hand. *Mille, mille, mille, mille, mille, mille decollavimus: Unus homo mille, mille, mille, mille decollavit; mille, mille, mille vivat, qui mille, mille occidit. Tantum vini habet nemo, quantum fudit sanguinis.* The same writer subjoins another popular song of the same kind: *Mille Francos, mille Sarmatas, semel occidimus; mille, mille, mill, mille, mille Perfas querimus.* It took the denomination *ballisteum* from the Greek βαλλω, *jacio*, or *jecto*, to cast or toss, on account of the motions used in this dance, which was attended with great elevations and swingings of the hands. The *ballistea* were a kind of popular ballads, composed by poets of the lower class, without much regard to the laws of metre.

BALLOON, or **BALLON**, in a general sense, signifies any spherical hollow body, of whatever matter it be composed, or for whatever purposes it be designed. Thus, with chemists, balloon denotes a round short-necked vessel, used to receive what is distilled by means of fire; in architecture, a round globe on the top of a pillar; and among engineers, a kind of bomb made of pasteboard, and played off in fire-works, either in the air or on the water, in imitation of a real bomb.

5 E

Air

Ballishan-

non

Balloon.

Balloon

Balls.

Air-Balloon. See AEROSTATION and *Air-Balloon.*

BALLOON also denotes a kind of game something resembling tennis. The balloon is played in the open field, with a great round ball of double leather blown up with wind, and thus driven to and fro with the strength of a man's arm, fortified with a brace of wood.

BALLOON, or BALLOEN, is more particularly used among voyagers for the flat-barges of Siam. The balloons are a kind of brigantine, managed with oars, of very odd figures, as serpents, sea-horses, &c. but, by their sharpness and number of oars, of incredible swiftness. The balloons are said to be made of a single piece of timber, of uncommon length; they are raised high, and much decorated with carving at head and stern: some are gilt over, and carry 120 or even 150 rowers on each side. The oars are either plated over with silver, or gilt, or radiated with gold; and the dome or canopy in the middle, where the company is placed, is ornamented with some rich stuff, and furnished with a ballustrade of ivory, or other costly matter, enriched with gilding. The edges of the balloon just touch the water; but the extremities rise with a sweep to a great height. Some are adorned with variety of figures, made of pieces of mother of pearl inlaid: the richer sort, instead of a dome, carry a kind of steeple in the middle; so that, considering the slenderness of the vessel, which is usually 100 or 120 feet long, and scarce six broad, the height of the two ends, and of the steeple, with the load of decorations, it is a kind of miracle they are not overfet.

BALLOON, in the French paper-trade, is a term for a quantity of paper, containing 24 reams.

BALLOON, BALLON, or BALLOT, in the French glass-trade, signifies a certain quantity of glass-plates, smaller or greater according to their quality. The balloon of white glass contains 25 bundles, of six plates per bundle; but the balloon of coloured glass is only of 12½ bundles, and of three plates to a bundle.

BALLOTA, WHITE HOREHOUND: A genus of the gymnospermia order, belonging to the didynamia class of plants: and in the natural method ranking under the 42d order, *Verticillata*. The calyx has 5 teeth, with 10 striæ; and the upper lip of the corolla is crenated. It is a common weed growing on the sides of banks in most parts of England, as also in walk-places near towns and villages in Scotland; so is seldom admitted into gardens. The flowers grow in whorls, upon branched peduncles, and lean on one side of the stalk; they are commonly of a dull red colour, but sometimes white. It was formerly used in hysterical cases, but is now fallen into disuse. The Swedes reckon it almost an universal remedy in the diseases of their cattle. Horses, cows, sheep, and goats, refuse to eat it.

BALLOTADE, in the menage, the leap of a horse between two pillars, or upon a straight line, made with justness of time, with the aid of the hand and the calves of the legs: and in such a manner, that when his forefeet are in the air, he shows nothing but the shoes of his hinder-feet without jerking out.

BALLOTING, a method of voting at elections, &c. by means of little balls usually of different colours, by the French called *ballots*; which are put into a box privately.

BALLS, or BALLETS, in heraldry, a frequent bear-

ing in coats of arms, usually denominated, according to their colours, bezants, plates, hurts, &c.

BALLUSTER, a small kind of pillar used for ballustrades.

BALLUSTRADE. a series or row of ballusters, joined by a rail; serving as well for a rest to the elbows as for a fence or inclosure to balconies, altars, stair-cases, &c. See ARCHITECTURE, n° 74.

BALM, in botany. See MELISSA.

BALM, or BALSAM. See BALSAM.

BALM of Gilead. See AMYRIS.

BALNAVES, (Henry), a Scottish Protestant divine, born in the shire of Fife, in the reign of James V. and educated at the university of St Andrew's. He went afterwards to France in order to finish his studies; and returning to Scotland, was admitted into the family of the earl of Arran, who at that time governed the kingdom: but in the year 1542 the earl dismissed him for having embraced the Protestant religion. In 1564, he joined, says Mackenzie, the murderers of cardinal Beaton; for which he was declared a traitor, and excommunicated. Whilst that party were besieged in the castle of St Andrew's, they sent Balnaves to England, who returned with a considerable supply of provisions and money; but being at last obliged to surrender to the French, he was sent with the rest of the garrison to France. He returned to Scotland about the year 1559; and having joined the congregation, he was appointed one of the commissioners to treat with the duke of Norfolk on the part of Queen Elizabeth. In 1563, he was made one of the lords of session, and appointed by the general assembly, with other learned men, to revise the Book of Discipline. Knox, his cotemporary, and fellow-labourer, gives him the character of a very learned and pious divine. He died at Edinburgh in the year 1579. He wrote, 1. *A Treatise concerning Justification.* Edinb. 1550, 8vo. 2. *A Catechism, or Confession of Faith.* Edinb. 1584, 8vo.

BALNEARII SERVI, in antiquity, servants or attendants belonging to the baths. Some were appointed to heat them, called *fornicatores*; others were denominated *capsarii*, who kept the cloaths of those that went into them; others *aliptæ*, whose care it was to pull off the hair; others *unctuarii*, who anointed and perfumed the body.

BALNEARIUS FUR, in antiquity, a kind of thief who practised stealing the cloaths of persons in the baths; sometimes also called *fur balnearum*. The crime of those thieves was a kind of sacrilege; for the hot baths were sacred: hence they were more severely punished than common thieves who stole out of private houses. The latter were acquitted with paying double the value of the thing stolen; whereas the former were punished with death.

BALNEUM, a term used by chemists to signify a vessel filled with some matter, as sand, water, or the like, in which another is placed that requires a more gentle heat than the naked fire. See CHEMISTRY, n° 79.

BALSA, an ancient town of Lusitania in the Ager, Cuzæus; now *Tavira*, capital of Algarva.

BALSAM, or NATIVE BALSAM, an oily, resinous, liquid substance, flowing either spontaneously, or by means of incision, from certain plants. There are a great variety of balsams, generally denominated from the

Balluster

Balsam.

Balsamics the substances from which they are obtained; and which are explained under their names as they occur.

Baltzar.

BALSAMICS. *Balsamica* is a Latin word which signifies *mitigating*. The term *balsamic* is a very lax one; it includes medicines of very different qualities, as emollients, detergents, restoratives, &c.; but in medicines of all these kinds there seems to be this requisite in them, *viz.* that they be soft, yielding, and adhesive, also that by their smallness they have a ready disposition to motion. Medicines of this tribe are generally required for complaints whose seat is in the viscera; and as they cannot be conveyed there but by the common road of the circulation, it follows, that no great effects can be expected from them but by their long continuation. Hoffman calls by the name of *balsamics* those medicines which are hot and acrid, also the natural balsams, gums, &c. by which the vital heat is increased.

BALSORA. See **BASSORA**.

BALTAGI, among the Turks, porters, and hewers of wood, in the court of the Grand Signior; who also mount on horseback when the emperor rides out. Part of them also, who for that purpose must be castrated, keep watch at the gates of the first and second courts of the seraglio. These last are called *capigi*, and their commander *capigi pascha*.

BALTIC SEA, a great gulph surrounded by Sweden, Russia, Courland, Prussia, Pomerania, and Denmark. The king of Denmark levies a tax at Elfsineur on every ship that enters the Baltic sea. It is remarkable that this sea neither ebbs nor flows, and there is always a current sets through the Sound into the ocean. It is generally frozen over three or four months in the year. Yellow amber is found in plenty on this coast.

BALTIMORA, in botany: A genus of the polygamia necessaria order, belonging to the syngenesia class of plants. The receptaculum is chaffy; there is no pappus; the calyx is cylindrical and polyphyllous; and the ray of the corolla is quinqueflorous. There is but one species, the recta, a native of Maryland.

BALTIMORE, a town of Ireland, in the county of Corke, and province of Munster, with the title of a barony. It is seated on a headland which runs into the sea, five miles north-east of Cape Clear. W. Long. 9. 10. N. Lat. 51. 15.

BALTIMORE, (county and town of), in America. See **VIRGINIA**.

BALTIMORE Bird. See **ORIOBUS**.

BALTZAR, (Thomas), a native of Lubeck, was an eminent musical composer, and esteemed the finest performer on the violin of his time. He came into England in the year 1658, and lived about two years in the house of Sir Anthony Cope of Hanwel in Oxfordshire. He was the great competitor of Davis Mell, who, though a clockmaker by trade, was, till Baltzar came hither, allowed to be the finest performer on the violin in England; and after his arrival he divided with him the public applause, it being agreed that Mell excelled in the fineness of his tone and the sweetness of his manner, and Baltzar in the power of execution and command of the instrument. Moreover, it is said of the latter, that he first taught the English the practice of shifting, and the use of the upper part of the finger-board. Baltzar was given to intemperance, and is said to have shortened his days by excessive drinking: he

was buried in Westminster-abbey on the 27th day of July 1663.

BALUCLAVO, or **JAMBOL**, a sea-port town of Crimea on the Black Sea, where they build ships for the Grand Signior. E. Long. 35. 15. N. Lat. 44. 50.

BALUZE, (Stephen), a French writer, born in 1651, and some time librarian to M. Colbert. In 1693 he obtained a pension, with the post of director of the royal college, for writing the lives of the popes of Avignon; both which advantages he soon lost in the fluctuation of court-parties. M. Baluze is much more noted for collecting ancient MSS. and illustrating them by notes, than famed for his own compositions.

BALYUR, or **BALIUR**, a sea-port of Africa in the kingdom of Dancali, about 14 hours journey west from Babel-Mandcl. It is remarkable only for being the landing place of the Abyssinian Patriarch Alphonius Mendez, with his Jesuits and Portuguese, on April 3. 1724. The king, who had received orders from the Abyssinian emperor to give them a proper reception, dispatched his son to meet them and conduct them to him. The royal palace they found to consist of about half a dozen of tents, and a score of huts, fenced about with a thorn hedge, and shaded by some wild kinds of trees. Near the palace was a river, which was then quite dried up, and no water to be found but what was digged for in the channel. The hall of audience was only a large tent about a musket-shot from the rest. At the upper end was a kind of throne made of stones and clay, covered with a carpet, and two velvet cushions. At the other end was his Majesty's horse, with the saddle and other accoutrements hanging on one side; it being the custom of this country for the master and horse to lie together, whether king or subject. Around the hall were about 50 young men sitting cross-legged; and when the Portuguese ambassadors were admitted, they were made to sit down in the same posture. Soon after came the king, preceded by some of his domestics, one having an earthen pitcher full of hydromel, another a cup made of porcelane, a third bringing a silver tobacco-pipe with some fire. Next to them was the king, dressed in a light silk stuff, having on his head a turban, from the rims of which hung a parcel of rings nicely wrought, which dangled before his face. He had in his hand a short kind of javelin, and was followed by all the chief officers of his court and household. The respect paid him at his coming in was by standing on their feet, and squatting down again twice; after which they went forward to kiss his hand.

BALZAC, (John Lewis Guez de), born at Angouleme in 1595. Voltaire allows him the merit of having given numbers and harmony to the French prose, but censures his style as somewhat bombast. The critics of his own time gave him no little disquiet; and he gave them no little advantage over him by his fallies of vanity, and some particular propositions which were a little dangerous. Mr Balzac, getting rid of these disputes by his moderation, settled at his country-seat; refined his style and genius; and got by his letters and other writings which he published from time to time, the reputation of being the first writer in France. He was at length drawn from his retirement by the hopes of making his fortune under cardinal Richlieu,

Bamba who had formerly courted his friendship; but in a few years he retired again, disgusted with the slavish dependence of a court-life. All he obtained from the court was a pension of 2000 livres, with the titles of counsellor of state and historiographer of France. He died in 1654; and was buried in the hospital of Notre Dame des Anges, to which he bequeathed 12,000 livres. He left an estate of 100 franks *per ann.* for a gold medal to be bestowed every two years for the best discourse on some moral subject. — Besides his letters, he wrote a work called *Oeuvres Diverses*, i. e. on various subjects; The Prince; The Christian Socrates, &c. and many other pieces; all of which have been published in two volumes folio.

BAMBA, a province of the kingdom of Congo in Africa.—It is situated between the rivers of Ambrifi and Lofe; the last of which parts it from Pemba on the east, as the Ambrifi does from the province of Sogno on the north. Along the sea-coasts it extends itself northward to the river Lelunda; and on the south to that of Danda, which parts it from the kingdom of Angola. The governors of this province bear the title of *dukes*, and are always some of the princes of the royal family. They are as despotic and arbitrary as if they were really kings, notwithstanding the care and pains their monarchs have taken to keep them within due bounds. The soil of this province is very fertile; and would produce all the necessaries of life in great plenty, were the inhabitants but industrious in its cultivation. The sea-coasts produce a vast quantity of salt, which could be purified with little trouble, and would yield an extraordinary revenue if the duties were duly paid; but these the governors find means to sink mostly into their own coffers.—Here is also the fishery of the zimbis, or little sea-snail, whose shell is the current coin not only in this and the neighbouring kingdom, but also in the most distant parts of Africa. Here are also said to be mines of gold, silver, quicksilver, copper, tin, and iron; but none except the iron mines are allowed to be worked.

BAMBERG, a large handsome town of Franconia in Germany, and capital of a bishoprick of the same name. It was formerly imperial, but is now subject to the bishop. The country about it produces plenty of corn, fruits, and liquorice. It has an university, founded in 1585; and is situated at the confluence of the rivers Main and Reidnitz. E. Long. 10. 15. N. Lat. 50. 10.

BAMBERG, a town of Bohemia, situated at the foot of a mountain. E. Long. 16. 50. N. Lat. 49. 53.

BAMBOCCIO, a celebrated painter of conversations, landscapes, cattle, &c. was born at Laeren, near Narden, in 1613. His name was Peter Van Laer; but in Italy they gave him the name of Bamboccio, on account of the uncommon shape of his body, the lower part being one third part longer than the upper, and his neck so short that it was buried between his shoulders. He had, however, an ample amends for the unfeemliness of his limbs, in the superior beauties of his mind: he was endowed with an extensive genius; and, indeed, had an universal taste for every part of painting. He resided at Rome for sixteen years successfully; every day studying to improve himself by those beautiful models which were continually open to his observation, and by the lovely scenery in the envi-

rons of that city. He was held in the highest esteem by all ranks of men, as well as by those of his own profession; not only on account of his extraordinary abilities, but also for the amiable qualities of his mind. He studied nature incessantly; observing with a curious exactness every effect of light on different objects, at different hours of the day; and whatsoever incident afforded pleasure to his imagination, his memory for ever perfectly retained. His style of painting is sweet and true; and his touch delicate, with great transparency of colouring. His figures are always of a small size, well proportioned, and correctly designed; and altho' his subjects are taken but from the lower kind of nature, such as plunderings, playing at bowls, inns, farrier shops, cattle, or conversations; yet whatever he painted was so excellently designed, so happily executed, and so highly finished, that his manner was adopted by many of the Italian painters of his time. His works are still universally admired, and he is justly ranked among the first class of the eminent masters. His hand was as quick as his imagination, so that he rarely made sketches or designs for any of his works; he only marked the subject with a crayon on the canvas, and finished it without more delay. His memory was amazing; for whatever objects he saw, if he considered them with any intention to insert them in his compositions, the idea of them was so strongly impressed on his mind, that he could represent them with as much truth as if they were placed before his eyes. Sandrart observes, that although painters who are accustomed to a small size are frequently inaccurate in the disposition of the different parts of their subject, seeming content if the whole appears natural; yet Bamboccio was as minutely exact in having his figures, trees, grounds, and distances, determined with the utmost precision and perspective truth, as the best masters usually are in pictures of the largest size; which is one circumstance that causes the eye to be so agreeably deluded by the paintings of Bamboccio. In the latter part of his life, he was severely tormented with an asthmatic complaint, which he endured with much impatience; and it is reported, that as the disorder seemed to him unsupportable, he threw himself into a canal to shorten his misery, and was drowned. His death happened in 1673.

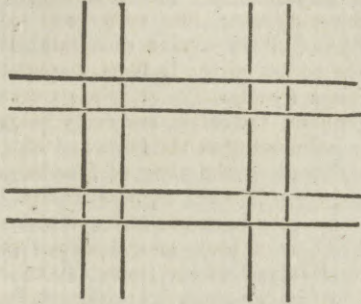
BAMBOE, in botany, the trivial name of a species of arundo. See **ARUNDO**.

BAMBOE Habit; a Chinese contrivance, by which a person who does not know how to swim may easily keep himself above water. The following account of it is from a letter to the author of the *Seaman's Preservative*. "In the year 1730, I was passenger in a ship from Batavia to China, burden about 400 tons, called the *Pridae*, Francisco Xavier commander, freighted by English, Chinese, and Portuguese. Near the coast of China, we met one of those storms called a *Tufooon* (*Tau fong*), or a great wind, which carried away all our masts, bowsprit, and rudder; and in our hold we had six feet of water, expecting every moment the ship would founder.—We consequently were consulting our preservation: the English and Portuguese stood in their shirts only, ready to be thrown off; but the Chinese merchants came upon deck, not in a cork-jacket, but I will call it a *bamboe-habit*, which had lain ready in their chests against such dangers; and it was thus constructed; four bamboes, two before

and

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rough.
Bambuck.

and two behind their bodies, were placed horizontally, and projected about 28 inches. These were crossed on each side by two others, and the whole properly secured, leaving a space for their body; so that they had only to put it over their heads, and tie the same securely, which was done in two minutes, and we were satisfied they could not possibly sink." The shape is here subjoined.



BAMBOROUGH. See *Holy-Island*.

BAMBUCK, a country of Africa, of which the following account is given by the Abbé Raynal, on the credit of a modern traveller whom he does not name. "In the interior part of Africa, under the 12th or 13th degree of north latitude, there is (says a modern traveller) a pretty large country, known by the name of *Bambuck*. It is not subject to a particular king; but governed by village lords, called *farims*. These hereditary and independent chiefs are all obliged to unite for the defence of the state, when it is either attacked as a community, or only in one of its branches.

"The territory of this aristocratical state is dry and barren. It produces neither maize, rice, nor pulse. The insupportable heat it is subject to, proceeds in part from its being surrounded by high mountains, which prevent the wind from refreshing the air. The climate is as unwholesome as it is disagreeable; vapours, which continually issue from the bowels of a soil replete with minerals, render this country unfit to live in, especially to strangers.

"It is gold that hath made this miserable country an object worthy of notice: gold, which in the eyes of the covetous man seems to compensate for all the evils of nature, tho' in reality it increases them all. This metal is so common in this country, that it is found almost indiscriminately every where. To obtain it, sometimes it is sufficient to scrape the surface of the earth, which is clayish, light, and mixed with sand. When the mine is very rich, it is digged only to the depth of a few feet, and never deeper; though it has been observed, that the lower it was digged, the more gold the soil afforded. The miners are too indolent to pursue a toil which constantly becomes more tedious, and too ignorant to perceive the inconveniences it would be attended with. Their negligence and their folly are in this instance so extraordinary, that in washing the gold, in order to separate it from the earth, they only preserve the larger pieces: the light parts pass away with the water, which flows down an inclined plain.

"The inhabitants of Bambuck do not work these mines at all times, nor are they at liberty to do it

when they please. They are obliged to wait till private or public wants determine the farmers to grant this permission. When it is proclaimed, all who are able to avail themselves of this advantage meet at the appointed place. When their work is finished, a division is made. Half of the gold goes to the lord, and the remainder is equally distributed among the labourers. Those who want gold at any other time than that of the general digging, search for it in the beds of the rivers, where it is very common.

"The French and English have successively been desirous of appropriating to themselves these real or imaginary riches. Some thought they could reach this country by the Niger, others by the Salum. Far from having succeeded in their attempts of becoming masters of this country, they have not yet ascertained its existence. The unsuccessfulness of past efforts hath redoubled the activity of sanguine minds; sensible and judicious merchants have chosen to limit themselves to a commerce much more important, which is that of slaves."

BAMFF, a shire of Scotland, comprehending part of Buchan, with the countries of Strathdoern, Boyn, Enzie, Strathaven, and Balvenie, extends 32 miles from east to west, and 13 in breadth from north to south. On the south, it is separated from part of Buchan by the river Ugie; on the east it is watered by the Doern and the German Ocean; on the west it is bounded by the Spey and the county of Murray; on the south west, it borders on Badenoch and the Braes of Mar; and on the north, it is confined by the Murray Frith. The face of the country is agreeably diversified with hill and dale, not without woods, well watered with rivers, and exhibiting many seats and plantations. The air is pure and keen, the climate healthy, and the soil fertile, producing plentiful crops of corn. The country of Buchan, extending northwards from the river Ugie to the sea, and westward as far as Doern, comprehending a tract of 20 miles in length, and nine in breadth, is more free from hills and mountains than any other country of the same extent in the kingdom of Scotland. It is inhabited chiefly by Lowlanders, and gives the title of *earl* to the family of Erskine; of which family, however, Erskine of Mar is the chief. The county of Bamff abounds with the necessaries and comforts of life. The pasture-grounds yield sheep, cattle, and horses: the arable lands produce plenty of corn; while the rivers and sea supply great quantities of fish. Various minerals have been found in different parts of the shire; and a piece of amber, as large as a horse, was once cast ashore on the beach. In the mountainous district of Balvenie, on the western side of the shire, watered by the Spey, there is a noted rock, which produces hones and whetstones sufficient to supply the whole island. Here are also veins of alum stone, and springs of alum water. Strathallan, another district to the north-east of Balvenie, abounds with such plenty of lime-stone, that the inhabitants use it as common stone in building their houses; and moreover burn a great quantity of it into lime, which they sell to good advantage in the village of Keith, on the river Doern. Along this whole coast, there are ancient Danish monuments, such as cairns, tumuli, and huge stones standing erect. In Strathaven, a hilly country, lying along the limpid

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river Avin, which falls into the Spey, we meet with Gordon Castle, belonging to the Duke of Gordon, the most princely edifice in the north of Scotland, consisting of noble apartments magnificently furnished, and environed with fine gardens, and parks well stored with fallow-deer. The same nobleman possesses several other seats in this county.

BAMFF, the capital of the shire of that name in Scotland, is pleasantly situated on the side of a hill, at the mouth of the river Devron. It has several streets; of which that with the town-house in it, adorned with a new spire, is very handsome. This place was erected into a borough by virtue of a charter from Robert II. dated October 7. 1372, endowing it with the same privileges, and putting it on the same footing, with the burgh of Aberdeen; but tradition says it was founded in the reign of Malcolm Canmore. It gives title of *baron* to a branch of the Ogilvie family. The harbour is very bad, as the entrance at the mouth of the Devron is very uncertain, being often stopped by the shifting of the sands, which are continually changing in great forms; the pier is therefore placed on the outside. Much salmon is exported from hence. About Troop-head some kelp is made; and the adventurers pay the lord of the manor 50*l.* *per annum* for the liberty of collecting the materials. Near the town is a most magnificent seat lately built by the Earl of Fife. It lies in a beautiful plain washed by the Devron, the lofty banks of which clothed with wood on the opposite side, afford a delightful contrast to the soft vale beneath. W. Long. 2. 5. N. Lat. 57. 40.

BAMIER, the name of a plant common in Egypt. It produces a pyramidal husk, with several compartments of the colour of a lemon, and filled with musky seeds. This husk dressed with meat is a wholesome food, and has a very agreeable flavour. The Egyptians make great use of it in their ragouts.

BAMIYAN, a city of Asia, situated in the province of Zablestan, 10 days journey from Balkh, and eight from Gazna. It is remarkable only for its dreadful catastrophe when taken by Jenghiz Khan in 1221. At that time the city belonged to Sultan Jalalodin, the last of the famous Mahmud Gazni's race. Jenghiz Khan was at that time about to attack Gazna, that prince's capital; but was stopped by the garrison of Gazna, which he had hoped would give him no trouble. In this, however, he was disappointed. The people had for a long time expected an attack; and had therefore ruined the country for five or six leagues round, while the peasants had carried away the stones, and every thing that could be of use to the besiegers. Accordingly, Jenghiz Khan having erected wooden towers, and planted his engines upon them, was in a short time obliged to give over his attacks till millstones and other materials could be brought from a great distance. The walls of the city were very strong, so that the engines of the Moguls made but little impression; and the garrison making frequent and furious sallies cut off whole squadrons of their enemies, and frequently overthrew their towers and engines. This exceedingly chagrined Jenghiz Khan; who one day returning from a fruitless attack, and hearing of the defeat of one of his generals by Jalalodin, swore to be revenged on Bamiyan. This fury cost the life of one of his grandchildren; who exposing himself too much, to

please his grandfather, was slain with an arrow.—At last, however, by the numberless multitude of the Moguls, who continued the attacks without intermission, the city was taken, after its walls had been ruined in many places, and the bravest soldiers and officers of the garrison slain in its defence. The mother of the young prince who had been killed entering with the troops, and more deserving the name of a fiend than a woman, caused the throats of all the inhabitants to be cut, without excepting one. She even gave orders to rip up the bellies of all the women with child, that not an infant might be left alive. In short, to gratify the rage of this inhuman monster, the buildings were all levelled with the ground; the cattle, and every living creature, destroyed; inasmuch that the hardened Moguls themselves gave this place the name of *Maubalig*, which in their language signifies *the unfortunate city*. A strong castle has since been built out of its ruins.

BAMOTH-BAAAL (anc. geog.), one of the towns of the tribe of Reuben, which seems also to have had a temple of Baal on an eminence; lying eastwards, and not far from the river Arnon, and the territory of Moab. Jerome calls it *Bamoth*, a city of the Amorites, beyond Jordan, in the possession of the sons of Reuben. Whether the same with that mentioned Numb. xxi. is doubtful, from the disagreement of interpreters; and yet we may admit it to be the place of encampment of the Israelites, and of Balaam's first station, or where he had the first view of the rear of the people.

BAMPTON, a town of Devonshire, situated in a bottom surrounded with high hills. W. Long. 4. 25. N. Lat. 51. 5.

BAN, or BANS. See BANN.

BAN, in commerce, a sort of smooth fine muslin, which the English import from the East Indies. The piece is almost a yard broad, and runs about 20 yards and a half.

BANANA-TREE, a species of the musa or plantain. See MUSA.

BANARES, or BENARES, a handsome town of Asia, in the dominions of the Great Mogul, greatly celebrated for its sanctity, and being the university of the Indian Bramins. See OBSERVATORY. It is seated on the north side of the river Ganges, in E. Long. 82. 30. N. Lat. 26. 20.

BANBURY, a town of Oxfordshire in England, situated on the river Charwell, in W. Long. 1. 20. N. Lat. 52. 0.

BANC, or BENCA, in law, denotes a tribunal, or judgment-seat: hence *king's banc* is the same with the *court of king's bench*, and *common banc* with that of *common pleas*.

BANCI JUS, or the privilege of having a bench, was anciently only allowed to the king's judges, *qui summam administrant justiciam*. Inferior courts, as courts-baron, hundred courts, &c. were not allowed that prerogative; and even at this day the hundred-court at Freibridge in Norfolk is held under an oak at Gey-wood; and that of Woolfry, in Herefordshire, under an oak near Ashton in that county, called *Hundred-oak*.

BANCA, an island of Asia, in the East Indies, between Sumatra and Borneo; from the first of which it is separated only by a narrow channel. E. Long. 105. 10. N. Lat. 13. 25.

BANCALIS,

Bamoth.
Baal.
||
Banca.

Bancalis
||
Banda.

BANCALIS, a sea-port town on the east coast of the island of Sumatra, where the Dutch have a settlement. E. Long. 99. 7. N. Lat. 1. 5.

BANCK (Peter Vander), an engraver of considerable repute, was born at Paris, and received his instructions in the art from the celebrated Francois de Poilly. He came over into England with Gaspar the painter, about the year 1674; and married the sister of a gentleman of estate in Hertfordshire, named Forester. He was a laborious artist: but the pay he received for his plates being by no means adequate to the time he bestowed upon them, he was reduced to want; and retiring from business, sought an asylum in the house of his brother-in-law. He died at Bradfield, and was buried in the church there, in 1674; leaving his widow in possession of the chief part of his plates, which she disposed of to Brown, a printseller, to great advantage, and left an easy fortune. His chief employment was engraving of portraits; and, according to Virtue's account of this artist published by the Hon. Mr Walpole, he was the first in England who engraved them on so large a scale. But even the novelty, it seems, added to their merit, could not sufficiently recommend them to support the artist. Like many of Poilly's disciples, his great merit, according to Mr Strutt, consists in the laboured neatness and management of the mechanical part of the art. Freedom, harmony, and chasteness of outline, are by no means the characteristic of his prints. However, tho' they cannot rank with the superior productions of Edelinck or Nantueil, &c. they have their share of merit; and doubtless will be always esteemed in England as preserving the best resemblance of many eminent persons who were living at that time.

BANCO, an Italian word which signifies *bank*. It is commonly used to signify the Bank of Venice.

BANCOCK, a town of the kingdom of Siam in Asia, with a fort, which was once in the possession of the French, but they were driven from it in 1688. E. Long. 101. 5. N. Lat. 13. 25.

BAND, in a general sense, some small narrow ligament, wherewith any thing is bound, tied, or fastened.

BAND, in architecture, a general name for any flat low member, or moulding, that is broad but not very deep.

BAND of Soldiers, in military affairs, those who fight under the same flag or ensign.

BAND of Pensioners, a company of 120 gentlemen, who receive a yearly allowance of 100 l. for attending on his Majesty on solemn occasions.

BAND is also the denomination of a military order in Spain, instituted by Alphonfus XI. king of Castile, for the younger sons of the nobility; who, before their admission, must serve 10 years at least, either in the army or at court; and are bound to take up arms for the catholic faith against the infidels.

BAND, in surgery. See **BANDAGE**.

BANDA ISLANDS, the general name of five islands in the East Indies, belonging to the Dutch. Two of them are uncultivated, and almost entirely uninhabited; the other three claim the distinction of being the only islands in the world that produce the nutmeg.

If we except this valuable spice, the islands of Banda, like all the Moluccas, are barren to a dreadful degree.

What they produce in superfluities they want in necessities. The land will not bring forth any kind of corn; and the pith of the fago serves the natives of the country instead of bread.

As this food is not sufficient for the Europeans who settle in the Moluccas, they are allowed to fetch provisions from Java, Macassar, or the extremely fertile island of Bali. The company itself carries some merchandise to Banda.

This is the only settlement in the East Indies that can be considered as an European colony; because it is the only one where the Europeans are proprietors of lands. The company finding that the inhabitants of Banda were savage, cruel, and treacherous, because they were impatient under their yoke, resolved to exterminate them. Their possessions were divided among the white people, who got slaves from some of the neighbouring islands to cultivate the lands. These white people are for the most part Creoles, or malecontents who have quitted the service of the company. In the small island of Rosfing, there are likewise several banditti, whom the laws have branded with disgrace; and young men of abandoned principles, whose families wanted to get rid of them: so that Banda is called the *island of correction*. The climate is so unhealthy, that these unhappy men live but a short time. It is on account of the loss of so great a number of hands, that attempts have been made to transfer the culture of the nutmeg to Amboyna; and the company were likewise probably influenced by two other strong motives of interest, as their trade could be carried on with less expence and greater safety. But the experiments that have been made have proved unsuccessful, and matters remain in their former state.

BANDAGE, in surgery, a fillet, roller, or swath, used in dressing and binding up wounds, restraining dangerous hemorrhagies, and in joining fractured and dislocated bones.

BANDALEER, or **BANDELEER**, in military affairs, a large leathern belt, thrown over the right shoulder, and hanging under the left arm; worn by the ancient musqueteers, both for the sustaining of their fire-arms, and for the carriage of their mulket-charges, which being put up in little wooden cases, coated with leather, were hung, to the number of twelve, to each bandaleer.

BANDELET, or **BANDLET**, in architecture, any little band, or flat moulding, as that which crowns the Doric architrave.

BANDER-CONGO, a small sea-port town in Asia, seated on the Persian Gulph. E. Long. 54. 10. N. Lat. 19. 0.

BANDERET, a general, or one of the commanders in chief of the forces.—This appellation is given to the principal commanders of the troops of the canton of Bern in Switzerland, where there are four banderets who command all the forces of that canton.

BANDEROLL, a little flag, in form of a guidon, extended more in length than in breadth, used to be hung out on the masts of vessels, &c.

BANDITTI, from the Italian *bandito*; persons proscribed, or, as we call it, outlawed: sometimes denominated *banniti* or *foris banniti*. It is also a denomination given to highwaymen or robbers who infest the roads in troops, especially in Italy, France,

Bandage
||
Banditti.

and

Banditti and Sicily. Mr Brydone, in his Tour through Sicily, informs us, that in the eastern part, called *Val Demoni* from the devils that are supposed to inhabit Mount *Ætna*, it has ever been found altogether impracticable to extirpate the banditti; there being numberless caverns and subterraneous passages round that mountain, where no troops could possibly pursue them: besides, they are known to be perfectly determined and resolute, never failing to take a dreadful revenge on all who have offended them. Hence the prince of Villa Franca has embraced it, not only as the safest, but likewise as the wisest and most political scheme, to become their declared patron and protector: and such of them as think proper to leave their mountains and forests, though perhaps only for a time, are sure to meet with good encouragement and a certain protection in his service, where they enjoy the most unbounded confidence, which, in no instance, they have ever yet been found to make an improper or a dishonest use of. They are clothed in the prince's livery, yellow and green, with silver lace; and wear likewise a badge of their honourable order, which intitles them to universal fear and respect from the people.

In some circumstances, these banditti are the most respectable people of the island, and have by much the highest and most romantic notions of what they call their point of honour. However criminal they may be with regard to society in general; yet, with respect to one another, and to every person to whom they have once professed it, they have ever maintained the most unshaken fidelity. The magistrates have often been obliged to protect them, and pay them in court, as they are known to be perfectly determined and desperate, and so extremely vindictive, that they will certainly put any person to death that has ever given them just cause of provocation. On the other hand, it never was known that any person who had put himself under their protection, and showed that he had confidence in them, had cause to repent of it, or was injured by any of them in the most minute trifle; but, on the contrary, they will protect him from impositions of every kind, and scorn to go halves with the landlord, like most other conductors and travelling servants, and will defend him with their lives if there is occasion. Those of their number who have thus enlisted themselves in the service of society, are known and respected by the other banditti all over the island; and the persons of those they accompany are ever held sacred. For these reasons, most travellers choose to hire a couple of them from town to town; and may thus travel over the whole island in safety.

BANDORA, the capital of the island of Salfet, on the west coast of the peninsula on this side the Ganges. It is separated from the island of Bombay by a narrow channel, and subject to the Portuguese. E. Lon. 72. 30. N. Lat. 19. 0.

BANDORE, the name of a musical instrument with strings, resembling a lute, and said to be invented in the fourth year of Queen Elizabeth, by John Rose, a citizen of London.

BANDY-LEGS, from the French *bander*, 'to bend,' a distortion of the legs, when they turn either inward or outward on either side; arising from some defect in the birth, or imprudence in the nurse, endeavouring to make a child stand or walk before his legs were

N^o 40.

strong enough to sustain the weight of his body. See **Bane** **||** **Bangué.**
VALGUS.

BANE (from the Sax. *bana*, a murderer), signifies destruction or overthrow. Thus, "I will be the *bane* of such a man," is a common saying. So, when a person receives a mortal injury by any thing, we say, "it was his *bane*:" and he who is the cause of another man's death, is said to be *le bane*, i. e. a malefactor.

BANFF. See **BAMFF.**

BANGHIR, a town of Ireland, in king's county in the province of Leinster, seated on the river Shannon. W. Long. 8. 5. N. Lat. 53. 10.

BANGLE EARS, an imperfection in a horse, remedied in the following manner. Place his ears in such a manner as you would have them stand; bind them with two little boards so fast that they cannot stir, and then clip away all the empty wrinkled skin close by the head.

BANGIUS (Thomas), a Danish divine, and an elegant Latin writer on the origin of languages and a variety of other subjects. He died in 1661.

BANGOR, an episcopal city of Carnarvonshire in North Wales. In ancient times it was so considerable, that it was called *Bangor the Great*, and defended by a strong castle: but it is now a very mean place; the principal buildings being the cathedral, the bishop's palace, and a free school. The see is of very great antiquity, and its founder unknown. The church is dedicated to St Daniel, who was bishop here about the year 516; but for near 500 years afterwards, there is no certainty of the names of his successors. Owen Glendower greatly defaced the cathedral church; but Bishop Dean repaired it again. This see met a still more cruel ravager than Owen Glendower, in the person of Bishop Bulkeley; who not only alienated many of the lands belonging to it, but even sold the bells of the church. This diocese contains the whole of Carnarvonshire except three parishes, the shire of Anglesey, and part of the shires of Denbigh, Merioneth, and Montgomery; in which are 107 parishes, whereof 36 impropriated. It has three archdeacons, viz. Bangor, Anglesey, and Merioneth; of which the two first are commonly annexed to the bishoprick for its better support. This see is valued in the king's books at L. 131: 16: 4, and is computed to be worth annually L. 1200. The tenths of the clergy are L. 151: 14: 3 $\frac{1}{2}$. To the cathedral there belong a bishop, a dean, an archdeacon, a treasurer, and two prebendaries, endowed; a precentor, a chancellor, and three canons, not endowed; three vicars coral, an organist, lay-clerks, choristers, and two officers. W. Long. 4. 10. N. Lat. 53. 20.

BANGOR, a town of Ireland, in the county of Down and province of Ulster. It is seated on the south shore of the bay of Carrick Fergus, opposite to the town of that name; and sends two members to parliament. W. Long. 6. N. Lat. 54. 42.

BANGUE, a species of opiate, in great use throughout the east, for drowning cares and inspiring joy.—This by the Persians is called *beng*; by the Arabs, *effrar*, corruptly *asseral*, and *assarth*; by the Turks, *bengitie*, and vulgarly called *mastack*; by the European naturalists, *bangue* or *bange*.—It is the leaf of a kind of wild hemp, growing in the countries of the

Levant:

Banguē || **Banians.** Levant; it differs little, either as to leaf or seed, from our hemp, except in size. Some have mistaken it for a species of althæa.

There are divers manners of preparing it, in different countries. Olearius describes the method used in Persia. Mr Sale tells us, that, among the Arabs, the leaf is made into pills, or conserves. But the most distinct account is that given by Alexander Maurocordato, counsellor and physician of the Ottoman Porte, in a letter to Wedelius. According to this author, banguē is made of the leaves of wild hemp, dried in the shade, then ground to powder; put into a pot wherein butter has been kept; set in an oven till it begin to torrify; then taken out, and pulverized again; thus to be used occasionally, as much at a time as will lie on the point of a knife. Such is the Turkish banguē.—The effects of this drug are, to confound the understanding; set the imagination loose; induce a kind of folly and forgetfulness, wherein all cares are left, and joy and gaiety take place thereof. Banguē, in reality, is a succedaneum to wine, and obtains in those countries where Mahometanism is established; which prohibiting the use of that liquor absolutely, the poor musfulmans are forced to have recourse to succedanea, to rouse their spirits. The principal are *opium* and this banguē. As to the opinion among Europeans, that the Turks prepare themselves for battle by a dose of banguē, which rouses their courage, and drives them, with eagerness, to certain death, Dr Maurocordato assures us, that it is a popular error: the Turks think they are then going assuredly to receive the crown of martyrdom; and would not, for any consideration, lose the merit of it, which they would do by eating the banguē, as being held unlawful by their apostle, among other things which intoxicate.

BANIALUCH, or **BAGNALUCH**, a city of European Turkey, the capital of Bosnia, upon the frontiers of Dalmatia, near the river Setina. E. Long. 18. 20. N. Lat. 44. 20.

BANIAN-TREE. See **FIGUS**.

BANIANS, a religious sect in the empire of the Mogul, who believe a metempsychosis; and will therefore eat no living creature, nor kill even noxious animals, but endeavour to release them when in the hands of others.—The name of *Banian* is used with some diversity, which has occasioned much confusion, and many mistakes. Sometimes it is taken in a less proper sense, and extended to all the idolaters of India, as contradistinguished from the Mahometans: in which sense, Banians include the Bramins and other castes. *Banians*, in a more proper sense, is restrained to a peculiar cast, or tribe, of Indians, whose office or profession is trade and merchandize: in which sense, *Banians* stand contradistinguished from *Bramins*, *Cuttery*, and *Wyse*, the three other castes into which the Indians are divided. The four castes are absolutely separate as to occupation, relation, marriage, &c. though all of the same religion; which is more properly denominated the religion of the Bramins, who make the ecclesiastical tribe, than of the *Banians*, who make the mercantile. The proper *Banians* are called, in the *Shaster*, or book of their law, by the name of *Shuddery*; under which are comprehended all who live after the manner of merchants, or that deal and transact for others, as brokers; exclusive of the mechanics, or artificers, who make another cast, called *Wyse*. These *Banians* have

VOL. II. Part II.

no peculiar sect or religion, unless it be, that two of the eight general precepts given by their legislator *Bremaw* to the Indian nation, are, on account of the profession of the *Banians*, supposed more immediately to relate to them, viz. those which enjoin veracity in their words and dealings, and avoiding all practices of circumvention in buying and selling.—Some of the *Banians*, quitting their possession, and retiring from the world, commence religious, assume a peculiar habit, and devote themselves more immediately to God, under the denomination of *Vertea*. These, though they do not hereby change their cast, are commonly reckoned as bramins of a more devout kind; much as monks in the Romish church, though frequently not in orders, are reputed as a more sacred order than the regular clergy. The name *Banian* imports as much, in the Bramin language, (wherein their law is written), as a people innocent and harmless; void of all guile; so gentle, that they cannot endure to see either a fly or a worm injured; and who, when struck, will patiently bear it, without resisting or returning the blow.—Their mien and appearance is described by Lord *, in terms a little * *Discov.* precise, but very significant: “A people presented *Relig. Ba-* themselves to my eyes clothed in linen garments, some-*nian.* what low descending, of a gesture and garb, as I may say, maidenly, and well nigh effeminate, of a countenance shy and somewhat estranged.”—Gemelli Careri divides the Banians into 22 tribes, all distinct, and not allowed to marry with each other. Lord assures us they are divided into 82 castes or tribes, correspondent to the castes or divisions of the Bramins or priests, under whose discipline they are, as to religious matters; though the generality of the Banians choose to be under the direction of the two Bramin tribes, the *Visal-nagranagers* and *Vulnagranagers*.

The Banians are the great factors, by whom most of the trade of India is managed; in this respect, comparable to the Jews and Armenians, and not behind either, in point of skill and experience, in whatever relates to commerce. Nothing is bought but by their mediation. They seem to claim a kind of *jus divinum* to the administration of the traffic of the nation, grounded on their sacred books, as the Bramins do to that of religion. They are dispersed, for this purpose, through all parts of Asia, and abound in Persia, particularly at Ispahan and Gombroon, where many of them are extremely rich, yet not above acting as brokers, where a penny is to be got. The chief agents of the English, Dutch, and French East-India companies, are of this nation: they are faithful, and are generally trusted with the cash of those companies in their keeping. They act also as bankers, and can give bills of exchange for most cities in the East Indies. Their form of contract in buying and selling is remarkable; being done without words, in the profoundest silence, only by touching each other's fingers: the buyer loosening his pamerin, or girdle, spreads it on his knee, and both he and the seller having their hands underneath, by the intercourse of the fingers, mark the price of pounds, shillings, &c. demanded, offered, and at length agreed on. When the seller takes the buyer's whole hand, it denotes a thousand; and, as many times as he squeezes it, as many thousand pagods, or roupees, according to the species in question, are demanded: when he only takes the five

Banier || fingers, it denotes five hundred; and when only one, one hundred: taking only half a finger, to the second joint, denotes fifty; the small end of the finger, to the first joint, stands for ten.

BANIER, (Anthony), licentiate in laws, member of the academy of inscriptions and belles lettres, and ecclesiastic of the diocese of Clermont in Auvergne; died in November 1741, aged 69. He is principally celebrated for his translation of the *Metamorphoses* of Ovid, with historical remarks and explanations; which was published in 1732, at Amsterdam, in folio, finely ornamented with copperplates, by Picart; and reprinted at Paris 1738, in two vols 4to: and for his *Mythology*, or fables of the ancients explained by history; a work full of the most important information, which was translated into English, and printed at London in 1741, in 4 vols 8vo.

BANISHMENT, exile, among us is of two kinds: the one voluntary, and upon oath; the other by compulsion, for some offence or crime. The former properly called *abjuration*, is now ceased; the latter is chiefly enjoined by judgment of Parliament. Yet outlawing and transportation may also be considered as species of exile.

BANISTER, (John), a physician and surgeon in the reign of Queen Elizabeth, was educated at Oxford, where, says Anthony Wood, he studied logics for a time; but afterwards applied himself solely to physic and surgery. In 1573, he took the degree of bachelor of physic; and, obtaining a licence from the university to practise, settled at Nottingham, where he lived many years in great repute, and wrote several medical treatises. His works were collected and published in 1633, 4to.

BANISTERIA, in botany: A genus of the trigynia order, belonging to the decandria class of plants; and in the natural method ranking under the 23d order, *Tribilata*. The calyx is quinquepartite, with nectarious pores on the outside of the base; the petals are roundish and unguled; the seeds are three, with membranaceous wings. There are seven species, all natives of warm countries, but possessing no remarkable properties.

BANK, in commerce, a common repository, where many persons agree to keep their money, to be always ready at their call or direction: or, Certain societies or communities, who take the charge of other people's money, either to improve it, or to keep it secure.

The first institution of banks was in Italy, where the Lombard Jews kept benches in the market-places for the exchange of money and bills; and *banco* being the Italian name for *bench*, banks took their title from this word.

1. Compa-
ny-banks.

Banks are of two principal kinds. 1. One sort is either *public*, consisting of a company of monied men, who being duly established, and incorporated by the laws of their country, agree to deposit a considerable fund, or joint stock, to be employed for the use of the society, as lending money upon good security, buying and selling bullion, discounting bills of exchange, &c.; or *private*, i. e. set up by private persons, or partnerships, who deal in the same way as the former, upon their own single stock and credit.

The greatest bank of circulation in Europe is the *Bank of England*. The company was incorporated by

parliament in the fifth and sixth years of King William and Queen Mary, by the name of *The Governors and Company of the Bank of England*; in consideration of the loan of 1,200,000*l.* granted to the government; for which the subscribers received almost 8 per cent. By this charter, the company are not to borrow under their common seal, unless by act of parliament; they are not to trade, or suffer any person in trust for them to trade, in any goods or merchandize; but they may deal in bills of exchange, in buying or selling bullion, and foreign gold and silver coin, &c.

By an act of parliament passed in the 8th and 9th year of William III. they were impowered to enlarge their capital stock to 2,201,171*l.* 10*s.* It was then also enacted, that bank-stock should be a personal, and not a real estate; that no contract, either in word or writing, for buying or selling bank-stock, should be good in law, unless registered in the books of the bank within 7 days, and the stock transferred in 14 days; and that it shall be felony, without benefit of clergy, to counterfeit the common seal of the bank, or any sealed bank-bill, or any bank-note, or to alter or craze such bills or notes. By another act passed in the 7th of Queen Anne, the company were impowered to augment their capital to 4,402,343*l.* and they then advanced 400,000*l.* more to the government; and in 1714, they advanced another loan of 1,500,000*l.*

In the third year of the reign of King George I. the interest in their capital stock was reduced to 5 per cent. when the bank agreed to deliver up as many exchequer bills as amounted to 2,000,000*l.* and to accept an annuity of 100,000*l.*; and it was declared lawful for the bank to call from their members, in proportion to their interests in the capital stock, such sums of money as in a general court should be found necessary. If any member should neglect to pay his share of the monies so called for, at the time appointed by notice in the London Gazette, and fixed upon the Royal Exchange, it should be lawful for the bank, not only to stop the dividend of such member, and to apply it towards payment of the money in question, but also to stop the transfers of the share of such defaulter, and to charge him with an interest of 5 per cent. per annum, for the money so omitted to be paid: and if the principal and interest should be three months unpaid, the bank should then have power to sell so much of the stock belonging to the defaulter as would satisfy the same. After this, the bank reduced the interest of the 2,000,000*l.* lent to the government from 5 to 4 per cent. and purchased several other annuities, which were afterwards redeemed by the government, and the national debt due to the bank reduced to 1,600,000*l.* But in 1742, the company engaged to supply the government with L. 1,600,000 at 3 per cent. which is now called the 3 per cent. annuities; so that the government was now indebted to the company L. 3,200,000, the one half carrying 4, and the other 3 per cent.

In the year 1746, the company agreed that the sum of L. 986,800 due to them in the exchequer-bills unsatisfied, on the duties for licences to sell spirituous liquors by retail, should be cancelled, and in lieu thereof to accept of an annuity of L. 39,442, the interest of that sum at 4 per cent. The company also agreed to advance the further sum of L. 1,000,000 into the exchequer, upon the credit of the duties arising by the malt

and

Bank. and land-tax, at 4 per cent. for exchequer-bills to be issued for that purpose; in consideration of which, the company were enabled to augment their capital with L. 986,800; the interest of which, as well as that of the other annuities, was reduced to 3½ per cent. till the 25th of December 1757, and from that time to carry only 3 per cent.

And in order to enable them to circulate the said exchequer bills, they established what is now called *bank-circulation*. The nature of which may be understood from what follows.

The company of the bank are obliged to keep cash sufficient not only to answer the common, but also any extraordinary demand that may be made upon them; and whatever money they have by them, over and above the sum supposed necessary for the purposes, they employ in what may be called the *trade of the company*; that is to say, in discounting bills of exchange, in buying of gold and silver, and in government-securities, &c. But when the bank entered into the above-mentioned contract, as they did not keep unemployed a larger sum of money than what they deemed necessary to answer their ordinary and extraordinary demands, they could not conveniently take out of their current cash so large a sum as a million, with which they were obliged to furnish the government, without either lessening that sum they employed in discounting, buying gold and silver, &c. (which would have been very disadvantageous to them), or inventing some method that should answer all the purposes of keeping the million in cash. The method which they chose, and which fully answers their end, was as follows:

They opened a subscription, which they renew annually, for a million of money; wherein the subscribers advance 10 per cent. and enter into a contract to pay the remainder, or any part thereof, whenever the bank shall call upon them, under penalty of forfeiting the 10 per cent. so advanced; in consideration of which, the bank pays the subscribers 4 per cent. interest for the money paid in, and ½ per cent. for the whole sum they agree to furnish; and in case a call shall be made upon them for the whole, or any part thereof, the bank further agrees to pay them at the rate of 5 per cent. per annum for such sum till they repay it, which they are under an obligation to do at the end of the year. By this means the bank obtains all the purposes of keeping a million of money by them; and though the subscribers, if no call is made upon them, (which is in general the case), receive 6½ per cent. for the money they advance, yet the company gains the sum of L. 23,500 per annum by the contract; as will appear by the following account:

The bank receives from the government for the advance of a million,	£.
	30,000
The bank pays the subscribers who advance L. 100,000, and engage to pay (when called for) L. 900,000 more,	6,500

The clear gain to the bank therefore is	23,500

This is the state of the case, provided the company should make no call on the subscribers; which they will be very unwilling to do, because it would not only lessen their profit, but affect the public credit in general.

Bank-stock may not improperly be called a *trading Bank* stock, since with this they deal very largely in foreign gold and silver, in discounting bills of exchange, &c. Besides which, they are allowed by the government very considerable sums annually for the management of the annuities paid at their office. All which advantages render a share in their stock very valuable; though it is not equal in value to the East-India stock. The company make dividends of the profits half-yearly, of which notice is publicly given; when those who have occasion for their money may readily receive it; but private persons, if they judge convenient, are permitted to continue their funds, and to have their interest added to the principal.

This company is under the direction of a governor, deputy-governor, and 24 directors, who are annually elected by the general court, in the same manner as in the East-India company. Thirteen, or more, compose a court of directors for managing the affairs of the company. The officers of this company are very numerous.

The stability of the bank of England is equal to that of the British government. All that it has advanced to the public must be lost before its creditors can sustain any loss. No other banking company in England can be established by act of parliament, or can consist of more than six members. It acts, not only as an ordinary bank, but (as we have already seen) as a great engine of state; receiving and paying the greater part of the annuities which are due to the creditors of the public; circulating exchequer-bills; and advancing to government the annual amount of the land and malt taxes, which are frequently not paid up till some years thereafter. It likewise has, upon several different occasions, supported the credit of the principal houses, not only in England, but of Hamburgh and Holland. Upon one occasion, it is said to have advanced for this purpose, in one week, about L. 1,600,000, a great part of it in bullion.

In Scotland there are two public banks, both at Edinburgh. The one, called *The Bank of Scotland*, was established by act of parliament in 1695; the other, called *The Royal Bank*, by royal charter in 1727. Scotch banks, public and private.

Within these 30 years, there have also been erected private banking companies in almost every considerable town, and even in some villages. Hence the business of the country is almost entirely carried on by paper-currency, *i. e.* by the notes of those different banking companies; with which purchases and payments of all kinds are commonly made. Silver very seldom appears, except in the change of a twenty-shillings bank-note, and gold still seldom. But though the conduct of all those different companies has not been unexceptionable, and has accordingly required an act of parliament to regulate it; the country, notwithstanding, has evidently derived great benefit from their trade. It has been asserted, that the trade of the city of Glasgow doubled in about 15 years after the first erection of the banks there; and that the trade of Scotland has more than quadrupled since the first erection of the two public banks at Edinburgh. Whether the trade, either of Scotland in general, or of the city of Glasgow in particular, has really increased in so great a proportion, during so short a period, we do not pretend to know. If either of them has increased in this proportion, it seems to be an effect too great to be accounted for by

Bank. the sole operation of this cause. That the trade and industry of Scotland, however, have increased very considerably during this period, and that the banks have contributed a good deal to this increase, cannot be doubted.

*Smith's
Wealth of
Nations,
book II.
chap. ii.*

The value of the silver money which circulated in Scotland before the Union in 1707, and which immediately after it was brought into the bank of Scotland in order to be recoined, amounted to £. 411,117 : 10 : 9 Sterling. No account has been got of the gold coin; but it appears from the ancient accounts of the mint of Scotland, that the value of the gold annually coined somewhat exceeded that of the silver. There were a good many people too upon this occasion, who, from a diffidence of repayment, did not bring their silver into the bank of Scotland; and there was, besides, some English coin, which was not called in. The whole value of the gold and silver, therefore, which circulated in Scotland before the Union, cannot be estimated at less than a million Sterling. It seems to have constituted almost the whole circulation of that country; for though the circulation of the bank of Scotland, which had then no rival, was considerable, it seems to have made but a very small part of the whole. In the present times, the whole circulation of Scotland cannot be estimated at less than two millions, of which that part which consists in gold and silver most probably does not amount to half a million. But though the circulating gold and silver of Scotland have suffered so great a diminution during this period, its real riches and prosperity do not appear to have suffered any. Its agriculture, manufactures, and trade, on the contrary, the annual produce of its land and labour, have evidently been augmented.

**Discount-
ing of bills.** It is chiefly by discounting bills of exchange, that is, by advancing money upon them before they are due, that the greater part of banks and bankers issue their promissory notes. They deduct always, upon whatever sum they advance, the legal interest till the bill shall become due. The payment of the bill, when it becomes due, replaces to the bank the value of what had been advanced, together with a clear profit of the interest. The banker, who advances to the merchant whose bill he discounts, not gold and silver, but his own promissory notes, has the advantage of being able to discount to a greater amount, by the whole value of his promissory notes, which he finds by experience are commonly in circulation. He is thereby enabled to make his clear gain of interest on so much a larger sum.

Cash-accounts.

The commerce of Scotland, which at present is not very great, was still more inconsiderable when the two first banking companies were established; and those companies would have had but little trade, had they confined their business to the discounting of bills of exchange. They invented, therefore, another method of issuing their promissory notes, by granting what they called *cash-accounts*; that is, by giving credit to the extent of a certain sum (£. 2000 or £. 3000 for example), to any individual who could procure two persons of undoubted credit and good landed estate to become surety for him, that whatever money should be advanced to him, within the sum for which the credit had been given, should be repaid upon demand, together with the legal interest. Credits of this kind are

commonly granted by banks and bankers in all different parts of the world. But the easy terms on which the Scots banking companies accept of repayment are peculiar to them, and have perhaps been the principal cause, both of the great trade of those companies; and of the benefit which the country has received from these; and from these.

Whoever has a credit of this kind with one of those companies, and borrows £. 1000 upon it, for example, may repay this sum piece-meal, by £. 20 and £. 30 at a time, the company discounting a proportionable part of the interest of the great sum from the day on which each of those small sums is paid in, till the whole be in this manner repaid. All merchants, therefore, and almost all men of business, find it convenient to keep such cash-accounts with them; and are thereby interested to promote the trade of those companies, by readily receiving their notes in all payments, and by encouraging all those with whom they have any influence to do the same. The banks, when their customers apply to them for money, generally advance it to them in their own promissory notes. These the merchants pay away to the manufacturers for goods, the manufacturers to the farmers for materials and provisions, the farmers to their landlords for rent, the landlords repay them to the merchants for the conveniences and luxuries with which they supply them, and the merchants again return them to the banks in order to balance their cash-accounts, or to replace what they may have borrowed of them; and thus almost the whole money business of the country is transacted by means of them. Hence the great trade of those companies.

By means of those cash-accounts, every merchant can, without imprudence, carry on a greater trade than he otherwise could do. If there are two merchants, one in London and the other in Edinburgh, who employ equal stocks in the same branch of trade, the Edinburgh merchant can, without imprudence, carry on a greater trade, and give employment to a greater number of people, than the London merchant. The London merchant must always keep by him a considerable sum of money, either in his own coffers, or in those of his banker, (who gives him no interest for it), in order to answer the demands continually coming upon him for payment of the goods which he purchases upon credit. Let the ordinary amount of this sum be supposed £. 500. The value of the goods in his warehouse must always be less by £. 500 than it would have been, had he not been obliged to keep such a sum unemployed. Let us suppose, that he generally disposes of his whole stock upon hand, or of goods to the value of his whole stock upon hand, once in the year. By being obliged to keep such a great sum unemployed, he must sell in a year £. 500 worth less goods than he might otherwise have done. His annual profits must be less by all that he could have made by the sale of £. 500 worth more goods; and the number of people employed in preparing his goods for the market, must be less by all those that £. 500 more stock could have employed. The merchant in Edinburgh, on the other hand, keeps no money unemployed for answering such occasional demands. When they actually come upon him, he satisfies them from his cash-account with the bank, and gradually replaces the sum borrowed with the money or paper which comes in from the occasional

Bank.

casional sales of his goods. With the same stock, therefore, he can, without imprudence, have at all times in his warehouse a larger quantity of goods than the London merchant; and can thereby both make a greater profit himself, and give constant employment to a greater number of industrious people who prepare those goods for the market. Hence the great benefit which the country has derived from this trade.

The late multiplication of banking companies in both parts of the united kingdom, an event by which many people have been much alarmed, instead of diminishing, increases the security of the public. It obliges all of them to be more circumspect in their conduct, and, by not extending their currency beyond its due proportion to their cash, to guard themselves against those malicious runs which the rivalry of so many competitors is always ready to bring upon them. It restrains the circulation of each particular company within a narrower circle, and reduces their circulating notes to a smaller number. By dividing the whole circulation into a greater number of parts, the failure of any one company, an accident which, in the course of things, must sometimes happen, becomes of less consequence to the public. This free competition too obliges all bankers to be more liberal in their dealings with their customers, lest their rivals should carry them away. In general, if any branch of trade, or any division of labour, be advantageous to the public, the freer and more general the competition, it will always be the more so. See further, the article *PAPER-MONEY*.

II. Banks of deposit. 2. The other kind of banks consist of such as are instituted wholly on the public account, and are called *Banks of Deposit*; the nature of which not being generally understood, the following particular explanation may not be unacceptable.

The currency of a great state, such as Britain, generally consists almost entirely of its own coin. Should this currency, therefore, be at any time worn, clipped, or otherwise degraded below its standard value, the state by a reformation of its coin can effectually re-establish its currency. But the currency of a small state, such as Genoa or Hamburg, can seldom consist altogether in its own coin, but must be made up, in a great measure of the coins of all the neighbouring states with which its inhabitants have a continual intercourse. Such a state, therefore, by reforming its coin, will not always be able to reform its currency. If foreign bills of exchange are paid in this currency, the uncertain value of any sum, or what is in its own nature so uncertain, must render the exchange always very much against such a state, its currency being, in all foreign states, necessarily valued even below what it is worth. In order to remedy the inconvenience to which this disadvantageous exchange must have subjected their merchants, such small states, when they began to attend to the interest of trade, have frequently enacted, that foreign bills of exchange of a certain value should be paid, not in common currency, but by an order upon, or by a transfer in the books of, a certain bank, established upon the credit and under the protection of the state; this bank being always obliged to pay, in good and true money, exactly according to the standard of the state. The banks of Venice, Genoa, Amsterdam, Hamburg, and

Nuremberg, seem to have been all originally established with this view, though some of them may have afterwards been made subservient to other purposes. The money of such banks, being better than the common currency of the country, necessarily bore an agio, which was greater or smaller, according as the currency was supposed to be more or less degraded below the standard of the state. The agio of the bank of Hamburg, for example, which is said to be commonly about 14 *per cent.* is the supposed difference between the good standard money of the state, and the clipped, worn, and diminished currency poured into it from all the neighbouring states.

Before 1609, the great quantity of clipped and worn foreign coin, which the extensive trade of Amsterdam brought from all parts of Europe, reduced the value of its currency about 9 *per cent.* below that of good money fresh from the mint. Such money no sooner appeared, than it was melted down or carried away, as it always is in such circumstances. The merchants, with plenty of currency, could not always find a sufficient quantity of good money to pay their bills of exchange; and the value of those bills, in spite of several regulations which were made to prevent it, became in a great measure uncertain. In order to remedy these inconveniences, a Bank of bank was established in 1609 under the guarantee of Amsterdam, one of the most famous. Its institution, regulation, utility, &c. The bank received both foreign coin, and the light and worn coin of the country, at its real and intrinsic value in the good standard-money of the country, deducting only so much as was necessary for defraying the expence of coinage, and the other necessary expence of management. For the value which remained after this small deduction was made, it gave a credit in its books. This credit was called *bank-money*; which, as it represented money exactly according to the standard of the mint, was always of the same real value, and intrinsically worth more than current money. It was at the same time enacted, that all bills drawn upon or negotiated at Amsterdam of the value of 600 guilders and upwards should be paid in bank-money, which at once took away all uncertainty in the value of those bills. Every merchant, in consequence of this regulation, was obliged to keep an account with the bank in order to pay his foreign bills of exchange, which necessarily occasioned a certain demand for bank-money.

Bank-money, over and above both its intrinsic superiority to currency, and the additional value which this demand necessarily gives it, has likewise some other advantages. It is secure from fire, robbery, and other accidents; the city of Amsterdam is bound for it; it can be paid away by a simple transfer, without the trouble of counting, or the risk of transporting it from one place to another. In consequence of those different advantages, it seems from the beginning to have borne an agio; and it is generally believed that all the money originally deposited in the bank was allowed to remain there, nobody caring to demand payment of a debt which he could sell for a premium in the market. Besides, this money could not be brought from those coffers, as it will appear by and by, without previously paying for the keeping.

Those deposits of coin, or which the bank was bound to restore in coin, constituted the original capital of the bank, or the whole value of what was represented by what

Bank.

Bank.

what is called *bank-money*. At present they are supposed to constitute but a very small part of it. In order to facilitate the trade in bullion, the bank has been for these many years in the practice of giving credit in its books upon deposits of gold and silver bullion. This credit is generally about 5 per cent. below the mint price of such bullion. The bank grants at the same time what is called a *receipt* or receipt, intitling the person who makes the deposit, or the bearer, to take out the bullion again at any time within six months, upon re-transferring to the bank a quantity of bank-money equal to that for which credit had been given in its books when the deposit was made, and upon paying $\frac{1}{4}$ per cent. for the keeping if the deposit was in silver, and $\frac{1}{2}$ per cent. if it was in gold; but at the same time declaring, that in default of such payment, and upon the expiration of this term, the deposit should belong to the bank at the price at which it had been received, or for which credit had been given in the transfer books. What is thus paid for the keeping of the deposit may be considered as a sort of warehouse rent; and why this warehouse rent should be so much dearer for gold than for silver, several different reasons have been assigned. The fineness of gold, it has been said, is more difficult to be ascertained than that of silver. Frauds are more easily practised, and occasion a greater loss in the more precious metal. Silver, besides, being the standard metal, the state, it has been said, wishes to encourage more the making of deposits of silver than of those of gold.

Deposits of bullion are most commonly made when the price is somewhat lower than ordinary; and they are taken out again when it happens to rise. In Holland the market-price of bullion is generally above the mint-price, for the same reason that it was so in England before the late reformation of the gold coin. The difference is said to be commonly from about six to sixteen stivers upon the mark, or eight ounces of silver of eleven parts fine and one part alloy. The bank-price, or the credit which the bank gives for deposits of such silver (when made in foreign coin, of which the fineness is well known and ascertained, such as Mexico dollars), is 22 gilders the mark; the mint-price is about 23 gilders; and the market-price is from 23 gilders six to 23 gilders sixteen stivers, or from 2 to 3 per cent. above the mint-price. The proportions between the bank-price, the mint-price, and the market-price, of gold bullion are nearly the same. A person can generally sell his receipt for the difference between the mint-price of bullion and the market-price. A receipt for bullion is almost always worth something; and it very seldom happens, therefore, that any body suffers his receipt to expire, or allows his bullion to fall to the bank at the price at which it had been received, either by not taking it out before the end of the six months, or by neglecting to pay the $\frac{1}{4}$ or $\frac{1}{2}$ per cent. in order to obtain a new receipt for another six months. This, however, though it seldom happens, is said to happen sometimes, and more frequently with regard to gold than with regard to silver, on account of the higher warehouse-rent which is paid for the keeping of the more precious metal.

The person who by making a deposit of bullion obtains both a bank-credit and a receipt, pays his bills of exchange as they become due with his bank-credit; and

Bank.

either sells or keeps his receipt, according as he judges that the price of bullion is likely to rise or to fall. The receipt and the bank-credit seldom keep long together, and there is no occasion that they should. The person who has a receipt, and who wants to take out bullion, finds always plenty of bank-credits, or bank-money to buy at the ordinary price; and the person who has bank-money, and wants to take out bullion, finds receipts always in equal abundance.

The owners of bank-credits and the holders of receipts constitute two different sorts of creditors against the bank. The holder of a receipt cannot draw out the bullion for which it is granted, without re-assigning to the bank a sum of bank-money equal to the price at which the bullion had been received. If he has no bank-money of his own, he must purchase it of those who have it. The owner of bank-money cannot draw out bullion without producing to the bank receipts for the quantity which he wants. If he has none of his own, he must buy them of those who have them. The holder of a receipt, when he purchases bank-money, purchases the power of taking out a quantity of bullion, of which the mint-price is 5 per cent. above the bank-price. The agio of 5 per cent. therefore, which he commonly pays for it, is paid, not for an imaginary, but for a real value. The owner of bank-money, when he purchases a receipt, purchases the power of taking out a quantity of bullion, of which the market-price is commonly from 2 to 3 per cent. above the mint-price. The price which he pays for it, therefore, is paid likewise for a real value. The price of the receipt, and the price of the bank-money, compound or make up between them the full value or price of the bullion.

Upon deposits of the coin current in the country, the bank grants receipts likewise as well as bank-credits; but those receipts are frequently of no value, and will bring no price in the market. Upon ducatoons, for example, which in the currency pass for three gilders three stivers each, the bank gives a credit of three gilders only, or 5 per cent. below their current value. It grants a receipt likewise intitling the bearer to take out the number of ducatoons deposited at any time within six months, upon paying $\frac{1}{4}$ per cent. for the keeping. This receipt will frequently bring no price in the market. Three gilders bank-money generally sell in the market for three gilders three stivers, the full value of the ducatoons if they were taken out of the bank; and before they can be taken out, $\frac{1}{4}$ per cent. must be paid for the keeping, which would be mere loss to the holder of the receipt. If the agio of the bank, however, should at any time fall to 3 per cent. such receipts might bring some price in the market, and might sell for $1\frac{1}{2}$ per cent. But the agio of the bank being now generally about 5 per cent. such receipts are frequently allowed to expire, or, as they express it, to fall to the bank. The 5 per cent. which the bank gains, when deposits either of coin or bullion are allowed to fall to it, may be considered as the warehouse rent for the perpetual keeping of such deposits.

The sum of bank-money for which the receipts are expired must be very considerable. It must comprehend the whole original capital of the bank, which, it is generally supposed, has been allowed to remain there from the time it was first deposited, nobody caring

Bank.

caring either to renew his receipt or to take out his deposit, as, for the reasons already assigned, neither the one nor the other could be done without loss. But whatever may be the amount of this sum, the proportion which it bears to the whole mass of bank-money is supposed to be very small. The bank of Amsterdam has for these many years past been the great warehouse of Europe for bullion, for which the receipts are very seldom allowed to expire, or, as they express it, to fall to the bank. The far greater part of the bank-money, or of the credits upon the books of the bank, is supposed to have been created, for these many years past, by such deposits which the dealers in bullion are continually both making and withdrawing.

No demand can be made upon the bank but by means of a receipt or receipt. The smaller mass of bank-money, for which the receipts are expired, is mixed and confounded with the much greater mass for which they are still in force; so that, though there may be a considerable sum of bank-money for which there are no receipts, there is no specific sum or portion of it which may not at any time be demanded by one. The bank cannot be debtor to two persons for the same thing; and the owner of bank-money who has no receipt cannot demand payment of the bank till he buys one. In ordinary and quiet times, he can find no difficulty in getting one to buy at the market-price, which generally corresponds with the price at what he can sell the coin or bullion it intitles him to take out of the bank.

It might be otherwise during a public calamity; an invasion, for example, such as that of the French in 1672. The owners of bank-money being then all eager to draw it out of the bank, in order to have it in their own keeping, the demand for receipts might raise their price to an exorbitant height. The holders of them might form extravagant expectations, and, instead of 2 or 5 per cent. demand half the bank-money for which credit had been given upon the deposits that the receipts had respectively been granted for. The enemy, informed of the constitution of the bank, might even buy them up in order to prevent the carrying away of the treasure. In such emergencies, the bank, it is supposed, would break through its ordinary rule of making payment only to the holders of receipts. The holders of receipts, who had no bank-money, must have received within 2 or 3 per cent. of the value of the deposit for which their respective receipts had been granted. The bank, therefore, it is said, would in this case make no scruple of paying, either with money or bullion, the full value of what the owners of bank-money who could get no receipts were credited for in its books; paying at the same time 2 or 3 per cent. to such holders of receipts as had no bank-money, that being the whole value which in this state of things could justly be supposed due to them.

Even in ordinary and quiet times it is the interest of the holders of receipts to depress the agio, in order either to buy bank-money (and consequently the bullion which their receipts would then enable them to take out of the bank) so much cheaper, or to sell their receipts to those who have bank-money, and who want to take out bullion, so much dearer; the price of a receipt being generally equal to the difference between the market-price of bank-money and that of the coin or bullion for which the receipt had been granted. It

Bank.

is the interest of the owners of bank-money, on the contrary, to raise the agio, in order either to sell their bank-money so much dearer, or to buy a receipt so much cheaper. To prevent the stock-jobbing tricks which those opposite interests might sometimes occasion, the bank has of late years come to a resolution to sell at all times bank-money for currency, at 5 per cent. agio, and to buy it again at 4 per cent. agio. In consequence of this resolution, the agio can never either rise above 5 or sink below 4 per cent. and the proportion between the market-price of the bank and that of current money is kept at all times very near to the proportion between their intrinsic values. Before this resolution was taken, the market price of money used sometimes to rise so high as 9 per cent. agio, and sometimes to sink so low as par, according as opposite interests happened to influence the market.

The bank of Amsterdam professes to lend out no part of what is deposited with it, but, for every gilder for which it gives credit in its books, to keep in its repositories the value of a gilder either in money or bullion. That it keeps in its repositories all the money or bullion for which there are receipts in force, for which it is at all times liable to be called upon, and which, in reality, is continually going from it and returning to it again, cannot well be doubted. But whether it does so likewise with regard to that part of its capital for which the receipts are long ago expired, for which in ordinary and quiet times it cannot be called upon, and which in reality is very likely to remain with it forever, or as long as the States of the United Provinces subsist, may perhaps appear more uncertain. At Amsterdam, however, no part of faith is better established, than that for every gilder circulated as bank-money there is a correspondent gilder in gold and silver to be found in the treasure of the bank. The city is guaranteed that it should be so. The bank is under the direction of the four reigning burgomasters, who are changed every year. Each new set of burgomasters visits the treasure, compares it with the books, receives it upon oath, and delivers it over, with the same awful solemnity, to the set which succeeds it; and in that sober and religious country oaths are not yet disregarded. A rotation of this kind seems alone a sufficient security against any practices which cannot be avowed. Amidst all the revolutions which faction has ever occasioned in the government of Amsterdam, the prevailing party has at no time accused their predecessors of infidelity in the administration of the bank. No accusation could have affected more deeply the reputation and fortune of the disgraced party; and if such an accusation could have been supported, we may be assured that it would have been brought. In 1672, when the French king was at Utrecht, the bank of Amsterdam paid so readily, as left no doubt of the fidelity with which it had observed its engagements. Some of the pieces which were then brought from its repositories appeared to have been scorched with the fire which happened in the town-house soon after the bank was established. Those pieces, therefore, must have lain there from that time.

What may be the amount of the treasure in the bank is a question which has long employed the speculations of the curious. Nothing but conjecture can be offered concerning it. It is generally reckoned, that there are about 2000 people who keep accounts with the

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the bank; and allowing them to have, one with another, the value of 1500*l.* lying upon their respective accounts, (a very large allowance), the whole quantity of bank-money, and consequently of treasure in the bank, will amount to 3,000,000*l.* or, at 11 guilders the pound Sterling, 33,000,000 of guilders; a great sum, and sufficient to carry on a very extensive circulation, but vastly below the extravagant ideas which some people have formed of this treasure.

The city of Amsterdam derives a considerable revenue from the bank. Besides what may be called the *ware-houfe-rent* above mentioned, each person, upon first opening an account with the bank, pays a fee of 10 guilders; and for every new account, 3 guilders 3 stivers; for every transfer, 2 stivers; and if the transfer is for less than 300 guilders, 6 stivers, in order to discourage the multiplicity of small transactions. The person who neglects to balance his accounts twice in the year forfeits 25 guilders. The person who orders a transfer for more than is upon his account, is obliged to pay 3 *per cent.* for the sum overdrawn, and his order is set aside into the bargain. The bank is supposed too to make a considerable profit by the sale of the foreign coin or bullion which sometimes falls to it by the expiring of receipts, and which is always kept till it can be sold with advantage. It makes a profit likewise by selling bank-money at 5 *per cent.* *agio*, and buying it in at 4. These different emoluments amount to a good deal more than what is necessary for paying the salaries of officers, and defraying the expence of management. What is paid for the keeping of bullion upon receipts, is alone supposed to amount to a neat annual revenue of between 150,000 and 200,000 guilders. Public utility, however, and not revenue, was the original object of this institution. Its object was to relieve the merchants from the inconvenience of a disadvantageous exchange. The revenue which has arisen from it was unforeseen, and may be considered as accidental.

BANK, in sea-affairs, denotes an elevation of the ground or bottom of the sea, so as sometimes to surmount the surface of the water, or at least to leave the water so shallow as usually not to allow a vessel to remain a-float over it.—In this sense, *bank* amounts to much the same as flat, shoal, &c. There are banks of sand, and others of stone, called also *shelves*, or *rocks*. In the north sea they also speak of banks of ice, which are large pieces of that matter floating.

BANKER, a person who traffics and negotiates in money; who receives and remits money from place to place by commission from correspondents, or by means of bills or letters of exchange, &c.

The ancient bankers were called *argentarii*, and *nummularii*; by the Greeks, *τραπέζισται*, *κολλυβισται*, and *αργυραμοισται*. Their chief business was to put out the money of private persons to interest: they had their boards and benches, for this purpose, in all the markets and public places, where they took in the money from some, to lend it to others.

BANKING, the making of banks to oppose the force of the sea, rivers, or the like, and secure the land from being overflowed thereby. With respect to the water which is to be kept out, this is called *banking*; with respect to the land, which is hereby to be defended, *imbanking*.

BANKING is also applied to the keeping a bank, or
N^o 40.

the employment of a banker. Banking, in this sense, signifies the trading in money, or remitting it from place to place, by means of bills of exchange. This answers to what the French call *faire la banque*. In France, every body is allowed to bank, whether merchant or not; even foreigners are indulged in this kind of traffic. In Italy, banking does not derogate from nobility, especially in the republic states; whence it is, that most of the younger sons of great families engage in it. In reality, it was the nobility of Venice and Genoa, that, for a long time, were the chief bankers in the other countries of Europe.

BANKISH, a province of the Mogul's dominions, in the north part of the Hither India, lying south-west of the province of Cassimere.

BANKRUPT, (*bancus ruptus*), is so called, because, when the bank or stock is broken or exhausted, the owner is said to be a *bankrupt*. And this word *bankrupt* is derived from the French *bank route*, which signifies a breaking or failing in the world: *banque* in French is as much as *mensa* in Latin, and *route* is the same as *vestigium*; and this term is said to be taken originally from the Roman *mensarii*, which were set in public places; and when a tradesman slipped away, with an intention to deceive his creditors, he left only some *vestigia* or signs of his table or shop behind him. But a bankrupt with us, from the several descriptions given of him in our statute-law, may be defined "a trader, who secrets himself, or does certain other acts tending to defraud his creditors." For the better understanding of this article, it will be proper to consider, 1. *Who* may become a bankrupt: 2. *What acts* make a bankrupt: 3. *The proceedings* on a commission of bankruptcy: and, 4. *In what manner* an estate in goods and chattels may be *transferred* by bankruptcy.—But of these, the two last being treated under the article COMMISSION of *Bankruptcy*, the two first only belong to this place.

1. A bankrupt was formerly considered merely in the light of a criminal or offender; and in this spirit we are told by Sir Edward Coke, that we have fetched as well the name, as the wickedness, of bankrupts from foreign nations. But at present the laws of bankruptcy are considered as laws calculated for the benefit of trade, and founded on the principles of humanity as well as justice; and to that end they confer some privileges, not only on the creditors, but also on the bankrupt or debtor himself. On the creditors; by compelling the bankrupt to give up all his effects to their use, without any fraudulent concealment: on the debtor, by exempting him from the rigor of the general law, whereby his person might be confined at the discretion of his creditor, though in reality he has nothing to satisfy the debt; whereas the law of bankrupts, taking into consideration the sudden and unavoidable accidents to which men in trade are liable, has given them the liberty of their persons, and some pecuniary emoluments, upon condition they surrender up their whole estate to be divided among their creditors.

In this respect our legislature seems to have attended *Blackst.* to the example of the Roman law. We mean not the *Comm. II.* terrible law of the twelve tables; whereby the creditors 472, &c. might cut the debtor's body into pieces, and each of them take his proportionable share: if indeed that law, *de debitore in partes secando*, is to be understood in so very butcherly a light; which many learned men have with

Bankrupt. with reason doubted. Nor do we mean those less inhuman laws, (if they may be called so, as *their* meaning is indisputably certain, of imprisoning the debtor's person in chains; subjecting him to stripes and hard labour, at the mercy of his rigid creditor; and sometimes selling him, his wife, and children, to perpetual foreign slavery *trans Tiberim* (A): an oppression which produced so many popular insurrections, and secessions to the *mons sacer*. But we mean the law of cession, introduced by the Christian emperors; whereby, if a debtor ceded or yielded up all his fortune to his creditors, he was secured from being dragged to a gaol, "*omni quoque corporali cruciati semoto.*" For, as the emperor justly observes, "*inhumanum erat spoliatum fortunis suis in solidum damnari.*" Thus far was just and reasonable: but as the departing from one extreme is apt to produce its opposite, we find it afterwards enacted, that if the debtor, by any unforeseen accident, was reduced to low circumstances, and would swear that he had not sufficient left to pay his debts, he should not be compelled to cede or give up even that which he had in his possession; a law which, under a false notion of humanity, seems to be fertile of perjury, injustice, and absurdity.

The laws of England, more wisely, have steered in the middle between both extremes; providing at once against the inhumanity of the creditor, who is not suffered to confine an honest bankrupt after his effects are delivered up; and at the same time taking care that all his just debts shall be paid, so far as the effects will extend. But still they are cautious of encouraging prodigality and extravagance by this indulgence to debtors: and therefore they allow the benefit of the laws of bankruptcy to none but actual traders; since that set of men are, generally speaking, the only persons liable to accidental losses, and to an inability of paying their debts, without any fault of their own. If persons in other situations of life run in debt without the power of payment, they must take the consequences of their own indiscretion, even though they meet with sudden accidents that may reduce their fortunes: for the law holds it to be an unjustifiable practice, for any person but a trader to encumber himself with debts of any considerable value. If a gentleman, or one in a liberal profession, at the time of contracting his debts, has a sufficient fund to pay them, the delay of payment is a species of dishonesty, and a temporary injustice to his creditor: and if, at such time, he has not sufficient fund, the dishonesty and injustice is the greater. He cannot therefore murmur, if he suffers the punishment which he has voluntarily drawn upon himself. But in mercantile transactions the case is far otherwise. Trade cannot be carried on without mutual credit on both sides: the contracting of debts is therefore here not only justifiable, but necessary. And if, by accidental calamities, as by the loss of a ship in a tempest, the failure of brother-traders, or by the non-payment of persons out of trade, a merchant or trader becomes incapable of discharging his own debts, it is his misfortune and not his fault. To the misfortunes therefore

VOL. II. Part II.

of debtors, the law has given a compassionate remedy, but denied it to their faults: since, at the same time that it provides for the security of commerce, by enacting that every considerable trader may be declared a bankrupt, for the benefit of his creditors as well as himself, it has also, to discourage extravagance, declared, that no one shall be capable of being made a bankrupt, but only a trader; nor capable of receiving the full benefit of the statutes, but only an industrious trader.

In the interpretation of the several statutes made concerning English bankrupts*, it hath been held, that buying only, or selling only, will not qualify a man to be a bankrupt; but it must be both buying and selling, and also getting a livelihood by it; as, by exercising the calling of a merchant, a grocer, a mercer, or, in one general word, a *chapman*, who is one that buys and sells any thing. But no handicraft occupation (where nothing is bought or sold, and therefore an extensive credit, for the stock in trade, is not necessary to be had) will make a man a regular bankrupt; as that of a husbandman, a gardener, and the like, who are paid for their work and labour. Also an inn-keeper cannot, as such, be a bankrupt; for his gain or livelihood does not arise from buying and selling in the way of merchandize, but greatly from the use of his rooms and furniture, his attendance, and the like: and though he may buy corn and victuals, to sell again at a profit, yet that no more makes him a trader, than a schoolmaster or other person is, that keeps a boarding-house, and makes considerable gains by buying and selling what he spends in the house; and such a one is clearly not within the statutes. But where persons buy goods, and make them up into saleable commodities, as shoemakers, smiths, and the like; here, though part of the gain is by bodily labour, and not by buying and selling, yet they are within the statutes of bankrupts; for the labour is only in melioration of the commodity, and rendering it more fit for sale.

2. To learn what the *acts* of bankruptcy are which render a man a bankrupt, we must consult the several statutes, and the resolutions formed by the courts thereon. Among these may therefore be reckoned, 1. Departing from the realm, whereby a man withdraws himself from the jurisdiction and coercion of the law, with an intent to defraud his creditors. 2. Departing from his own house, with intent to secrete himself and avoid his creditors. 3. Keeping in his own house, privately, (except for just and necessary cause), so as not to be seen or spoken with by his creditors; which is likewise construed to be an intention to defraud his creditors, by avoiding the process of the law. 4. Procuring or suffering himself willingly to be arrested, or outlawed, or imprisoned, without just and lawful cause; which is likewise deemed an attempt to defraud his creditors. 5. Procuring his money, goods, chattels, and effects, to be attached or sequestrated by any legal process; which is another plain and direct endeavour to disappoint his creditors of their security. 6. Making any fraudulent conveyance to a friend, or

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secret

(A) In Pegu, and the adjacent countries in East India, the creditor is intitled to dispose of the debtor himself, and likewise of his wife and children: inasmuch that he may even violate, with impunity, the chastity of the debtor's wife; but then, by so doing, the debt is understood to be discharged.

Bankrupt,
Banks.

secret trustee, of his lands, tenements, goods, or chattels; which is an act of the same suspicious nature with the last. 7. Procuring any protection, not being himself privileged by parliament, in order to screen his person from arrests; which also is an endeavour to elude the justice of the law. 8. Endeavouring, or desiring, by any petition to the king, or bill exhibited in any of the king's courts against any creditors, to compel them to take less than their just debts; or to procrastinate the time of payment originally contracted for; which are an acknowledgement of either his poverty or his knavery. 9. Lying in prison for two months, or more, upon arrest or other detention for debt, without finding bail, in order to obtain his liberty. For the inability to procure bail argues a strong deficiency in his credit, owing either to his suspected poverty or ill character; and his neglect to do it, if able, can arise only from a fraudulent intention: in either of which cases, it is high time for his creditors to look to themselves, and compel a distribution of his effects. 10. Escaping from prison after an arrest for a just debt of L. 100, or upwards. For no man would break prison that was able and desirous to procure bail; which brings it within the reason of the last case. 11. Neglecting to make satisfaction for any just debt to the amount of L. 100, within two months after service of legal process, for such debt, upon any trader having privilege of parliament.

These are the several acts of bankruptcy expressly defined by the statutes relating to this article; which being so numerous, and the whole law of bankrupts being an innovation on the common law, our courts of justice have been tender of extending or multiplying acts of bankruptcy by any construction or implication. And therefore Sir John Holt held, that a man's removing his goods privately to prevent their being seized in execution, was no act of bankruptcy. For the statutes mention only fraudulent gifts to third persons, and procuring them to be seized by sham process, in order to defraud creditors: but this, though a palpable fraud, yet, falling within neither of those cases, cannot be adjudged an act of bankruptcy. So also it has been determined expressly, that a banker's stopping or refusing payment is no act of bankruptcy: for it is not within the description of any of the statutes; and there may be good reasons for his so doing, as suspicion of forgery, and the like: and if, in consequence of such refusal, he is arrested, and puts in bail, still it is no act of bankruptcy; but if he goes to prison, and lies there two months, then, and not before, is he become a bankrupt.

As to the consequences resulting from the unhappy situation of a bankrupt, see the article *COMMISSION OF Bankruptcy*.

BANKS, (John), a dramatic writer, was bred to the law, and belonged to the society of Gray's Inn; but this profession not suiting his natural disposition, he quitted it for the service of the muses. Here, however he found his rewards by no means adequate to his deserts. His emoluments at the best were precarious, and the various successes of his pieces too feelingly convinced him of the error in his choice. This, however, did not prevent him from pursuing with cheerfulness the path he had taken; his thirst of fame, and warmth of poetic enthusiasm, alleviating to his

imagination many disagreeable circumstances into which indigence, the too frequent attendant on poetical pursuits, frequently threw him. His turn was entirely to tragedy. His merit in which is of a peculiar kind. For at the same time that his language must be confessed to be extremely unpoetical, and his numbers uncouth and unharmonious; nay, even his characters very far from being strongly marked or distinguished, and his episodes extremely irregular: yet it is impossible to avoid being deeply affected at the representation, and even at the reading, of his tragic pieces. This is owing, in the general, to an happy choice of his subjects; which are all borrowed from history, either real or romantic; and indeed the most of them from circumstances in the annals of our own country, which, not only from their being familiar to our continual recollection, but even from their having some degree of relation to ourselves, we are apt to receive with a kind of partial prepossession, and a pre-determination to be pleased. He has constantly chosen as the basis of his plays such tales as were in themselves and their well-known catastrophes most truly adapted to the purposes of the drama. He has indeed but little varied from the strictness of historical facts; yet he seems to have made it his constant rule to keep the scene perpetually alive, and never suffer his characters to droop. His verse is not poetry, but prose run mad. Yet will the false gem sometimes approach so near in glitter to the true one, at least in the eyes of all but the real connoisseurs, (and how small a part of an audience are to be ranked in this class will need no ghost to inform us), that bombast will frequently pass for the true sublime; and where it is rendered the vehicle of incidents in themselves affecting, and in which the heart is apt to interest itself, it will perhaps be found to have a stronger power on the human passions than even that property to which it is in reality no more than a bare succedaneum. And from these principles it is that we must account for Mr Banks's writings having in the general drawn more tears from, and excited more terror in, even judicious audiences, than those of much more correct and more truly poetical authors. The tragedies he has left behind are, 1. *Albion Queens*. 2. *Cyrus the Great*. 3. *Destruction of Troy*. 4. *Innocent Usurper*. 5. *Island Queens*. This is only the *Albion Queens* altered. 6. *Rival Kings*. 7. *Virtue betrayed*. 8. *Unhappy Favourite*. The *Albion Queens* was rejected by the managers in 1684; but was acted by Queen Anne's command in 1706, with great applause, and has been several times revived. The *Unhappy Favourite* continued till very lately a stock-tragedy at the theatres; but gives way at present to the latter tragedies from the same story, by Jones and Brooke—Neither the time of the birth, nor that of the death, of this author, are ascertained. His remains, however, lie interred in the church of St James's, Westminster.

BANKS'S ISLAND, a small island in the South Sea, discovered by Captain Cook in 1770, in S. Lat. 53. 32. W. Long. 186. 30. It is of a circular figure, and about 24 leagues in compass: it is sufficiently high to be seen at the distance of 21 or 15 leagues; and the land has a broken irregular surface, with the appearance of barrenness rather than fertility. It is, however, inhabited, as some straggling savages were observed upon it.

BANK-

Banks,
Banks's.

Banksia
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Bann.

BANKSIA, in botany; a genus of the monogynia order, belonging to the tetrandria class of plants. The amentum is scaly, the corolla consists of four petals; the antheræ are in the cavity of the folds, and fossile; the capsule is bivalvular; and the seed is solitary, and bipartite. There are four species, the ferrata, integrifolia, eridæ folia, and dentata, all natives of New Holland.

BANN, or **BAN**, (from the Brit. *ban*. i. e. clamour), is a proclamation or public notice; any public summons or edict, whereby a thing is commanded or forbidden. It is a word ordinary among the feudists; and there is both *banus* and *banum*, which signify two several things.—The word *banns* is particularly used in England in publishing matrimonial contracts; which is done in the church before marriage, to the end that if any persons can speak against the intention of the parties, either in respect of kindred, precontract, or for other just cause, they may take their exception in time, before the marriage is consummated: and in the canon law, *Bannæ sunt proclamationes sponsi et sponse in ecclesiis fieri solite*. But there may be a faculty or licence for the marriage, and then this ceremony is omitted; and ministers are not to celebrate matrimony between any persons without a licence, except the banns have been first published three several times, upon pain of suspension, &c. Can. 62.

The use of matrimonial banns is said to have been first introduced in the Gallican church, though something like it obtained even in the primitive times; and it is this that Tertullian is supposed to mean by *triumphina promulgatio*. The council of Lateran first extended, and made the usage general. By the ordinance of Blois, no person could validly contract marriage, without a preceding proclamation of three banns; nor could any person whatever be dispensed with, except for the two last. But the French themselves have abated much of this severity; and only minors are now under an absolute necessity of submitting to the formality of banns. For majors, or those of age, after publication of the first banns, the two latter are easily bought off.

BANN is also used to denote proscription or banishment for a crime proved; because anciently published by sound of trumpet; or, as Vossius thinks, because those who did not appear at the above-mentioned summons were punished by proscription. Hence, *to put a prince under the bann of the empire*, is to declare him divested of all his dignities. The sentence only denotes an interdict of all intercourse, and offices of humanity, with the offender; the form of which seems taken from that of the Romans, who banished persons by forbidding them the use of fire and water. Sometimes also cities are put under the imperial bann; that is, stripped of their rights and privileges.

BANN also denotes a pecuniary mulct, or penalty, laid on a delinquent for offending against a bann.

BANN, or **BANNUS**, a title anciently given to the governor or viceroy of Croatia, Dalmatia, and Sclavonia.

Episcopal BANN, (*Bannus Episcopalis*), a mulct paid to the bishop by those guilty of sacrilege and other crimes.

BANN is also used for a solemn anathema, or excom-

munication, attended with curses, &c. In this sense we read of *Papal banns*, &c.

BANN, in military affairs, a proclamation made in the army by beat of drum, sound of trumpet, &c. requiring the strict observance of discipline, either for the declaring a new officer, or punishing an offender.

BANNER denotes either a square flag, or the principal standard belonging to a prince.

We find a multiplicity of opinions concerning the etymology of the word *banner*; some deriving it from the Latin *bandum*, a band or flag; others from the word *bann*, “to summons the vassals to appear in arms;” others again from the German *ban*, “a field or tene-ment,” because landed men alone were allowed a banner; and, finally, there are some who think it is a corruption of *panniere*, from *pannus*, “cloth,” because banners were originally made of cloth.

The BANNER of France, was the largest and richest of all the flags borne by the ancient kings in their great military expeditions. St Martin’s cap was in use 600 years as the banner of France; it was made of taffety, painted with the image of that saint, and laid one or two days on his tomb to prepare it for use. About the year 1100 came in a more pompous apparatus. The banner royal was fastened to the top of a mast, or some tall tree, planted on a scaffold, borne on a carriage drawn by oxen, covered with velvet housings, decorated with devices or cyphers of the prince reigning. At the foot of the tree was a priest, who said mass early every morning. Ten knights mounted guard on the scaffold night and day, and as many trumpets at the foot of the tree never ceased flourishing, to animate the troops. This cumbersome machine, the mode of which was brought from Italy, continued in use about 130 years. Its post was in the centre of the army. And here it was that the chief feats were performed, to carry off and defend the royal banner; for there was no victory without it, nor was any army reputed vanquished till they had lost this banner.

BANNERETS, an ancient order of knights, or feudal lords; who, possessing several large fees, led their vassals to battle under their own flag or banner, when summoned thereto by the king. The word seems formed from *banner*, “a square flag;” or from *band*, which anciently denoted a flag.—Bannerets are also called in ancient writers *milites vexilliferi*, and *vexillarii*, *banmerarii*, *banmarii*, *banderisii*, &c.

Anciently there were two kinds of knights, *great and little*; the first whereof were called *bannerets*, the second *bachelors*; the first composed the upper, the second the middle, nobility.

The banneret was a dignitary allowed to march under his own flag, whereas the *bachelarius eques* followed that of another. To be qualified for a banneret, one must be a gentleman of family, and must have a power to raise a certain number of armed men, with estate enough to subsist at least 28 or 30 men. This must have been very considerable in those days; because each man, besides his servant, had two horsemen to wait on him armed, the one with a cross-bow, the other with a bow and hatchet. As he was not allowed to be a baron who had not above 13 knights fees, so he was not admitted to be a banneret if he had less than 10.

Bann
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Bannerets.

Banneret,
Bannock.

Banneret, according to Spelman, was a middle order between a baron and a simple knight; called sometimes also *vexillarius minor*, to distinguish him from the greater, that is, from the baron, to whom alone properly belonged the *jus vexilli*, or privilege of the square flag. Hence the banneret was also called *bannerettus*, *quasi baro minor*; a word frequently used by English writers in the same sense as *banneret* was by the French, though neither of them occur before the time of Edward II.

Some will have bannerets to have originally been persons who had some portion of a barony assigned them; and enjoyed it under the title of *baro proximus*, and that with the same prerogatives as the baron himself. Some, again, find the origin of bannerets in France, others in Brittany, others in England. These last attribute the institution of bannerets to Conan, lieutenant of Maximus, who commanded the Roman legions in England under the empire of Gratian in 383. This general, say they, revolting, divided England into 40 cantons, and in these cantons distributed 40 knights; to whom he gave a power of assembling, on occasion, under their several banners, as many of the effective men as were found in their respective districts: whence they are called *bannerets*. However this be, it appears from Froissart, &c. that anciently such of the military men as were rich enough to raise and subsist a company of armed men, and had a right to do so, were called *bannerets*. Not, however, that these qualifications rendered them knights, but only bannerets; the appellation of *knight* being only added thereto, because they were simple knights before.

Bannerets were second to none but knights of the garter. They were reputed the next degree below the nobility; and were allowed to bear arms with supporters, which none else may under the degree of a baron. In France, it is said, the dignity was hereditary; but in England it died with the person that gained it. The order dwindled on the institution of baronets by King James I. and at length became extinct. The last person created banneret was Sir John Smith, made so after Edghill-fight, for rescuing the standard of King Charles I.

The form of the banneret's creation was this: On a day of battle, the candidate presented his flag to the king or general; who, cutting off the train or skirt thereof, and making it a square, returned it again, the proper banner of bannerets, who are hence sometimes called *knights of the square flag*. There seems to have been bannerets created either in a different manner, or by others than the sovereign; since King James, in the patent of baronets, gives them precedence to all knights-bannerets, except such as are created by the king himself in the field; which implies, either that there are some of this order created out of the field, or by inferior persons.

BANNERET is also the name of an officer or magistrate of Rome towards the close of the 14th century.—The people of that city, and throughout the territory of the church, during the disputes of the antipopes, had formed a kind of republican government; where the whole power was lodged in the hands of a magistrate called *senator*, and twelve heads of quarters called *bannerets*, by reason of the banners which each raised in his district.

BANNOCK, a kind of oat-cake, baked in the em-

bers, or on a stone placed before the fire. It is common in the northern parts of this kingdom.

Bannum

Bantam.

BANNUM, in law, signifies the utmost bounds of a manor or town.

BANQUET, a feast or entertainment where people regale themselves with pleasant foods or fruits.

BANQUET, in the menage, that small part of the branch of a bridle that is under the eye; which being rounded like a small rod, gathers and joins the extremities of the bit to the branch, in such a manner that the banquet is not seen, but covered by the cope, or that part of the bit that is next the branch.

BANQUET-Line, an imaginary line drawn, in making a bit, along the banquet, and prolonged up or down, to adjust the designed force or weakness of the branch, in order to make it stiff or easy.

BANQUET, or *Banquette*, in fortification, a little foot-bank, or elevation of earth, forming a path which runs along the inside of a parapet, upon which the musketeers get up, in order to discover the counter-scarp, or to fire on the enemy, in the moat or in the covert-way.

BANQUETING ROOM OR HOUSE. See SALOON. The ancient Romans supped in the atrium, or vestibule, of their houses; but, in after times, magnificent saloons, or banqueting-rooms, were built, for the more commodious and splendid entertainment of their guests. Lucullus had several of these, each distinguished by the name of some god: and there was a particular rate of expence appropriated to each. Plutarch relates with what magnificence he entertained Cicero and Pompey, who went with design to surprize him, by telling only a slave who waited, that the cloth should be laid in the Apollo. The emperor Claudius, among others, had a splendid banqueting-room named *Mercury*. But every thing of this kind was outdone by the lustre of that celebrated banqueting-house of Nero, called *domus aurea*; which, by the circular motion of its partitions and ceilings, imitated the revolution of the heavens, and represented the different seasons of the year, which changed at every service, and showered down flowers, essences, and perfumes, on the guests.

BANSTICKLE, in ichthyology. See GASTROSTEURUS.

BANTAM, a large town of the island of Java, in the East Indies, situated in E. Long. 105. 16. S. Lat. 6. 20. It is the capital of a kingdom of the same name, with a good harbour and fortified castle. It is divided into two towns, separated by a river, and one of them inhabited by the Chinese. For its history, &c. see JAVA.

BANTAM-WORK, a kind of painted or carved work, resembling that of Japan, only more gaudy.

There are two sorts of Bantam, as well as of Japan work. As, in the latter, some are flat, lying even with the black, and others high and embossed; so, in Bantam-work, some are flat, and others in-cut, or carved into the wood, as we find in many large screens: with this difference, that the Japan artists work chiefly in gold and other metals; and those of Bantam generally in colours, with a small sprinkling of gold here and there: for the flat Bantam-work is done in colours, mixed with gum-water, proper for the thing designed to be imitated. For the carved, or in-cut kind, the method of performing it is thus described by an ingenious

Bantry
Baptism.

genious artist: 1. The wood is to be primed with whiting and size, so often, till the primer lie near a quarter of an inch thick; then it is to be water-plained, *i. e.* rubbed with a fine wet cloth, and, some time after, rubbed very smooth, the blacks laid on, varnished up with a good body, and polished well, though with a gentle hand. This done, the design is to be traced out with vermilion and gum-water, exactly in the manner wherein it is intended to be cut; the figures, trees, buildings, &c. in their due proportion: then the graver is applied, with other tools of proper shapes, differing according to the workman's fancy: with these he cuts deep or shallow, as is found convenient, but never deeper than the whiting lies, the wood being never to feel the edge of the instrument. Lines, or parts of the black, are still to be left for the draperies, and other outlines, and for the distinction of one thing from another; the rule being to cut where the white is, and leave the black untouched. The carving being finished, then take to the pencil, with which the colours are laid into the cut-work: after this, the gold is to be laid in those places which the design requires; for which purpose, a strong thick gum-arabic water is taken and laid with a pencil on the work; and, while this remains wet, leaf-gold is cut with a sharp smooth edged knife, in little pieces, shaped to the bigness and figure of the places where they are to be laid. These being taken up with a little cotton, they daub them with the same close to the gum-water, which affords a rich lustre. The work thus finished, they clear up the black with oil, taking care not to touch the colours. The European workmen ordinarily use brags-dust, which is less bright and beautiful.

BANTRY, a town of Ireland, in the county of Cork, and province of Munster. It is seated on a bay of the same name, in W. Long. 9. 15. N. Lat. 51. 30.

BAOBAB, the name given by Prosper Alpinus to the African calabash-tree, since called ADANSONIA. See that article.

BAPTISM, in matters of religion, the ceremony of washing; or a sacrament, by which a person is initiated into the Christian church. — The word is formed from the Greek βαπτίζω, of βαπτω, to dip, or wash. Baptism is known, in ecclesiastical writers, by divers other names and titles. Sometimes it is called *palingenesia*, or *laver of regeneration*; sometimes *salus*, or *life and salvation*; sometimes *σφραγίς*, *signaculum Domini*, and *signaculum fidei*, or *the seal of faith*; sometimes absolutely *mysterium*, and *sacramentum*; sometimes *the sacrament of faith*; sometimes *viaticum*, from its being administered to departing persons; sometimes *sacerdotium laici*, or *the lay priesthood*, because allowed, in cases of necessity, to be conferred by laymen: sometimes it is called the *great circumcision*, because it was imagined to succeed in the room of circumcision, and to be a seal of the Christian covenant, as that was the seal of the covenant made with Abraham: so, in regard that baptism had Christ for its author, and not man, it was anciently known by the name of *δωρον* and *χαρίσμα Κυριου*, *the gift of the Lord*: sometimes it was simply called *δωρον*, without any other addition, by way of eminence, because it was both a gratuitous and singular gift of Christ: in reference to the making men complete members of Christ's body, the church, it had the name of *Τελεσιωσις*, and *Τελεσιω*, the *consecration*, and *consummation*; because it

gave men the perfection of Christians, and a right to partake of the *Το Τελεσιω*, which was *the Lord's Supper*: it had also the name of *μυστις* and *μυσταγωγία*, the *initiation*, because it was the admittance of men to all the sacred rites and mysteries of the Christian religion.

Baptism has been supposed by many learned authors to have had its origin from the Jewish church, in which, as they maintain, it was the practice long before Christ's time, to baptize proselytes or converts to their faith, as part of the ceremony of their admission; a practice which, according to some, obtains among them to this day; a person turning Jew, is first circumcised, and, when healed, is bathed, or baptized in water, in presence of their rabbins; after which he is reputed a good Jew. Others, however, insist that the Jewish proselyte baptism is not by far so ancient, and that John the Baptist was the first administrator of baptism among the Jews. Of this opinion were Deylingius, J. G. Carpzovius, Boernerus, Wernsdorffus, Zeltnerus, Owen, Knatchbull, Jennings, Gill, and others.

Grotius is of opinion, that the rite of baptism had its original from the time of the deluge; immediately after which, he thinks, it was instituted in memory of the world having been purged by water. Some learned men think it was added to circumcision, soon after the Samaritan schism, as a mark of distinction to the orthodox Jews. Spencer, who is fond of deriving the rites of the Jewish religion from the ceremonies of the Pagans, lays it down as a probable supposition, that the Jews received the baptism of proselytes from the neighbouring nations, who were wont to prepare candidates for the more sacred functions of their religion, by a solemn ablution; that, by this affinity of sacred rites, they might draw the Gentiles to embrace their religion, and that the proselytes (in gaining of whom they were extremely diligent) might the more easily comply with the transition from Gentilism to Judaism. In confirmation of this opinion, he observes, first, that there is no divine precept for the baptism of proselytes, God having enjoined only the rite of circumcision for the admission of strangers into the Jewish religion. Secondly, that, among foreign nations, the Egyptians, Persians, Greeks, Romans, and others, it was customary that those who were to be initiated into their mysteries, or sacred rites, should be first purified by dipping their whole body in water. That learned writer adds, as a farther confirmation of his opinion, that the cup of blessing likewise, added to the paschal supper, seems plainly to have been derived from a pagan original: for the Greeks, at their feasts, had one cup, called *ποτηριον αγαθου δαιμονος*, *the cup of the good demon or god*, which they drank at the conclusion of their entertainment, when the table was removed. Since then, a rite of Gentile origin was added to one of the Jewish sacraments, *viz.* the passover, there can be no absurdity in supposing, that baptism, which was added to the other sacrament, namely circumcision, might be derived from the same source. In the last place, he observes, that Christ, in the institution of his sacraments, paid a peculiar regard to those rites which were borrowed from the Gentiles: for, rejecting circumcision and the paschal supper, he adopted into his religion baptism and the sacred cup; thus preparing the way for the conversion and reception of the Gentiles into his church.

The

Various names given to baptism.

Bingbam's Orig. Eccles.

Baptism.

Baptism.

The design of the Jewish baptism, if baptism be practised by them, is supposed to be, to import a regeneration, whereby the proselyte is rendered a new man, and of a slave becomes free. The effect of it is, to cancel all former relations; so that those who were before akin to the person, after the ceremony ceased to be so. It is to this ceremony Christ is supposed to have alluded, in his expression to Nicodemus, that it was necessary he should be born again, in order to become his disciple.—The necessity of baptism to salvation, is grounded on those two sayings of our Saviour: *He that believeth, and is baptized, shall be saved*; and, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*.—The ancients did not generally think the mere want of baptism, where the procuring it was impracticable, excluded men absolutely from the hopes of eternal salvation. Some few of them, indeed, are pretty severe upon infants dying without baptism; and some others seem also, in general terms, to deny eternal life to adult persons dying without it: but when they interpret themselves, and speak more distinctly, they make some allowances, and except several cases, in which the want of baptism may be supplied by other means. Such are, martyrdom, which commonly goes by the name of *second baptism in mens own blood*, in the writings of the ancients; because of the power and efficacy it was thought to have, to save men by the invisible baptism of the spirit, without the external element of water. Faith, and repentance, were also esteemed a supplement to the want of baptism, in such catechumens as died while they were piously preparing themselves for baptism. Constantly communicating with the church, was thought to supply the want of baptism, in persons who had been admitted to communion, on a presumption of their being duly baptized, though the contrary afterwards appeared. For infants dying without baptism, the case was thought more dangerous: as here, no personal faith, repentance, or the like, could be pleaded, to supply the defect, and wash away original sin: on this account, they who spoke most favourably of them, as Greg. Nazianzen, and Severus bishop of Antioch, only assigned them a middle state, neither in heaven nor hell. But the Latins, as St Augustin, Fulgentius, Marius Mercator, &c. who never received the opinion of a middle state, concluded, as they could not be received into heaven, they must go to hell. Pelagius, and his followers, who denied original sin, asserted, that they might be admitted to eternal life and salvation, though not to the kingdom of heaven; between which they distinguished. Where the fault was not on the side of the child, nor his parents, but of the minister, or where any unavoidable accident rendered baptism absolutely impossible, Hincmar, and others, make an exception, in holding the child saved without baptism.

The receiving baptism is not limited to any time, or age of life. Some contended for its being administered like circumcision, precisely on the eighth day, as Greg. Nazianzen; and others would have it deferred till the child is three years of age, and able to hear the mystic words, and make answer thereto, though they do not understand them. In the canon law we find divers injunctions against deferring the baptism of infants beyond the 37th day, 40th day, and the 9th day; some of them under pecuniary forfeitures.

Salmasius, and Suicerus from him, deliver it as authentic history, that for the two first ages, no one received baptism, who was not first instructed in the faith and doctrine of Christ, so as to be able to answer for himself, that he believed; because of those words, *He that believeth, and is baptized*: which, in effect, is to say, that no infant, for the first two ages, was ever admitted to Christian baptism. But, afterwards, they own, that pædo-baptism came in, upon the opinion that baptism was necessary to salvation. But Vossius. Dr Forbes, Dr Hammond, Mr Walker, and especially Mr Wall, who has exactly considered the testimony and authority of almost every ancient writer that has said any thing upon this subject, endeavour to evince, that infants were baptized even in the apostolical age. It is certain, Tertullian pleads strongly against giving baptism to infants; which shows, at least, that there was some such practice in his age, though he disapproved of it. It is certain, the ordinary subjects of this sacrament in the first ages were converts from Judaism and Gentilism, who, before they could be admitted to baptism, were obliged to spend some time in the state of catechumens, to qualify them to make their professions of faith, and a Christian life, in their own persons: for, without such personal professions, there were ordinarily no admission of them to the privilege of baptism. Those baptized in their sick beds were called *clinici*; and were held in some reproach, as not being reputed true Christians. Hence several censures, in councils and ecclesiastical writers, of clinic baptism. This clinic baptism was not sufficient to qualify the person, in case of recovery, for ordination. Some had their baptism put off by way of punishment, when they fell into gross and scandalous crimes, which were to be expiated by a longer course of discipline and repentance. This was sometimes 5, 10, 20 years, or more; even all their lives, to the hour of death, when their crimes were very flagrant.

In the earliest ages of the church, there was no stated time or place for the reception of baptism. Afterwards, Easter, Whitsuntide, and Epiphany, became solemn seasons, out of which baptism was not administered, except in cases of necessity. The catechumens, who were to receive it at these times, were called *competentes*: and to these it is that St Cyril addresses his catecheses. In the apostolical age, and some time after, before churches and baptisteries were generally erected, they baptized in any place where they had convenience; as John baptized in Jordan, and Philip baptized the eunuch in the wilderness, and Paul the jailor in his own house. But in after ages, baptisteries were built adjoining to the church; and then rules were made, that baptism should ordinarily be administered no where but in these buildings. Justinian, in one of his novels, refers to ancient laws, appointing that none of the sacred mysteries of the church should be celebrated in private houses. Men might have private oratories for prayer in their own houses; but they were not to administer baptism or the eucharist in them, unless by a particular licence from the bishop of the place. Such baptisms are frequently condemned in the ancient councils, under the name *παραβατικοί βαπτισμοί*, *baptisms in private conventicles*.

As to the attendant ceremonies and manner of baptism in the ancient church: The person to be baptized, ceremonies.

if

Opinions concerning the necessity of baptism to salvation.

Of the time, place, and subjects of baptism.

Baptism. if an adult, was first examined by the bishop or officiating priest, who put some questions to him; as, first, Whether he abjured the devil and all his works; secondly, Whether he gave a firm assent to all the articles of the Christian faith: to both which he answered in the affirmative. If the person to be baptized was an infant, these interrogatories were answered by his *sponsors*, or godfathers. Whether the use of sponsors was as old as the apostles days, is uncertain: perhaps it was not, since Justin Martyr, speaking of the method and form of baptism, says not a word of them.—After the questions and answers, followed exorcism; the manner and end of which was this: The minister laid his hands on the person's head, and breathed in his face, implying thereby the driving away or expelling of the devil from him, and preparing him for baptism, by which the good and holy spirit was to be conferred upon him.—After exorcism, followed baptism itself: and first the minister, by prayer, consecrated the water for that use. Tertullian says, "any waters may be applied to that use: but then God must be first invoked; and then the Holy Ghost presently comes down from heaven, and moves upon them, and sanctifies them." The water being consecrated, the person was baptized "in the name of the Father, and of the Son, and of the Holy Ghost;" by which "dedication of him to the blessed Trinity, the person" (says Clemens Alexandrinus) is delivered from the "corrupt trinity, the devil, the world, and the flesh." In performing the ceremony of baptism, the usual custom (except in clinical cases, or where there was scarcity of water), was to immerse and dip the whole body. Thus St Barnabas, describing a baptized person, says, "We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts." And this practice of immersing the whole body was so general, that we find no exceptions made in respect either to the tenderness of infants, or the bashfulness of the other sex, unless in case of sickness or other disability. But to prevent any indecency, men and women were baptized apart. To which end, either the baptisteries were divided into two apartments, one for the men, the other for the women, as Bingham has observed; or the men were baptized at one time, and the women at another, as is shown by Vossius, from the *Ordo Romanus*, Gregory's *Sacramentarium*, &c. Add, that there was anciently an order of deaconesses, one part of whose business was to assist at the baptism of women. These precautions, however, rather indicate a scrupulous attention to delicacy, than imply any indecency in the circumstance of immersion itself. From the candidates being immersed, there is at least no reason to infer that they were naked: "The present Baptists never baptize naked, though they always immerse. After immersion, followed the unction; by which (says St Cyril) was signified, that they were now cut off from the wild olive, and were ingrafted into Christ, the true olive-tree; or else to show, that they were now to be champions for the gospel, and were anointed thereto, as the old athletes were against their solemn games. With this anointing was joined the sign of the cross, made upon the forehead of the person baptized; which being done, he had a white garment given him, to denote his being washed from the defilements of sin, or in allusion to that of the apostle, "as many as are baptized into Christ have put on Christ." From this

custom the feast of Pentecost, which was one of the annual seasons of baptism, came to be called *Whitsunday*, i. e. *White-sunday*. This garment was afterwards laid up in the church, that it might be an evidence against such persons as violated or denied that faith which they had owned in baptism.—When the baptism was performed, the person baptized, according to Justin Martyr, "was received into the number of the faithful, who then sent up their public prayers to God, for all men, for themselves, and for those who had been baptized."

The ordinary ministers, who had the right of administering this sacrament, that is, of applying the water to the body, and pronouncing the formula, were presbyters or bishops; though on extraordinary occasions, laymen were admitted to perform the same.

As to the present form of administering baptism, Modern forms. In the church of Rome. the church of Rome uses the following. When a child is to be baptized, the persons who bring it wait for the priest at the door of the church, who comes thither in his surplice and purple stole, attended by his clerks. He begins with questioning the godfathers, whether they promise, in the child's name, to live and die in the true catholic and apostolic faith, and what name they would give the child. Then follows an exhortation to the sponsors; after which the priest, calling the child by its name, asks it as follows: *What dost thou demand of the church?* The godfather answers, *Eternal life*. The priest goes on: *If you are desirous of obtaining eternal life, keep God's commandments, thou shalt love the Lord thy God, &c.* After which he breathes three times in the child's face, saying, *Come out of this child, thou evil spirit, and make room for the Holy Ghost*. This said, he makes the sign of the cross on the child's forehead and breast, saying, *Receive the sign of the cross on thy forehead, and in thy heart*. Then taking off his cap, he repeats a short prayer; and laying his hand gently on the child's head, repeats a second prayer: which ended, he blesses some salt; and putting a little of it into the child's mouth, pronounces these words, *Receive the salt of wisdom*. All this is performed at the church-door. The priest, with the godfathers and god-mothers, coming into the church, and advancing towards the font, repeat the apostles-creed and the Lord's-prayer. Being come to the font, the priest exorcises the evil spirit again; and taking a little of his own spittle, with the thumb of his right-hand, rubs it on the child's ears and nostrils, repeating, as he touches the right ear, the same word (*Ephatha, be thou opened*) which our Saviour made use of to the man born deaf and dumb. Lastly, they pull off its swaddling-cloaths, or strip it below the shoulders, during which the priest prepares the oils, &c. The sponsors then hold the child directly over the font, observing to turn it due east and west: whereupon the priest asks the child, *Whether he renounces the devil and all his works;* and the godfather having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross. Then taking some of the consecrated water, he pours part of it thrice on the child's head, at each perfusion calling on one of the Persons of the Holy Trinity. The priest concludes the ceremony of baptism with an exhortation.—The Romish church allows midwives, in cases of danger, to baptize a child before it is come entirely out of its mother's womb: where it is to be observed, that some part of the body

Baptism. of the child must appear before it can be baptized, and that it is baptized on the part which first appears: if it be the head, it is not necessary to rebaptize the child; but if only a foot or hand appears, it is necessary to repeat baptism. A stillborn child, thus baptized, may be buried in consecrated ground.

In the Greek church. The Greek church differs from the Romish, as to the rite of baptism, chiefly, in performing it by immersion, or plunging the infant all over in the water.

English form in the liturgy of K. Edward. The forms of administering baptism among us being too well known to require a particular description, we shall only mention one or two of the more material differences between the form, as it stood in the first liturgy of king Edward, and that in the English Common Prayer Book at present. First, the form of consecrating the water did not make a part of the office, in King Edward's liturgy, as it does in the present, because the water in the font was changed, and consecrated but once a month. The form likewise itself was something different from that now used; and was introduced with a short prayer, that *Jesus Christ, upon whom (when he was baptized) the Holy Ghost came down in the likeness of a dove, would send down the same Holy Spirit, to sanctify the fountain of baptism*; which prayer was afterwards left out, at the second review.—By King Edward's first book, the minister is to dip the child in the water thrice; first, dipping the right side; secondly, the left; the third time, dipping the face toward the font. This trine immersion was a very ancient practice in the Christian church, and used in honour of the Holy Trinity; though some later writers say, it was done to represent the death, burial, and resurrection, of Christ, together with his three days continuance in the grave. Afterwards, the Arians making an ill use of it, by persuading the people that it was used to denote that the three Persons in the Trinity were three distinct substances, the orthodox left it off, and used only one single immersion.

By the first common-prayer of King Edward, after the child was baptized, the godfathers and godmothers were to lay their hands upon it, and the minister was to put on him the white vestment commonly called the *chrysome*, and to say, "Take this white vesture, as a token of the innocency, which, by God's grace, in this holy sacrament of baptism, is given unto thee; and for a sign, whereby thou art admonished, so long as thou livest, to give thyself to innocence of living, that after this transitory life thou mayest be partaker of the life everlasting. Amen." As soon as he had pronounced these words, he was to anoint the infant on the head, saying, "Almighty God, the father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; may he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen." This was manifestly done in imitation of the practice of the primitive church.

The custom of sprinkling children, instead of dipping them in the font, which at first was allowed in case of the weakness or sickness of the infant, has so far prevailed, that immersion is at length quite excluded. What principally tended to confirm the practice of affusion or sprinkling, was, that several of our Protestant divines, flying into Germany and Switzerland

during the bloody reign of queen Mary, and returning home when queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond sea, where they had been sheltered and received; and having observed, that at Geneva and some other places, baptism was administered by sprinkling, they thought they could not do the church of England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font.

Many different notions have been entertained concerning the effects of baptism, which it would be tedious to enumerate.—The Remonstrants and Socinians reduce baptism to a mere sign of divine grace. The Romanists, on the contrary, exalt its power; holding, that all sin is entirely taken away by it; that it absolutely confers the grace of justification, and consequently grace *ex opere operato*. Some also speak of an indelible character impressed on the soul by it, called *character dominicus*, and *character regius*: but this is held, by others, a mere chimera; for that the spiritual character, conferred in regeneration, may easily be effaced by mortal sins. Dodwell maintained, that it is by baptism the soul is made immortal; so that, those who die without it will not rise again. It must be added, he restrains this effect to episcopal baptism alone. From the effects ordinarily ascribed to baptism, even by ancient writers, it should seem, that the ceremony is as much of heathen as Jewish origin; since Christians do not restrain the use of it, like the Jews, to the admission of new members into the church, but hold, with the heathens, a virtue in it for remitting and washing away sins. The Bramins are still said to baptize with this latter view, at certain seasons, in the river Ganges; to the waters whereof they have annexed a cleansing or sanctifying quality; and hence it is that they flock from all parts, even of Tartary, driven by the expectation of their being eased of their load of sins. But, in this point, many Christians seem to have gone beyond the folly of the heathens. It was only the smaller sins of infirmity which these latter held to be expiable by washing; for crimes of a blacker dye, they allowed no water could efface them, no purgation could discharge them. The Christian doctrine of a total remission of sins by baptism could not fail, therefore, to scandalize many among the heathens, and furnished Julian an occasion of satirising Christianity itself: "Whoever (says he) is guilty of rapes, murders, sacrilege, or any abominable crime, let him be washed with water, and he will become pure and holy."

In the ancient church, baptism was frequently conferred on Jews by violence; but the church itself never seems to have allowed of force on this occasion. By a canon of the fourth council of Toledo, it is expressly forbid to baptize any against their wills. That which looks most like force in this case, allowed by law, were two orders of Justinian; one of which appoints the heathens, and the other Samaritans, to be baptized, with their wives and children and servants, under pain of confiscation. By the ancient laws, baptism was not to be conferred on image-makers, stage-players, gladiators, *aurigæ* or public drivers, magicians,

Baptism.

Baptism.

Bingham
Orig. Escl.
l. II. c. 5.
§ 4. l. 8.
c. II. § 17.

cians, or even strolling beggars, till they quitted such professions. Slaves were not allowed the privilege of baptism without the testimony and consent of their masters; excepting the slaves of Jews, Heathens, and heretics, who were not only admitted to baptism, but, in consequence thereof, had their freedom. Vossius has a learned and elaborate work *De Baptismo*, wherein he accurately discusses all the questions concerning baptism according to the doctrine of the ancients.

BAPTISM by Fire, spoken of by St John the Baptist, has occasioned much conjecture. The generality of the fathers held, that believers, before they enter paradise, are to pass through a certain fire, which is to purify them from all pollutions remaining on them unexpiated. Others, with St Basil, understand it of the fire of hell; others, of that of tribulation and temptation. Others, with St Chrysostom, will have it denote an abundance of graces. Others suppose it to mean the descent of the Holy Ghost on the apostles, in form of fiery tongues. Lastly, others maintain, that the word *fire* here is an interpolation; and that we are only to read the text, *He that shall come after me will baptize you with the Holy Ghost*. In reality, it is not found in divers manuscript copies of St Matthew.

The ancient Selucians and Hermians, understanding the passage literally, maintained, that material fire was necessary in the administration of baptism. But we do not find how or to what part of the body they applied it, or whether they were satisfied with obliging the person baptized to pass through the fire. Valentinus rebaptized all who had received water-baptism, and conferred on them the baptism of fire.

Bis decuit tingi, traductoque corpore flamma.

TERTULL. Carm. contr. Marc. l. I.

Heracleon, cited by Clemens Alexandrinus, says, that some applied a red-hot iron to the ears of the person baptized, as if to impress some mark upon him.

BAPTISM of the Dead, a custom which anciently prevailed among some people in Africa, of giving baptism to the dead. The third council of Carthage speaks of it as a thing that ignorant Christians were fond of. Gregory Nazianzen also takes notice of the same superstitious opinion prevailing among some who delayed to be baptized. In his address to this kind of men, he asks, whether they staid to be baptized after death? Philastrius also notes it as the general error of the Montanists or Cataphrygians, that they baptized men after death. The practice seems to be grounded on a vain opinion, that, when men had neglected to receive baptism in their life-time, some compensation might be made for this default by receiving it after death.

Baptism of the Dead was also a sort of vicarious baptism, formerly in use, where a person dying without baptism, another was baptized in his stead.

St Chrysostom tells us, this was practised among the Marcionites with a great deal of ridiculous ceremony; which he thus describes: After any catechumen was dead, they hid a living man under the bed of the deceased; then coming to the dead man, they asked him, whether he would receive baptism? and he making no answer, the other answered for him, and said, he would be baptized in his stead: and so they baptized the living for the dead.

Epiphanius assures us, the like was also practised at

among the Corinthians. This practice they pretended to found on the apostle's authority; alleging that text of St Paul for it, *If the dead rise not at all, what shall they do who are baptized for the dead?* A text which has given occasion to a great variety of different systems and explications. Bostius enumerates no less than nine different opinions among learned divines concerning the sense of the phrase *being baptized for the dead*.

St Ambrose and Walafrid Strabo seem clearly of opinion, that the apostle had respect to such a custom then in being; and several moderns have given into the same opinion, as Baronius, Jos. Scaliger, Justellus, and Grotius.

Several among the Roman-catholics, as Bellarmine, Salmeron, Menochius, and a number of schoolmen, understand it of the baptism of tears, and penance, and prayers, which the living undergo for the dead; and thus allege it as a proof of the belief of purgatory in St Paul's days.

Hypothetical BAPTISM, that formerly administered in certain doubtful cases, with this formula: *If thou art baptized, I do not rebaptize; if thou art not, I baptize thee in the name of the Father, &c.* This sort of baptism, enjoined by some ancient constitutions of the English church, is now fallen into disuse.

Solemn BAPTISM, that conferred at stated seasons; such, in the ancient church, were the *Paschal baptism*, and that at Whitsuntide. This is sometimes also called *general baptism*.

Lay-BAPTISM, we find to have been permitted by both the Common-prayer Books of King Edward and that of Queen Elizabeth, when an infant is in immediate danger of death, and a lawful minister cannot be had. This was founded upon the mistaken notion of the impossibility of salvation without the sacrament of baptism: but afterwards, when they came to have clearer notions of the sacraments, it was unanimously resolved in a convocation, held in the year 1575, that even private baptism, in a case of necessity, was only to be administered by a lawful minister.

BAPTISM is also applied, abusively, to certain ceremonies used in giving names to things inanimate.

The ancients knew nothing of the custom of giving baptism to inanimate things, as bells, ships, and the like, by a superstitious consecration of them. The first notice we have of this is in the Capitulars of Charles the Great, where it is only mentioned to be censured: but, afterwards, it crept into the Roman offices by degrees. Baronius carries its antiquity no higher than the year 968, when the greatest bell of the church of Lateran was christened by Pope John III. At last it grew to that superstitious height, as to be thought proper to be complained of in the *Centum Gravamina* of the German nation, drawn up in the public diet of the empire held at Nuremberg anno 1581; where (after having described the ceremony of baptizing a bell, with godfathers, who make responses as in baptism, and give it a name, and clothe it with a new garment as Christians were used to be clothed, and all this to make it capable of driving away tempests and devils), they conclude against it, as not only a superstitious practice, but contrary to the Christian religion, and a mere seduction of the simple people.

BAPTISM, in the sea language, a ceremony in long voyages on board merchant ships, practised both on

Baptismal
Baptists.

persons and vessels who pass the tropic or line for the first time. The baptizing the vessel is simple, and consists only in washing them throughout with seawater; that of the passengers is more mysterious. The oldest of the crew, that has past the tropic or line, comes with his face blacked, a grotesque cap on his head, and some sea-book in his hand, followed by the rest of the seamen dressed like himself, each having some kitchen utensil in his hand, with drums beating; he places himself on a seat on the deck, at the foot of the main mast. At the tribunal of this mock magistrate, each passenger not yet initiated, swears he will take care the same ceremony be observed, whenever he is in the like circumstances: Then, by giving a little money by way of gratification, he is discharged with a little sprinkling of water; otherwise he is heartily drenched with streams of water poured upon him; and the ship-boys are inclosed in a cage, and ducked at discretion.—The seamen, on the baptizing a ship, pretend to a right of cutting off the beak-head, unless redeemed by the captain.

BAPTISMAL, something belonging to baptism; thus we say baptismal vow, presents, &c.

BAPTISMAL Vow or Covenant, a profession of obedience to the laws of Christ, which persons in the ancient church made before baptism. It was an indispensable part of the obligation on catechumens, before they were admitted to the ceremony of regeneration. It was made by turning to the East; for what mystical reasons, is not well agreed on.

BAPTISMAL Presents are in use in Germany, made by the sponsors to the infant, consisting of money, plate, or even sometimes siefs of lands; which by the laws of the country are to be kept for the child till of age, the parents having only the trust, not the right, of disposing of them. An anonymous author has published a discourse exprefs on this occasion, intitled, *De pecunia lustrica*.

BAPTIST (John), Monnoyer, a painter of flowers and fruit, was born at Lisle in 1635, and educated at Antwerp, where he perfected himself in the knowledge of his art, and in his first years was intended for a painter of history: but having soon observed that his genius more strongly inclined him to the painting of flowers, he applied his talents to those subjects, and in that style became one of the greatest masters. His pictures are not so exquisitely finished as those of Van Huysum, but his composition and colouring are in a bolder style. His flowers have generally a remarkable freedom and looseness, as well in the disposition as in penciling; together with a tone of colouring that is lively, admirable, and nature itself. The disposition of his objects is surprisngly elegant and beautiful; and in that respect his compositions are easily known, and as easily distinguished from the performances of others. He died in 1699.—He left a son, Anthony, who painted flowers in the same style and manner, and had great merit.

BAPTISTS, in ecclesiastical history, (from βαπτισμα, *I baptize*); a denomination of Christians, distinguished from other Christians by their particular opinions respecting the mode and the subjects of baptism.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion. Such, they insist, is

the meaning of the word βαπτισμα; so that a command to baptize is a command to immerse. Thus it was understood by those who first administered it. John the Baptist, and the apostles of Christ, administered it in Jordan and other rivers, and places where there was much water. Both the administrators and the subjects are described as going down into, and coming up again out of, the water; and the baptized are said to be buried in baptism, and to be raised again: which language could not, they say, be properly adopted on supposition of the ordinance being administered in any other manner than by immersion. Thus also, they affirm, it was in general administered in the primitive church. Thus it is now administered in the Russian and Greek church: and thus it is, at this day, directed to be administered in the church of England, to all who are thought capable of submitting to it in this manner. With regard to the subjects of baptism, the baptists say, that this ordinance ought not to be administered to children or infants at all, nor to grown up persons in general; but to adults only of a certain character and description. Our Saviour's commission to his apostles, by which Christian baptism was instituted, is to go and teach all nations, baptizing them: that is, say they, not to baptize all they meet with; but first to instruct them—to teach all nations, or to preach the gospel to every creature—and whoever receives it, him to baptize in the name of the Father, and of the Son, and of the Holy Ghost. To such persons, and to such only, baptism appears to have been administered by the apostles, and the immediate disciples of Christ. They are described as repenting of their sins, as believing in Christ, and as having gladly received the word. Without these qualifications, Peter acquaints those who were converted by his sermon, that he could not have admitted them to baptism. Philip holds the same language in his discourse with the eunuch; and Paul treats Lydia, the jailor, and others, in the same manner. Without these qualifications, Christians in general think it wrong to admit persons to the Lord's supper; and, for the same reasons, without these qualifications, at least a profession of them, the Baptists think it wrong to admit any to baptism. Wherefore they withhold it, not only from the impenitently vicious and profane, and from infidels who have no faith; but also from infants and children, who have no knowledge, and are incapable of every action civil and religious. They further insist, that all positive institutions depend entirely upon the will and declaration of the institutor; and therefore, that reasoning by analogy from abrogated Jewish rites is to be rejected, and the exprefs commands of Christ respecting the mode and subjects of baptism ought to be our only rule.

The Baptists in England form one of the denominations of Protestant Dissenters. They separate from the establishment for the same reasons as their brethren of the other denominations do; and from additional motives derived from their particular tenets respecting baptism. The constitution of their churches, and their modes of worship, are congregational or independent: in the exercise of which they are protected, in common with other dissenters, by the act of toleration. Before this act, they were liable to pains and penalties as nonconformists, and often for their peculiar sentiments

Baptists.

Baptists,
Baptistery

ments as Baptists. A proclamation was issued out against them, and some of them were burnt in Smithfield in 1538. They bore a considerable share in the persecutions of the last and of the preceding centuries; and, as it should seem, in those of some centuries before; for there were several among the Lollards and the followers of Wickliff, who disapproved of infant-baptism. There were many of this persuasion among the Protestants and reformers abroad. In Holland, Germany, and the North, they went by the names of ANABAPTISTS and MENNONITES; and, in Piedmont and the south, they were found among the ALBIGENSES and WALDENSES. See the histories of the Reformation, and the above articles in this Dictionary.

The *Baptists* subsist under two denominations, viz. the *Particular* or Calvinistical, and the *General* or Arminian. The former is by far the most numerous. Some of both denominations allow of *mixed communion*, viz. of persons who have been sprinkled in their infancy, and therefore unbaptized in the view of the Baptists; others disallow it: and some of them observe the seventh day of the week as the sabbath, apprehending the law that enjoined it, not to have been repealed by Christ or his apostles. But a difference of opinion respecting these and other matters, is not peculiar to the Baptists: it is common to all Christians, and to all bodies of men who think and judge for themselves.

BAPTISTERY, in ecclesiastical writers, a place in which the ceremony of baptism is performed.

In the ancient church it was one of the *exedrae* or buildings distinct from the church itself: and consisted of a porch or anti-room where the persons to be baptized made their confession of faith, and an inner room where the ceremony of baptism was performed. Thus it continued till the sixth century, when the baptisteries began to be taken into the church-porch, and afterwards into the church itself.

The ancient baptisteries were commonly called *phoenicia*, *photisteria*, q. d. places of illumination; an appellation sometimes given to baptism. Or they might have the name for another reason, because they were the places of an illumination, or instruction, preceding baptism: for here the catechumens seem to have been trained up, and instructed in the first rudiments of the Christian faith.

Those baptisteries were anciently very capacious; because, as Dr Cave observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time: and then the manner of baptizing, by immersion, or dipping under water, made it necessary to have a large font likewise. In *Venantius Fortunatus*, it is called *aula baptismatis*, the large hall of baptism; which was indeed so capacious, that we sometimes read of councils meeting and sitting therein. This hall, or chapel, was always kept shut during Lent, and the door sealed up with the bishop's seal, not to be opened till Maunday-Thursd. day.

The baptistery was always reputed a sacred place. In the Roman order, we find the ceremonies used in the consecration of the baptisteries: they were to be built of a round figure, and distinguished with the image of St John the Baptist; over the bason or font

was a figure of a dove in gold or silver; to represent the Holy Ghost.

The name *baptistery* is sometimes also given to a kind of chapel in a large church, which served for the same office. It is an observation of some learned men, that anciently there was but one baptistery in a city, and that at the bishop's church; and that afterwards they were set up in parish churches, with the special allowance however of the bishop.

BAR, in a general sense, denotes a slender piece of wood or iron, for keeping things close together.

BAR, in courts of justice, an inclosure made with a strong partition of timber, where the council are placed to plead causes. It is also applied to the benches where the lawyers or advocates are seated, because anciently there was a bar to separate the pleaders from the attorneys and others. Hence our lawyers who are called to the bar, or licensed to plead, are termed *barristers*, an appellation equivalent to *licentiate* in other countries.

BAR, or *Barr*, (Latin *barra*, and in French *barre*), in a legal sense, is a plea or peremptory exception of a defendant, sufficient to destroy the plaintiff's action. And it is divided into bar to common intendment, and bar special; bar temporary, and perpetual. Bar to a common intendment is an ordinary or general bar, which usually disableth the declaration of the plaintiff; bar special is that which is more than ordinary, and falls out upon some special circumstance of the fact as to the case in hand. Bar temporary is such a bar as is good for the present, but may afterwards fail; and bar perpetual is that which overthrows the action of the plaintiff for ever.

BAR, in heraldry, an ordinary in form of the fess, but much less. See HERALDRY.

BAR, in the manege, the highest part of that place of a horse's mouth situated between the grinders and tusks, so that the part of the mouth which lies under and at the side of the bars retains the name of the gum. A horse with sensible bars has a fine light mouth, with an even and firm appui. See APPUI.

To BAR a *Vein*, in farriery, is an operation performed upon the veins of the legs of a horse and other parts, with intent to stop the malignant humours. It is done by opening the skin above it, disengaging it, and tying it both above and below, and striking between the two ligatures.

BAR, in music, a stroke drawn perpendicularly across the lines of a piece of music, including between each two a certain quantity or measure of time, which is various as the time of the music is either triple or common. In common time, between each two bars is included the measure of four crotchets; in triple, three. The principal use of bars is to regulate the beating of time in a concert. The use of bars is not to be traced higher than the time when the English translation of Adrian le Roy's book on the *Tablature* was published, viz. the year 1574; and it was some time after that before the use of bars became general. To come nearer to the point, Barnard's cathedral music, printed in 1641, is without bars; but bars are to be found throughout in the *Ayres and Dialogues* of Henry Lawes: published in 1653; from whence it may be conjectured that we owe to Lawes this improvement.

Bar.

BAR.
Bara.

BAR, in hydrography, denotes a bank of sand, or other matter, whereby the mouth of a river is in a manner choaked up.

The term *bar* is also used for a strong beam where-with the entrance of a harbour is secured: This is more commonly called *boom*.

BAR of a tavern or coffee-house, the place where the waiters attend to answer the calls of the customers.

BAR, among printers, denotes a piece of iron with a wooden handle, whereby the screw of the prefs is turned in printing. See PRINTING.

BARS of Iron, are made of the metal of the sows and pigs as they come from the furnace. These pass thro' two forges called the *finery* and the *chaufery*; where, undergoing five several heats, they are formed into bars.

BAR, a very strong city of Podolia in Poland upon the river Kiow. E. Long. 28. 30. N. Lat. 50. 6.

BAR, a duchy of France, bounded on the east by Lorraine, on the north by Luxembourg, on the west by Champagne, on the south by part of the same country and by Franche Compte. It is crossed by the river Meuse from north to south, and watered by several other rivers, which render it very fertile. It is divided into four balliages, viz. Bassilyni, Bar, St Michael, and Clermont. The chief towns are Bar-le-duc, Clermont, St Michael, Longuey, Pont a Mousson, and Stenay. In 1736, it was given to Stanislaus then king of Poland.

BAR-le-Duc, the capital of the duchy of Bar, seated on the declivity of a hill. It is divided into the higher and lower town: the lower is watered by the rivulet Orney, which abounds with excellent trouts. The wines are excellent, and not inferior to those of Champagne. E. Long. 5. 30. N. Lat. 48. 35.

BAR-le-Mont, a town of the French Netherlands, in Hainault, situated on the river Sombre. E. Long. 3. 40. N. Lat. 50. 10.

BAR sur Aube, an ancient town of France, seated at the foot of a mountain. E. Long. 4. 50. N. Lat. 48. 14.

BAR sur Seine, a town of France, in the duchy of Burgundy, seated between a mountain which covers it on the west, and the river Seine which runs on the East. E. Long. 4. 30. N. Lat. 48. 5.

BAR-Master, among miners, the person who keeps the gage, or dish, for measuring the ore.

BARA (anc. geog.), a small island in the Adriatic, opposite to Brundisium: the *Pharos* of Mela. Also a frith or arm of the sea of Britannia Secunda (Ptolemy); supposed to be the Murray-frith.

BARA, one of the Hebrides or Western Islands of Scotland. It is a small rock, only a quarter of a mile in circumference, being part of a chain called the *Long Island*, the whole cluster appearing at low water as one island. Bara is altogether barren; but abounds with great numbers of sea-fowl, such as solon geefe, guillamotes, puffins, &c.

BARA, the name of a festival celebrated with much magnificence at Messina, and representing the assumption of the Virgin. The *bara*, though used as the general denomination of this festival, signifies more particularly a vast machine 50 feet high, at the top of which a young girl of 14, representing the Virgin, stands upon the hand of an image of Jesus Christ.

Round him turn vertically, in a circle, 12 little children which represent the seraphims; below them, in another circle, which turns horizontally, are 12 more representing the cherubims: below these a sun turns vertically, with a child at the extremity of each of the four principal *radii* of his circle, who ascend and descend with his rotation, yet still stand upright. Below the sun is the lowest circle, about seven feet from the ground, in which 12 boys turn horizontally without interruption: these are intended for the twelve apostles, who are supposed to furround the tomb of the Virgin at the moment when she ascends into heaven. This complication of superstitious whirligigs may have already nearly turned the stomachs of some of our readers, or at least rendered them squeamish. But think of the poor little cherubims, seraphims, and apostles, who are twirled about in this procession! for, says Mr Houel, "some of them fall asleep, many of them vomit, and several do still worse:" but these unfeemly effusions are no drawback upon the edification of the people; and nothing is more common than to see fathers and mothers soliciting with ardour for their boys and girls the pious distinction of puking at the *bara*. This machine is not drawn by asses or mules, but by a multitude of robust monks.

BARABINZIANS, a tribe of Tartars, living on both sides the river Iris. They seem to derive their name from the *Barabaian* desert, whose lakes supply them abundantly with fish, on which and their cattle they chiefly subsist. They have plenty of game and wild-fowl of every kind, particularly ducks and puffins. Most of them are heathens, but Mahometanism daily gains ground among them. Some of them pay tribute to the Empress of Russia, and others to the Khan Taisha.

BARACOA, a town in the north-east part of the island of Cuba, W. Long. 76. 10. N. Lat. 21. 5.

BARALIPTON, among logicians, a term denoting the first indirect mode of the first figure of syllogism. A syllogism in baralipon, is when the two first propositions are general, and the third particular, the middle term being the subject in the first proposition, and the predicate in the second. The following is of this kind:

- B A. Every evil ought to be feared;
R A. Every violent passion is an evil;
LIP. Therefore something that ought to be feared is a violent passion.

BARALLOTS, in church-history, a sect of heretics at Bologna in Italy, who had all things in common, even their wives and children.—Their facility in complying with all manner of debauchery made them get the name *obedientes*, "compliers."

BARANCA DE MALAMBO, a town of Terra Firma in America, with a bishop's see and a good haven. It is a place of great trade, and is seated on the river Magdaleine. W. Long. 75. 30. N. Lat. 11. 10.

BARANGI, officers among the Greeks of the lower empire. Cujas calls them in Latin *protectors*, and others give them the name of *securigeri*. It was their business to keep the keys of the city-gates, where the emperor resided.

BARANWAHR, a town of Lower Hungary, in a county of the same name, taken by the emperor of Germany from the Turks in 1684. It is seated between

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&c.

Barathrum, tween Buda and Belgrade, in E. Long. 20. 5. N. Lat. 46. 0.

BARATHRUM, in antiquity, a deep dark pit at Athens, into which condemned persons were cast headlong. It had sharp spikes at the top, that no man might escape out; and others at the bottom, to pierce and torment such as were cast in.—Its depth and capacity made it to be applied proverbially to a covetous person: to a glutton, called *Barathro* by the Romans (Lucretius, Horace), and *Barathrum* in the same sense (Horace); and for a common prostitute (Plautus).

BARATIERE (Philip), a most extraordinary instance of the early and rapid exertion of mental faculties. This surprising genius was the son of Francis Baratiere, minister of the French church at Schwobach near Nuremberg, where he was born Jan. 10th 1721. The French was his mother-tongue, together with some words of High Dutch; but by means of his father insensibly talking Latin to him, it became as familiar to him as the rest: so that, without knowing the rules of grammar, he at four years of age talked French to his mother, Latin to his father, High Dutch to the maid or neighbouring children; and all this without mixing or confounding the respective languages. About the middle of his fifth year he acquired Greek in like manner; so that in 15 months he perfectly understood all the Greek books in the Old and New Testament, which he readily translated into Latin. When he was five years and eight months old, he entered upon Hebrew; and in three years time was so expert in the Hebrew text, that from a bible without points, he could give the sense of the original in Latin or French; or translate extempore the Latin or French versions into Hebrew, almost word for word; and had all the Hebrew psalms by heart. He composed at this time a dictionary of rare and difficult Hebrew words, with critical remarks and philological observations, in about 400 pages in 4to; and, about his tenth year, amused himself for twelve months with the Rabinical writers. With these he intermixed a knowledge of the Chaldaic, Syriac, and Arabic; and acquired a taste for divinity and ecclesiastical antiquity, by studying the Greek fathers, and councils of the first four ages of the church. In the midst of these occupations, a pair of globes coming into his possession, he could in 8 or 10 days time resolve all the problems on them; and in about three months, in Jan. 1735, devised his project for the discovery of the longitude, which he communicated to the Royal Society at London and the Royal Academy of Sciences at Berlin. In June 1731, he was matriculated in the university of Altorf; and at the close of the year 1732, he was presented by his father at the meeting of the reformed churches of the circle of Franconia; who, astonished at his wonderful talents, admitted him to assist in the deliberations of the synod; and to preserve the memory of so singular an event, it was ordered to be registered in their acts. In 1734, the Margrave of Brandenburg Anspach granted this young scholar the use of whatever books he wanted from the Anspach library, together with a pension of 50 florins, which he enjoyed three years; and his father receiving a call to the French church at Stetin in Pomerania, young Baratiere was, on the journey, admitted master of arts, with universal applause,

at the university of Hall: at Berlin he was honoured with several conversations with the king of Prussia, and was received into the royal academy. Towards the close of his life he acquired a taste for medals, inscriptions, and antiquities; metaphysical inquiries, and experimental philosophy, intervening occasionally between these studies. He wrote several essays and dissertations; made astronomical remarks, and laborious calculations; took great pains toward a history of the heresies of the anti-trinitarians, and of the 30 years war in Germany: his last publication, which appeared in 1740, was on the succession of the bishops of Rome. The final work he engaged in, and for which he had gathered large materials, was *Inquiries concerning the Egyptian Antiquities*. But the substance of this blazing meteor was now almost exhausted: he was always weak and sickly; and died October 5. 1740, aged 19 years 8 months and 16 days. He published 11 different pieces, and left 26 manuscripts on various subjects, the contents of which may be seen in his life written by M. Formey professor of philosophy at Berlin.

BARATZ (Turkish), letters-patent granted by the Turkish emperors to the Greek patriarch, bishops, &c. for the exercise of their ecclesiastical functions. This *Baratz* gives the bishops full power and authority to establish and depose the inferior clergy, and all other religious persons; to grant licences for marriages, and issue out divorces; to collect the revenues belonging to the churches; to receive the pious legacies bequeathed to them; in short, to enjoy all the privileges and advantages belonging to their high station: and all this (as it is expressed in the *baratz* itself) “according to the vain and idle ceremonies of the Christians.”

BARB, or **BARBE**, a horse brought from Barbary. See **EQUUS**.

BARBA, in botany, a species of *pubes*, or down, with which the surface of some plants is covered. The term was invented by Linnæus; and by its application in the *Species Plantarum*, seems to signify a tuft or bunch of strong hairs terminating the leaves. *Mesembryanthemum barbatum*, furnishes an example.

The word is also often used in composition with some other, to form the trivial names of several plants, as *barba jovis*, *barba capræ*, &c.

BARBACAN, or **BARBICAN**, an outer defence or fortification to a city or castle, used especially as a fence to the city or walls; also, an aperture made in the wall of a fortress, to fire through upon the enemy. See **CASTLE**.

BARBACAN is also used to denote a fort at the entrance of a bridge, or the outlet of a city, having a double wall with towers.

BARBADOES, the most easterly of all the Caribbee Islands, subject to Great Britain, and, according to the best geographers, lying between 59. 50. and 60. 2. of west longitude, and between 12. 56. and 13. 16. of north latitude. Its extent is not certainly known: the most general opinion is, that it is 25 miles from north to south, and 15 from east to west; but these mensurations are subject to so many difficulties and uncertainties, that it will perhaps convey a more adequate idea of this island to tell the reader that in reality it does not contain above 107,000 acres. The climate is hot, but not unwholesome, the heat being qualified by

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Barbadoes.

Barbadoes. sea-breezes; and a temperate regimen renders this island as safe to live in as any climate south of Great Britain; and, according to the opinion of many, as even Great Britain itself. This island has on its east side two streams that are called *rivers*, and in the middle is said to have a bituminous spring which sends forth a liquor like tar, and serves for the same uses as pitch or lamp-oil. The island abounds in wells of good water, and has several reservoirs for rain-water. Some parts of the soil are said to be hollowed into caves, some of them capable of containing 300 people. These are imagined to have been the lurking-places of runaway negroes, but may as probably be natural excavations. The woods that formerly grew upon the island have been all cut down, and the ground converted into sugar plantations. When those plantations were first formed, the soil was prodigiously fertile, but has since been worn out, inasmuch, that about the year 1730, the planters were obliged to raise cattle for the sake of their dung, by which means the profit of their plantations was reduced to less than a tenth of its usual value. Notwithstanding the smallness of Barbadoes, its soil is different; being in some places sandy and light, in others rich, and in others spongy; but all of it is cultivated according to its proper nature, so that the island presents to the eye the most beautiful appearance that can be imagined. Oranges and lemons grow in Barbadoes in great plenty, and in their utmost perfection. The lemon juice here has a peculiar fragrantcy. The citrons of Barbadoes afford the best drams and sweetmeats of any in the world, the Barbadoes ladies excelling in the art of preserving the rind of the citron fruit. The juice of the limes, or dwarf lemons, is the most agreeable souring we know, and great quantities of it have of late been imported into Britain and Ireland. The pine apple is also a native of Barbadoes, and grows there to much greater perfection than it can be made to do in Europe by any artificial means. A vast number of different trees peculiar to the climate are also found to flourish in Barbadoes in great perfection; such as the aloe, mangrove, calabash, cedar, cotton, mastic, &c. Here likewise are produced some sensitive plants, with a good deal of garden stuff, which is common in other places. In short, a native of the finest, the richest, and most diversified country in Europe, can hardly form an idea of the variety of delicious and at the same time nutritive vegetable productions with which this island abounds.

When Barbadoes was first discovered by the English, few or no quadrupeds were found upon it, except hogs, which had been left there by the Portuguese. For convenience of carriage to the sea-side, some of the planters at first procured camels; which undoubtedly would in all respects have been preferable to horses for their sugar and other works; but the nature of the climate disagreeing with that animal, it was found impossible to preserve the breed. They then applied for horses to Old and New England: from the former they had those that were fit for show and draughts; from the latter those that were proper for mounting their militia, and for the saddle. They had likewise some of an inferior breed from Curassao, and other settlements. They are reported to have had their first breed of black cattle from Bonavista and the isle of May; they now breed upon the island, and often

do the work of horses. Their asses are very serviceable in carrying burdens to and from the plantations. The hogs of Barbadoes are finer eating than those of Britain, but the few sheep they have are not near so good. They likewise have goats, which when young are excellent food. Racoons and monkeys are also found here in great abundance. A variety of birds are produced on Barbadoes, of which the humming bird is the most remarkable. Wild fowl do not often frequent this island; but sometimes teal are found near their ponds. A bird which they call the *man of war*, is said to meet ships at 20 leagues from land, and their return is, to the inhabitants, a sure sign of the arrival of these ships. When the wind blows from the south and south-west, they have flocks of curlews, plovers, snipes, wild pigeons, and wild ducks. The wild pigeons are very fat and plentiful at such seasons, and rather larger than those of England. The tame pigeons, pullets, ducks, and poultry of all kinds, that are bred at Barbadoes, have also a fine flavour, and are accounted more delicious than those of Europe. Their rabbits are scarce; they have no hares; and if they have deer of any kind, they are kept as curiosities. The insects of Barbadoes are not venomous, nor do either their snakes or scorpions ever sting. The muskettoes are troublesome, and bite; but are more tolerable in Barbadoes than on the continent. Various other insects are found on the island, some of which are troublesome, but in no greater degree than those that are produced by every warm summer in England. Barbadoes is well supplied with fish; and some caught in the sea surrounding it are almost peculiar to itself; such as the parrot-fish, snappers, grey cavallos, terbums, and coney-fish. The mullets, lobsters, and crabs, caught here are excellent; and the green turtle is perhaps the greatest delicacy than ancient or modern luxury can boast of. At Barbadoes this delicious shell-fish seldom sells for less than a shilling a pound, and often for more. There is found in this island a kind of land-crab which eats herbs wherever it can find them, and shelters itself in houses and hollows of trees. According to report, they are a shell-fish of passage; for in March they travel to the sea in great numbers. See *CANCER*.

The inhabitants may be reduced to three classes; viz. the masters, the white servants, and the blacks. The former are either English, Scots, or Irish: but the great encouragement given by government to the peopling of this and other West Indian Islands, induced some Dutch, French, Portuguese, and Jews, to settle among them with their estates; by which, after a certain time, they acquire the rights of naturalization in Great Britain. The white servants, whether by covenant or purchase, lead more easy lives than the day-labourers in England; and when they come to be overseers, their wages and other allowances are considerable. As to the treatment of the negro slaves in this and the other islands, that falls to be spoken of under the articles *NEGRO, SLAVE, WEST-INDIES*; which see. The manners of the white inhabitants, in general, are the same as in most polite towns and countries in Europe. The capital of the island is called *Bridge-Town*; see that article.

As the history of this island furnishes no very remarkable events, the following short hints concerning it may suffice.

Barbadoes, **Barbara.** When the English, some time after the year 1625, first landed here, they found it the most savage and destitute place they had hitherto visited. It had not the least appearance of ever having been peopled even by savages. There was no kind of beasts of pasture or of prey, no fruit, no herb, no root fit for supporting the life of man. Yet as the climate was so good, and the soil appeared fertile, some gentlemen of small fortune in England resolved to become adventurers thither. The trees were so large, and of a wood so hard and stubborn, that it was with great difficulty they could clear as much ground as was necessary for their subsistence. By unremitting perseverance, however, they brought it to yield them a tolerable support; and they found that cotton and indigo agreed well with the soil; and that tobacco, which was beginning to come into repute in England, answered tolerably. These prospects, together with the storm between the king and parliament, which was beginning to break out in England, induced many new adventurers to transport themselves into this island. And what is extremely remarkable, so great was the increase of people in Barbadoes, 25 years after its first settlement, that in 1650 it contained more than 50,000 whites, and a much greater number of negro and Indian slaves. The latter they acquired by means not at all to their honour: for they seized upon all those unhappy men, without any pretence, in the neighbouring islands, and carried them into slavery; a practice which has rendered the Caribbee Indians irreconcilable to us ever since. They had begun a little before this to cultivate sugar, which soon rendered them extremely wealthy. The number of slaves, therefore, was still augmented; and in 1676 it is supposed that their number amounted to 100,000, which, together with 50,000 whites, make 150,000 on this small spot: a degree of population unknown in Holland, in China, or any other part of the world most renowned for numbers. At this time Barbadoes employed 400 sail of ships, one with another, of 150 tons in their trade. Their annual exports in sugar, indigo, ginger, cotton, and citrou-water, were above L. 35,000, and their circulating cash at home was L. 200,000. Such was the increase of population, trade, and wealth, in the course of 50 years. But since that time this island has been much on the decline; which is to be attributed partly to the growth of the French sugar colonies, and partly to our own establishments in the neighbouring isles. Their numbers at present are said to be 20,000 whites, and 100,000 slaves. Their commerce consists of the same articles as formerly, though they deal in them to less extent.

BARBADOES-Tar, a mineral fluid of the nature of the thicker fluid bitumens, of a nauseous bitterish taste, very strong and disagreeable smell, found in many parts of America trickling down the sides of the mountains, and sometimes floating on the surface of the waters. It has been greatly recommended in coughs and other disorders of the breast and lungs.

BARBARA, among logicians, the first mode of

the first figure of syllogisms. A syllogism in *barbara* is one whereof all the prepositions are universal and affirmative; the middle term being the subject of the first proposition, and attribute in the second.

Examp. BAR. Every wicked man is miserable;

BA. All tyrants are wicked men;

RA. Therefore all tyrants are miserable;

BARBARIAN, a name given by the ancient Greeks and Romans to all who were not of their own country, or were not initiated in their language, manners, and customs.—In this sense, the word signified with them no more than foreigner; not signifying, as among us, a wild, rude, or uncivilized person.

BARBARISM, in a general sense, a rudeness of language or behaviour.

BARBARISM, in grammar, an offence against the purity of style or language; or an ungrammatical way of speaking or writing, contrary to the true idiom of any particular language.

BARBAROSSA (Aruch, and Hayradin), two famous corsairs, the sons of a potter in the isle of Lesbos; who, turning pirates, carried on their depredations with such success and conduct, that they were soon possessed of 12 galleys beside smaller vessels. Of this fleet Aruch the elder brother, called *Barbarossa* from the redness of his beard, was admiral, and Hayradin the second in command: they called themselves *the friends of the sea*, and *the enemies of all who sailed upon it*; and their names became terrible from the straits of Dardanelles to those of Gibraltar. With such a power they wanted an establishment; and the opportunity of settling themselves offered in 1516, by the inconsiderate application of Eutemi king of Algiers to them for assistance against the Spaniards. Aruch, leaving his brother to command the fleet, carried 5000 men to Algiers, where he was received as their deliverer; and secretly murdering the prince he came to aid, caused himself to be proclaimed king in his stead. To this usurpation he added the conquest of Tremecen; when his exploits and piracies induced the emperor Charles V. to furnish the Marquis de Gomarez governor of Oran with troops to suppress him; by whom he was defeated and killed near Tremecen. His brother Hayradin, known also by the name of *Barbarossa*, assumed the sceptre at Algiers with the same abilities, and with better fortune; for the Spaniards, sufficiently employed in Europe, giving him no disturbance, he regulated the interior police of his kingdom with great prudence, carried on his naval operations with vigour, and extended his conquests on the continent of Africa. He put his dominions under the protection of the Grand Signior, Solyman the Magnificent; and obtained the command of the Turkish fleet. With so powerful a protector, he acquired the kingdom of Tunis in a manner similar to that by which his brother gained Algiers. Since the time of the *Barbarossas*, Algiers has been understood to be dependent on the Porte; but this dependence is now little more than merely nominal.

DIRECTIONS FOR PLACING THE PLATES OF VOL. II.

	PART I.		PART II.	
Plate		Page.	Plate (lviii. or)	Page.
XXX. to face		26	LX.	417
XXXI.		27	LXI.	420
XXXII.		31	LXII.	428
XXXIII.		222	LXIII.	432
XXXIV.		235	LXIV.	440
XXXV. }			LXV.	444
XXXVI. }			LXVI.	452
XXXVII. }		236	LXVII.	456
XXXVIII. }			LXVIII.	460
XXXIX. }			LXIX.	468
XL. }		237	LXX.	472
XLI. }			LXXI.	480
XLII.		241	LXXII.	484
XLIII.		243	LXXIII.	492
XLIV.		244	LXXIV.	496
XLV.		245	LXXV.	504
XLVI. }			LXXVI.	508
XLVII. }		246	LXXVII.	516
XLVIII. }			LXXVIII.	520
XLIX.		249	LXXIX.	528
L. }			LXXX.	532
LI. }		250	LXXXI.	544
LII. }			LXXXII.	552
LIII.		326	LXXXIII.	560
LIV. Afcaris.		259	LXXXIV.	568
LV. Afcidia.		261	LXXXV.	572
LVI. Artocarpus.		377	LXXXVI.	576
LVII. Aſia.		393	LXXXVII.	580
			LXXXVIII.	584
			LXXXIX.	588
			XC.	592
			XCI.	757

[In all, 60 Plates.]

